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1. PREFACE

[IN BRINGING OUT THIS BOOK]

"YOU ARE MINIATURE GOD, DARE TO DOUBT"—was the name of my first book, which I have written a few years back. It was full of spirituality advaita Vedanta, experiences and expressions of spiritual giants like, Astavakra, Ramana maharshi, Vidyaranya, Vasista and Nisargadatta, swamy Vivekananda Adisankara, Buddha etc. and also explanation of knowledge of self and self-realization.

Though I have written little about science also, I never knew that modern science-quantum physics also has tried to find out the ultimate truth, what our Vedanta texts and spiritual giants have discovered.

Modern science, has explored deep into the realms of space, time and matter. Astronomers have looked into deep space, to the edges of the known universe. Cosmologists have looked back into what they call "time", to the beginning of creation; while physicists have looked down into the "deep structure" of matter, to the fundamental constituents of the cosmos.

Earlier times it was supposed that the world to be out there as real, but according to the quantum theory it is virtual world.

When we go on understanding the physical world more and more, the less evidence we find for anything physical in it. It is actually a virtual reality created by the brain. In fact matter as we know is all in the mind only and not outside mind.

No doubt the perception of the world exists, but that to be understood as virtual. But instead of virtual, we mistake it for actual reality.

Scientists Einstein, Neil's Bohr, Schrodinger, Eddington, Pauli, started showing more interest in observing entities—Mind, Consciousness and their importance in cosmos Einstein's theory of relativity and quantum theory are the greatest revolutions of physics. These two theories revealed the significance of observation.

When it comes to understanding the cosmos, science and spirituality are describing two complementary aspects of reality--one the nature of material world we observe around us, the other the nature of mind observing this world. When we consider how these understandings can be applied to the

betterment of the humanity, we see that science and spirituality are again complementary. To create a truly sustainable world, we need both—the knowledge of science integrated with the wisdom of spirituality.

These scientists changed the very world view of science which gradually began to acknowledge spirituality and the idea of absolute consciousness. Many modern scientists realized the significance of Eastern philosophy, especially upanishadic philosophy. The leading exponent of quantum mechanics, **Erwin Schrodinger** concluded that the basis of the world is undifferentiated consciousness. Later this was further confirmed by physicists like **David Bohm, Eugene Wigner and John Wheeler.**

Science is trying to understand the universe 'out there' and Vedanta is trying to understand the universe 'in here'

Basically Science started from 'out there' and then moved inwards to find the underlying reality. Vedanta started from 'in here' and then moved outwards to understand the universe. The ultimate goal for both of them is the same.

Heisenberg's uncertainty principle and Schrodinger's wave function have revealed the truth, that there is no physical reality as "out there".

So I started to study and got some details of both and made an attempt to correlate both and share with the people who have similar interest to know the ultimate reality of the truth about us and universe around us in which we live and make their life meaningful.

In science and spirituality of life, when viewed, from two angles, there is a deep connection between these two approaches. Quantum physics is the best way to explain the mystery of life. In the light of spiritual wisdom we all are interconnected through the unified field of consciousness.

Having gained knowledge of quantum physics sufficient enough, tried to correlate both, and wanted to share with people who have interest in knowing who we actually we are and what is the world. By knowing which we can make our life meaningful and fruitful.

The result of such an attempt has made me to bring out this book.

My deep introspection revealed that what we call our personality is a combination of mind and body. Both are complementary and are fundamental dualities. It is said that subtle body is mind and gross mind is body. These are the only two instruments with which we should live, face the world, do all kinds of activities. Both are unstable and ever changing processes. The interplay of all these with themselves is life, in which we are taking part.

Body with its number of parts is susceptible to number of diseases. Each part has its own ailments. Mind also has number of continuous changing feelings, so called, positive and negative feelings, like pleasure and pain, emotion, depression, excitement, sadness etc.

All sensations of body are with dualities like heat and cold, comfort and discomfort, health and disease etc. Mind has its feelings like good and bad, right and wrong, happiness and sadness, imaginations, different thoughts, choices etc. number of feelings. Every moment we are getting affected and want to get rid of them. We are tossed between dualistic opposite feelings; thereby our peace is being taken away.

Nobody can say that he is happy continuously, which is essential for peace. Rich and poor, king and beggar, etc. always wants to be happy but not happy.

This is the age of measurement. How do you measure happiness? Everybody is happy in deep sleep. This nobody can deny, King, beggar, rich, poor, ignorant, pundit, an animal, etc. This happiness in sleep is the highest happiness, and all others are comparably lower. Why is that? There in sleep there are no relations, no property, no status, no desire, etc. You are alone as yourself. The moment second person comes to exist there starts problem. By anything other than yourself, fear starts. "Dweteeyat bhayam bhavati". With number of people, relations, property etc., all variety of problems starts.

But we are born into this world, our parents teach us how to live etc. but not to understand the underlining and basic reality of our life and existence. After we grow slowly and face the complex problems in the world and face conflicts and problems, which are not easy to face.

Then what is the solution? That is what made the necessity of invention of religions, gods, philosophies, discoveries, sciences, possessions etc. None of them have succeeded in giving us true happiness, but appears to give finally situations ending

with conflicts, dispassion etc. There are political systems, religions, gods, but peace which everybody wants deeply is missing.

Here comes the principle called unity, oneness. Our Upanishads, Bhagavad geetha, saints and so many philosophies in the world, and even physics say that essential nature of everybody is Consciousness. In Bhagavad geetha it is said "Kshetragnam chapi mam viddhi sarva kshetreshu Bharata". If you identify yourself with that, which is your own nature, by mind you have achieved. The knowledge of this is called ADVAITA in Sanskrit, or ONENESS in general.

This oneness is Consciousness. Knowing that you are essentially consciousness all problems disappear. Here instead of solving the problems you will dissolve the problems by the knowledge that you are essentially consciousness and consciousness has no plural. It is everywhere you can understand this by Self-knowledge. Bhagavad geetha, Upanishads, quantum physics, and so many philosophies in the world advocates that essential nature of all living beings is one that is consciousness. It is in the form of knowing and energy. This is the real divinity within us.

World is formed not only by five fundamental elements, space, air, fire, water and earth, but also mind, intellect and ego. Also there are three fundamental forces of nature, called gunas in Sanskrit, --satwa, rajas, and tamoguna. All these are conceptual experiences in us, the consciousness. We can say all these are virtual vibrations of consciousness (tanmatras in Sanskrit), not real vibrations. Both Vedanta and quantum physics with the concept of space-time say that all these produce a virtual world and delude us, by which we experience all kinds of problems.

In this so called world there are unavoidable defects. They are of aging of body, death, disease, and misery. Body is said to be the holder of miseries and impermanent entities. In this world we should not attach ourselves with gunas which cause all the above ailments. But be as Consciousness and live in the world. When death comes it is only to the body not for you who is essentially Consciousness. That is the ultimate and only solution; all other solutions are apparent solutions, where problems reappear.

It is undisputable fact that there is God, but it must be only one, there cannot be number of gods. If there are number of gods they must be personal gods, and there arises a religion around that god. One GOD is thus broken into number of gods,

religions, beliefs, and number of countries. The separateness creates insecurity, hatredness, quarrels, and wars etc. leading to destruction of humanity. We are created to know and enlighten ourselves and not quarrel and destroy.

There are some religions which do not have god like Buddhism, and Jainism, they are also doing well.

There aroused an intention in me to write about all this and share with others, who have similar interest. The purpose of this book is to make you aware of this important fact and be blissful. I am not teaching but sharing my ideas with the other brethren. This is the purpose of writing this book. Any one has right to criticize, disagree, and also can share.

Not only this book contains some essential principles of what spiritual scriptures say, what saints and sages say, but also what modern science, the quantum physics say. Here is where spirituality and science meet and shake hands. There is comparison and correlation of both in this book. By knowing all these I definitely hope people can look forward to find ultimate reality, which is YOU as CONSCIOUSNESS.

THE KNOWLEDGE IS NOT MINE, BUT A BORROWED KNOWLEDGE, FROM SCRIPRURES, SAINTS, SCIENTISTS, AND FROM DISCUSSIONS WITH SO MANY ENLIGHTENED ONES. IF ANY CREDIT IS THERE OF WRITING THIS BOOK THAT GOES ONLY TO THEM AND THE "INDWELLING ALMIGHTY" THE REAL SELF ORGANIZER, THE REAL DOER. I AM AN INSTRUMENT IN ITS HANDS.

This book digs deeper into the truth, pointing oneness of innumerable manyness of universe, and also asserting that ONE is none other than YOU. I am projecting this concept, out of my intense enquiry, studying scriptures and learnt from genius and spiritual giants and eminent scientists. So criticizing any one, any system or organisation is not possible. If any such is found that I assure you that it is only from surface of my mind but not from deeper mind or self. My intention is to rise above or higher from such ideas, as this book point one to understand that **"All IS BRAHMAN, JEEVO BRAHMAIVA NA PARAH"** etc. the ADVAITA concept.

I have found there are so many, number of great evolved souls, known and unknown. To all those I offer my humble prostrations through this book.

THERE MAY BE SOME FLAWS AND FAULTS, BUT THE READER MAY BE KIND ENOUGH
TO FORGIVE FOR I HAVE MADE AN HONEST EFFORT IN THIS HOLY PURPOSE.

Ramakrishna



2. GENERAL INTRODUCTION

GOD, YOU, PROBLEMS AND WORLD

We are in phenomenal world facing many problems daily irrespective of either we are common men or great, poor or rich. We see many problems like suffering, killing, quarrelling, exploitation, poverty, accidents, epidemic, pandemic diseases etc. Many cry, in distressing, helpless conditions and look up for help. Often asks questions like, is there god? Where is he? Why he has created this kind of painful world? Why should he not coming to help at distressing situations? etc.

Later after gaining sufficient spiritual knowledge by studying spiritual scriptures, listening to spiritual masters, visiting places of spiritual importance, by self-enquiry came to know that, ALL THIS IS BRAHMAN, ("sarvam khalvidam Brahman"). Meaning all this is GOD. I also started wondering how this phenomenal world with lots and lots of problems and suffering can be Brahman (Consciousness). After much enquiry I found finally without doubt that definitely "All this is definitely Brahman". Not only spiritual knowledge by scriptures, saints, but also quantum science shares this concept scientifically and beyond doubt.

Below is the narration how I went on knowing the ultimate truth by both Vedanta and quantum science, the subject is of very deep, and abstract but still I have made an honest effort.

When I was a boy going to school for a village near my village, I used to verify some common beliefs in the society which were very strange and difficult to believe for an enquiring mind. Some of them are the existence of devils, omens (apasakuna), what happens when a widow, cat etc. comes opposite to us etc. so called superstitions, which seemed to have no effect for me.

To continue to search for truth in the above, I purchased books on superstitions and studied intensely their causes and effects by number of great personalities and learnt that they do not appeal for a rational mind. There was deep desire to search for the ultimate truth of life and world in my young age. I joined some spiritual classes - Bhagavad Geetha, Upanishads, and different Vedanta texts assimilated sufficiently to the best of my ability and used to attend lectures and talks by scientists etc.

In early days of my marriage when I was going to spiritual classes, one small incidence happened, by which I came to know, that faith in one important

sloka(verse) in ninth chapter of Bhagavad geetha that if we go on thinking of God always, he will take care of us totally. That sloka is "Ananyah chintayanthomam — yogakshemam vahamyaham" (9—22). To my experience, testing in my own way, it used to be found true many times. Throughout my life, till now it has been my guiding sloka of my life. Here one should note that Krishna says **only thinking** but not doing, which I noted. He never asks to do but think. Normally people start thinking in terms of doing.

Later after studying intensely and attending number of spiritual classes from different organizations and Swamijis for long years I came to know that fundamentally doing karma with desire is ignorance, for if one realizes his own real self, there will be no one left to do karma and what he sees the world including his own body, is only a kind of imagination. It is an illusion for the realized soul and he will only be a witness. He identifies himself with his real nature Consciousness and everything other than his nature, consciousness, is illusion with name and form. This, all saints like Adisankaracharya, Ramana maharshi, Nisargadatta maharaj, Astavakra, swami Vivekananda, Buddha and many Vedanta scriptures found.

The test of realization is as Mundaka Upanishad says, "**Bidyante hridaya granti, chidyante sarva samsayah, ksheyante sarva karmani**" (Yaasyathmaratirevasyat atmatriptasya manavah, atmanyevacha santustah tasya karyam na vidyate—Geetha). It does not mean that he does not take food, do activities and live like others. Here the meaning is that he cannot find happiness in anything other than consciousness for all are appearing and disappearing type. Realization is that firm conviction. Then why are all realized doing karma? Realized do karma for Lokasangraha, their actions are like that of a child, where the actions are playful type. They see that actions are spontaneously happening; nobody is doing, like breathing goes on, air moves etc.

Slowly later I came to know that thinking means thoughts. I also knew that consciousness in name and form is thought. So all objects means only thoughts, without thoughts no objects, and without objects no thoughts. I thought that is why Krishna has told only to think, and not doing. In my small life I feel it has worked very well.

Once a well-known pundit called Kavyakanta ganapathy muni went to Ramana maharishi (Venkata ramana at that time) and said that he has studied all scriptures, knows so much but still he feels insufficiency. He is not feeling totally satisfied and

still wanting something to complete, something is missing. Ramana asked him, "who" it is that feels lacking. He told that he himself. Again Ramana asked find out "who" is it that is asking etc. Ganapathy muni immediately grasped the depth of that statement of Ramana and he came to know to his wonder that nobody so far asked this type of question and he immediately grasped that it is inner self that Ramana pointing and bowed down and thank fully said I have now understood. Then he thought that Ramana was not an ordinary person and named Venkata Ramana as **Ramana maharishi**.

Once a sinner went and said to Ramana that he committed lot of sins and went on explaining each and asked for solution. Ramana told him who has done all sins; the person went on repeating same continuously again and again. And Ramana also again and again told him repeatedly find out "who" has committed sins. Finally Ramana told him to give all his sins to him, that he takes care of them and he can rest in peace. He refused to make Ramana suffer for his sins and again starts repeating. He could not get the idea. By that time there was bell for food and Ramana starts moving, person asked finally what he should do, Ramana said it is bell go and take food.

Whoever goes to Ramana, he always used to ask him, know that, "who" he himself is.

Ramana maharishi always used to say that feeling himself as sinner itself a great sin. He used to say that it is not that Adam eats the fruit that is sin but feeling that he is body is the real sin. Swamy Sukhabodhananda used to say that "hate the sin not the sinner".

Also sometimes I used to think about this kind of facts. Let us suppose a police officer and a thief. The police officer gets tired by beating and questioning a thief in a police station. Thief also gets tired of getting beaten etc. But after they sleep both experience same kind of happiness in sleep. We can never find any difference. When they get up same old situation is back. So, peculiar is the nature of world with daivee Maya, only in waking, they find difference. I came to know that sleep is our natural state, which is of pure consciousness. That state is nearer to our nature of all of us, the consciousness, we should note that. Even in our daily activities it is there in us, it requires little thinking and reasoning to recognize. It is like we know that screen is there at the back of a movie film even while film is running, and to know that there is screen, we need not stop the film, only just little intuition or reasoning is needed to recognize. This is only the kind of knowing of truth, that always Consciousness is at

the background of all our activities of life, which is real supporter of life. That is our real nature. We should only recognize it with reason and identify with it.

Ramana maharishi says that there are only two ways, 1) Either surrender totally or 2) Enquire who you really are. God never allow us to suffer, he takes care of. He promises repeatedly in Bhagavad geetha many times like, "**Kaunteyah pratijanihi na me bhaktah pranasyati**". But one should have patience and faith. Without faith he perishes, "**samsayathma vinasyati**"

One should experience God (Consciousness). Swamy Vivekananda says "God is to be experienced. We should experience now, in life, not promise of heaven after death. He said that if reality is everywhere it must be here, if it is eternal it must be now. It should not be post mortem promise. We need not search outside, but look into yourself (which is subtlest).

I came to know from the writings of some spiritual giants that Arjuna though sees viswaroopa, after that he remains as same old Arjuna, for he never experienced God. The viswaroopa must contain Arjuna also and he cannot see viswaroopa outside of him. He did not experience it. We should feel the god everywhere, in us also. We should not see with mind, but we should see even mind also within God, **then that is as if god sees himself**. Where can be outside other than viswaroopa? Arjuna has not experienced God.

Mind always does not want big things but smaller things. That is why it is called mind, it is like elastic. If mind, minds it can expand unlimitedly, and that itself will be Consciousness which is all pervading infinity, called God.

COSMIC FEELING-BEING NORMAL PERSON

Normally with the body we feel that we are in our house, with relatives with our property etc., in our residence, this is a kind limiting ourselves. We can feel our presence in another way that we are in India, it still correct. If you go on like this expanding that you can feel your presence, on earth, and rotating along with earth, also revolving round sun etc. This will be more correct. Now you are rotating with earth. Again we are revolving round the sun. The earth is floating in the space, so we are also floating. Again we know that earth, sun, solar system, galaxies are all fast moving with light speed towards where not known. This is scientifically correct, one can verify. So, we are not only moving faster and also in infinite space. So, we are cosmic beings in reality, not only in house on flat earth. This kind of thinking is called

"Bahirakalpita vrithih" according to Patanjali yoga sutras. **This is cosmic way of knowing your existence, the infinite existence of yourself being in our small house and feeling of all pervasiveness.**

Now compare yours stay in house to this condition of cosmic feeling now, you are not at all only in house but nowhere. You are in space floating. From there if you see yourself in house you look tiny bit in space. This is correct way of knowing. Now who are you? Person sitting in house or floating in space? Here your mind has expanded. Now you are in viswaroopa. This is how you should experience as one with god, then god never fail to look after all you want. "Yoga kshemam vahamyaham" (I take care of you with everything you needed). Because you have merged in his infinity which is his nature. If you go on feeling this in your life, then whole infinity works through you.

About Gandhi

I should mention some of the spiritual experiments what Gandhi did in his life, though there are many, one or two I mention here. One day in his ashram there were no food materials in stock, inmates told to Gandhi about this, but Gandhi having infinite faith in god he just said, "Wait all will be taken care of" and went away. Next day morning one person came from Gujarat and visited the ashram, saw all asram, and asked if he can donate, and gave 15000/- at that time and went away. Here Gandhi's faith has worked.

One more thing I want to mention about Gandhi is that, Gandhi and Albert Einstein were contemporaries. Einstein was feeling so great of Gandhi, being a Christian, he never had any photo in his house, even Jesus but Only one that is "Gandhi". Einstein expressed that after 100 years no one will believe if such a man Gandhi ever walked on earth. Such is the admiration of Einstein about Gandhi. Gandhi's life history is one of the most inspiring books that I ever read. Many great men in the world praised and tried to follow.

VIPASANA MEDITATION

In Vipasana centre (Buddhist meditation centre) in Hyderabad, the great Satyanarayana goenka's lectures had tremendously impressed me. Became life member and served little there. Very often I used to go there. In Vipasana centre I learnt much. Vipasana meditation was practiced by Buddha himself I learnt. I went on reading books about Buddha there, I understood that Buddha practiced nothing but what is said in Bhagavad Geetha and Upanishads. In Bhagavad geetha we find

phrase "jara marana vyadi dukhadosanu darsanam". We see that these defects only made Buddha wanted to know the truth behind all life's problems, when he was young. In Buddhism a theory "**prasangika madyamika philosophy**" is almost close to quantum theory, Dalai Lama arranged many seminars and meetings of scientists to correlate both, in the world. I saw a few videos of them. I studied the entire life of Buddha and came to know some truths, what all he experienced during his search for truth and realization.

Searched for truth in different ways

In my life I have not made ordinary practices there was intense desire for finding ultimate truth. I used to spend lot of time to understand some terms like meditation, free will, conflicts, destiny etc. I studied lot of books about mediation by many saints like swamy Sivananda, swamy chinmayananda, krishnananda, and many others. I also attended guided meditations from swamy chnmayananda, Swamy Sukhabodhananda, paramahansa Yogananda ashram, Vipasana, and other Swamijis. Doing meditation was my main activity when I went to ashrams in Rishikesh, Utharakasi, Joshimutt and other places. I visited many spiritual places, like Kasi, Kurukshetra, Madhura, Brindavan, Dwaraka, Utharakasi, badrinath, yamunotri, Gangotri, Gomukh, Mayapur, Ramakrishna ashram, Kolkata, Aravindasram puduchery, Brahmakumaris Mount Abu. Buddhist Pagoda, Mumbai etc.

I after learning meditation methods by different spiritual masters I used to practice daily for long years either in my house or elsewhere. When Swamy Chinmyananda and swamy Sukhabodhananda taught us meditation by slowly telling instructions, I used to get states of meditation that we never used to feel the body at all, whether it is there or not. Slowly when we move little, we used to feel the sensation of the body. Then I used to think that I am not the body in reality. Later Swamijis used to tell now come out of your body and see your own body sitting there etc.

HAPPINESS AND BLISS

In this phenomenal world nobody can say he is happy truly. Real happiness cannot be explained but felt. It is non-dual. Happiness in this phenomenal world is perceptual happiness, called pleasure, which pertaining to senses and sense objects. All perceptual experiences are unreal. That means you are happy with something other than what you are, like objects, property, relations etc. which are unreal and temporary. That includes your body, which cannot be perceived in deep sleep; in deep sleep without anything you are happy. **HAPPINESS FELT BY**

YOURSELF, YOUR OWN SELF, which is real happiness called BLISS. All phenomenal happiness have opposites but BLISS does not have opposite, which is called in Vedanta as **ANANDA(BLISS)**. Entire world is also nothing but an Object gigantic, and being an object, it cannot give lasting happiness.

In the phenomenal world you cannot experience ANANDA, BLISS. World of objects does not contain BLISS. BLISS can be experienced by dissociation of body and the world mentally, and thinking always that you are not the body and mind, but consciousness.

World--solidification of spiritual vibrations

World is nothing but five fundamental elements (space, air water fire and earth), mind, intellect, citha, ahankara (ego). They are made of daivee Maya, like the snake seen in rope. There are three natural forces (called gunas-satwa, rajas, and tamas), which are dynamic modes of nature. All are virtual vibrations of Consciousness, not real. All these together constitute world. They block, and distort the reality and make us suffer with ignorance. That is what we are all of us experiencing in our life. Only by knowledge of self we can remove ignorance. In the world nobody is free from these forces of nature (gunas).

"Natadasti prithivyam va divi deveshu va punah, satwam prakritijair mukta yadebhih syatribhirgunaih "— Bhagavad Geetha (18—40)

Bhagavad geetha says **"No living being on earth or the higher celestial abodes or amongst the celestial gods in the material realm is free from the influence of these three modes of nature"**.

Only by dissociating with gunas one can experience bliss, as transcendental bliss. One must feel **"I am consciousness with human experience"**. This is the highest human experience.

DUALITIES—Virtual split of Consciousness

World comes into existence only when Consciousness, or God, Or Absolute splits as it were into **subject and object**, Consciousness being transcendental, being as both and also as background connecting both. This is the highest experience of a so called realized one as transcendentality.

Subject and object, person and form, which cannot exist without Consciousness, if

exists, it is the ego and acting as subject and it is imaginary. When looked into its form it disappears, only Consciousness remains. Here both subject and object are formed of gunas only. (Natural forces).

When subject interacts with object, it is nothing but gunas experiencing gunas, **"GUNA GUNESHU VARTANTE"**. It is like one wave interacting with other wave only. Both are nothing but waves. Similarly, subject and object, like right hand hitting left hand, both are product of gunas only

If a person (imaginary) called ego identifying with the body feels separated from his true nature consciousness, feels incomplete, insecure and look for objects and persons in the world which cannot give true happiness or bliss. Live life seeing the world outside as unreal. **Alone with yourself experience yourself is bliss.** Anything other than Consciousness creates fear etc.

"DWETEEYATH BHAYAM BHAVATI"

Subject and object in the world are dualities and both are unreal and superimposition on Consciousness. These are the creators of all feelings like fear, insecurity etc. That is why people cannot be happy in the world.

DUALITIES—THE STUFF OF THE WORLD.

Bhagavad Geetha is the one scripture as the basic spiritual text around which all scriptures came to my help to clear my many doubts. In geetha we find Reality Consciousness splits as it were into subject and object. Further in Bhagavad geetha I found some slokas (verses) which made me to think further about the nature of dualities, and their occurrence. Consider the following slokas.

1-Mama yoni mahadbrahma tasmin garbham dadamyaham, sambhavah sarva bhutanam tato bhavati bharata. (Mahadbrahma, Bhutani, and **Mama**)-- (mama appears splits as other two)

2-Adhibhutam ksharo bhavah purusaschadidaivatam, Adhiyagnohamevatra dehe dehabhritam vara. (Adhibuta, Adidaiva and **Adhiyajna**)— (Adhiyajna appear splits as other two)

3-Yasmat ksharamatitohamaksharadapi chothamah, Atosmi loke vedecha prathitah purushothamah. (Kshara, Akshara, and **Purushothama**)— (Purushothama appear splits as other two)

There are some more verses in Geetha like this. One ultimate reality appears splitting as it were. To my knowledge I found that words, in above verses MAMA , PURUSHOTHAMA and ADHIYAJNA are just one as ultimate GOD, other two are subject and object where ultimate GOD split as it were. "PURUSHOTHAMA, OR ADHIYAJNA, OR MAMA", represents the final reality. Others are just the dualities in the final GOD, like mahatbrahma and Bhutani, akshara and kshara, Adidaiva and adhibhuta, etc. To me they are like subject and object, where GOD splits as it were. To my surprise I found that there are full of dualities in the world, and they are the reason for the world to exist and manifest. They are like, Dharma and adharma, mind and matter (body), subtle and gross, unmanifest and manifest god and devotee, virtue and sin, etc. The list is very very large. PURUSHOTHAMA (not male here, but awareness) is above the dualities. That is the REAL GOD. There are some major dualities which everybody gets confused and which are very vital in life are like "destiny and free will", "dharma and adharma", and "cause and effect" etc. and we shall discuss about them.

DUALITIES RULE THE WORLD

Dualities like the ones mentioned above rule the world without which world may not exist I think. Like good-bad, up-down, black-white etc. I think both coexist in life and cannot be separated. One only is not possible in life. The opposite can never be separated; one does not exist without the other. The very fact name **good** creates its opposite **bad** immediately consequently even if unwanted, like up creates down, for there is no **up** possible without **down**. Only solution Vedanta gives is that we should rise above both as witness, for we experience both and we are not either of them in reality. This is transcendental. That is the real truth or God, Ultimate God. Buddha's principle stresses much like this. Both dualities appear and disappear and in time.

The interactions in the world of duality create all problems. **"Bhagavad geetha says "agamapayinonityahstam stitikshaswa bharata", and again "adyanta vantah kaunteya na teshu ramate budhah".** *Even birth and death are also dualities for a person of transcendental feeling, the feeling of infinity. Actually every moment is moment of eternity, the infinite. But we will not think of it but confine ourselves to limitation by habit, create a boundary of limitations, our real nature being beyond boundaries.*

FATE

In this world of full of sense objects of duality, good and bad, happiness and sorrow etc. are innumerable. One cannot be known without the value of others. We cannot separate them. Taken independently they have no meaning. Good is good with reference only with bad. Independently what is good? We cannot say what. We must first know what is bad, and then we can understand good easily. If we separate one, other revolts in another way creating problems in due course, which we call normally as fate. The hatred ness is more powerful bondage; it won't disappear easily, but wait for its turn.

ASTAVAKRA SAYS **"what is the time or that age in which the pairs of opposites do not exist for him? One who, quitting those is content with what comes of itself attains perfection"**. (Age here may be tretayuga, dwaparayuga, kaliyuga)

Transcendentality and immanency is God as witness. So we should take and accept both dualities equally for the sake of truth. But the concepts I and mine (ego) want only one, thereby suffers. In life man doesn't want both but one and makes his life irrational and getting into MAYA. Thereby worship god for solution, but how far God helps overruling his own law of immanence and transcendentality is to be thought of. God does not know dualities but He as ALONE. In Bhagavad geetha says **"Na me dwesyosti na priyah" He is "dvandva teethah". Nadatte kasyachit papam, na chaiva sukutam vibhuh**. Taking both equally or rise above both dualities is what Godly is by the self-knowledge.

In Bhagavad Geetha it is said **"samadukhasukham dheeram somrutatwaya kalpate"**. Consequently that person needs no god at all for he rises above duality.

Scientist Niels Bohr said "The opposite of a great truth is also true".

Only when a person experiences pain, guilt, only he will understand the value of painlessness and guiltlessness. A person having the experiences of both opposites and treat them equal without judgement, he is a person of possessing true knowledge.

Any Person treating both happiness and sorrow equally, liking and disliking equally, he is a person of possessing true knowledge. Bhagavad geetha says **"jneyah sa nityasanyasi, yo nadwesti na kankshati"**

Having to choose between everyday alternatives that confront you often generates confusion. These alternatives are not crassly "good" or "bad"; they both stem from the same basic struggle in the human soul. This underlying core is your longing for complete happiness, light, love, bliss, peace. The original longing is for happiness supreme, but life on earth prohibits such fulfilment. This prohibition creates the world of duality, and therefore your conflict.

This puts you into a vicious circle. How to get out of it and find your way into the light of truth is the relevant question. In the first place, you have to understand what is responsible, at least in part, for the human being's creation of duality out of a single core. **There is no better alternative than accepting both as aspects of nature, without judgement, showing compassion, by feeling (bhava) for all the created beings.** "Identifying with one, disliking other creates fear."Dweteeyat bhayam bhavati".

"There is good verse in Geetha," suhrunmitraryudasinamadyastadweshya bandhushu, sadhushwapi cha papeshu samabudhirvisishyate"

Sri Ramakrishna tells an example how a prostitute reached heaven. A so called holy man residing nearer a prostitute's house was daily looking at a prostitute how worse her life was and daily observing all about her. But as for herself, feeling bad of her helpless condition, always praying for an escape from that condition. Later Ramakrishna says that she reached heaven, but the so called good man reached hell. Here the lady was praying god intensely in spite of her bad actions, whereas the good man was always seeing at her though being engaged so called good activities without concentration.

Finally we come to know that we are in reality above both the dualities of life. Krishna says in Bhagavad geetha that He only is the both dualities, **"Amritaivacha mrityuscha, sadasaschaaham Arjuna". "I am death and eternity, and truth and untruth".** It contains all dualities. Eternity and death, truth and untruth, contain in them all dualities we find in life of struggle.

Any knowledge with limitation and boundary will not give lasting and permanent happiness, one should feel infinity, like a drop of water in the sea midst feel that it is ocean itself. It never feels only a drop inside sea. You must feel as **"drop in ocean and**

ocean in drop". "Our Vedanta and spiritual giants repeatedly said you are infinite. Adi Sankara always says that **"jeevo brahmaiva na parah"**. Any limitation creates insecurity, then fear. One should know that our true self is Brahman itself. Self or in reality God cannot be broken into parts, but see God as ONE, infinite all pervading, pervading us also, making us understand that we jeevas are nothing but Brahman.

CREATION THEORIES

Ramakrishna told to a person, who asked, why God has created this painful world, Ramakrishna said that it is leela of god. The person again asked why should god create pains and problems for us in his leela; Ramakrishna told it is His will who are you to question? (LEELATHEORY)

Sarada Devi while talking of spiritual knowledge with her attendant Aroopananda told to him that this entire world is an appearance, and is nothing but dream. Aroopananda in his uneasiness asked mother that how can this world is dream or unstable. Objects in the dream are unstable but objects in this world are stable. Mother did not say any advaitic answer or argue about philosophy, she said "Be that as it may my son it is nothing more than a dream".(DREAMTHEORY)

Again there is one more important major theory that all our troubles are for our bad deeds in previous janmas (last birth). **Swamy Vivekananda** says once we set in motion a certain power; we have to take the full consequences of it. Each one is the maker of his own fate. Karma follows its effects. (Take responsibility for karma) (KARMATHEORY).

So like this there are number of such **theories of creation**. Every theory can be questioned. But all these are only in the Maya world, so one need not worry but know who he really is. There the problems will end. That is the only way.

IN THE WORLD ALL EXPERIENCES ARE FINALLY OF FEELING ONLY

Taking the Leela theory, Dream theory and karma theory, etc. we can find out all are nothing but experiences. Whatever the theory that all religion put forward, they can only be in the form of experiences. All experiences are not as what they appear. Sun rise appears real but illusory experience. Only because of earth rotation and revolution around sun it appears like that. But it is an experience as rising, this we cannot deny. Also we cannot deny that you are the experienter that also cannot be denied.

Here we quote what **swamy Ranganathananda** says **"The remarks of even a child is to be accepted if it is in accordance with the reason, but the remarks of even Brahman himself, the creator of the world is to be rejected like a piece of straw, if it does not accord with reason"**,

Finally we can easily conclude logically and with reasoning that World is full of experiences and you are the experiencer. They can be gross, subtle or subtlet. As I know the Brahma sutras are of reason and logic to explain Vedanta. Matter produce gross experiences (sensations) and feelings produce subtle experiences.

Objects in the form of thoughts are gross in waking, subtle in dream and in sleep no objects. All are but experiences. Sleep, dream and waking worlds are three states of experiences, but you continue to be the experiencer. Experiences change, but you the experiencer does not change. Normally everybody considers waking world as real, because we are brought up as experiencing world of gross objects althrough. Many times we consider god also as an object in the form of a person, may be great, super person etc. depending upon religions. But objects are gross manifestation of thoughts. Without thought there can be no object, always subtle as first experience, then only gross. Subtle tanmatras (vibrations) formed gross objects. First thought comes to us as subtle, and then it produces gross as object outside. Both are experiences.

Analysis of dream in dream itself

Here I want to add my experience of my dream, may be my intense desire, that this kind of my enquiry had come in few of my dreams also. While experiencing dream (in dream itself) I felt once that great and long desire of mine came to be true in the dream only. Then in the dream itself I doubted whether it is dream in dream itself. I verified everything touching seeing was very real then I thought I achieved success, felt it is real and not dream. But in the morning I got up to know it was dream. Then I thought that like dream, waking also is unreal looks like very real, as it is said in every Vedanta scriptures. As long as we experience it looks real, but when we wake up it is named as dream. As long as it lasts it will be found to be true, same is true of both waking and dream.

As long as we experience they appear true, but both are virtual experiences. What more proof I want? It is verified that either dream or waking both seem real as long as they are being observed, when in dream waking is unreal, and when in waking dream is unreal, but both are unreal for self-observation. Waking seems to be long

because of play Maya of time and space. Both science and Vedanta say time and space are illusion.

You are the experienter

So we can conclude that world is full of thoughts manifestation. You are the thinker and experienter, and experience happens to you. If you as mind creates thoughts and create your own world of objects, the universal mind creates thoughts and objects of entire world. So we can say that waking world is a thoughtful creation of universal mind, and we call universal as God, consciousness, absolute, or Void (Sunyata) etc. Here sunyata is not nonexistence but existence without objects, pure consciousness.

One more important thing here, that is without consciousness, nothing can be experienced. So, you must be conscious, that is consciousness itself. Now whether God experiences or you experience, experience is same, and that happens only in Consciousness.

In this context I quote what Adisankara says " **Pravkshyami ardhaslokena yaduktahm grantakotibhi, atma satya jagat mitya jeevo (ego) Brahmaiva na parah**" (Here atma is consciousness)

Here experience is common, that is why jeeva ("ego") is compared to Brahman. They both are experienters

Someone went and asked a saint "what is the correct proof of god's existence? "The saint said "your existence ". Here he cannot deny his existence which is nothing but consciousness.

One person went and asked Adi Sankara "If everything is Brahman who is ignorant". Adi Sankara asked why you are asking. He replied "Because I do not know", Adisankara said then you are having ignorance.

Every experience needs consciousness, and it is existence itself. So you must be existence and consciousness. Finitely you are bit of experience, and so called God is infinite experience, but experience is common.

A drop in ocean is nothing but ocean itself, so, you as bit of experience merge with the total experience also, for experience is common. It is said by wise that "**you are the drop in ocean and ocean in the drop**".

Swamy Vivekananda says "God is to be experienced. We should experience here and now, in life, not promise of heaven after death. If reality is everywhere it must be here, if it is eternal it must be now. It should not be post mortem promise". We need not search outside, but look into yourself (which is subtlest).

Somebody may ask if experience or consciousness is one, then why are different experiences?

In Bhagavad geetha one sloka (verse) says " **Yada pruthakbhavamekasta manupasyati, tatha eva cha vistaram brahma sampadyate tada**" Here One appears to split into many is the essence. Let me explain this in my own way.

Let us analyse this little. I am in the house, there are number of things in the house and things are nothing but thoughts in mind, I as single experiencer experience as many thoughts that are things. In one thought 'house' contains many thoughts of objects in house so many experiences. If I expand my experience further to my town, I have the experience of the 'town' as single experience which has buildings, trees, roads etc. are number of experiences so, many thoughts, meaning objects. Going on like this, universe, if I experience universe as one experience, one thought it has many experiences like countries, planets, galaxies etc. Now if we see all like number of experiences right from universe to house that started all appear to split into number of experiences. Ramana maharishi calls universal experience as first thought which give out number of thoughts. He says **first** thought is you. **So, it is clear how one experience has split into many experiences.**

Quantum physics says that experiences are in form of ON and OFF.

All thoughts which appear as split thoughts but universal thought connects all thoughts. **Scientists are telling that there is discontinuity in the experiences.** Now we are here, suddenly we think to be somewhere in another country. What thought comes next we cannot know. This is what scientists call discontinuity. Universal or Cosmic Consciousness connects all. When saints say between every chanting of OHM there is space, this is cosmic Consciousness or Cosmic space, which is not only connects all discontinuities of OHMs but is One continuity called Cosmic consciousness or meaningfully call GOD. It is all continuity and all conscious. Connecting and being in them is what is called transcendental. This we call as transcendental. So one must meditate as transcendental, which some organisations practice transcendental meditation. It makes you feel you are in all.

This meditation makes you feel as witnessing Consciousness, which is cosmic consciousness.

Gross world, subtle dream, and subtler sleep and subtlest is Consciousness. THAT ONE is conscious of all, it is in all of them also and finally it is all. THAT is subtlest of all grosser worlds, THAT is continuity of all discontinuities, changelessness of all changes, GOD of all number of gods, One great experience of all experiences, ONE THOUGHT of all thoughts. As Ramana maharishi says "The first thought". That is there in every one of us.

Every day we face problems, for the life contains full of problems. For ages, the type of problems has changed but problems continue in new way. When can we say that we have solved the problems? Without problems world cannot exist but they are first arise in mind then only they appear in the world. So we should dissolve the problems in mind, which occur as thoughts, so that they do not appear outside world as problems. Instead of solving problems, see oneness of all and dissolve the problems, but solving externally, problems occur in a new way, never end.

I FOLLOWED ENQUIRY METHOD

Throughout my life I just followed the enquiry method, without knowing it as a name, Later I came to know that it is self-enquiry by Ramana maharishi, and many spiritual giants, and scriptures like Yogavasista etc. I followed the method NETI NETI, and. Sravana, manana as a small practitioner of truth, which all these I have been continuing even now. I used to meditate and when I came to know of Ramana maharishi's sahaja Samadhi which says we should in all walks of life feel the divine presence. In my life whenever some thought of anger, anxiety, pain, insecurity, uncomfotability etc. come, immediately I remember my nature consciousness I use to feel alright. I used to merge in consciousness and dissolve them and feel myself light.

SWABHAVA- THE INDIVIDUAL NATURE

The condition of any one is dictated by his swabhava, one's inherited nature. In Geetha it is said '**swabhavodyatma uchhate**' and '**swabhava niyatam karma kurvannapnoti kilbhisham**'. Again in Geetha Krishna says to Arjuna, when he says that he will not fight, '**Swabhavajena kaunteya, Kartum nechhsianmohat karishyavasopi tat**'. It is swabhava that dictates us, we are not doing. Nature goes on in its own work. Water flows, air moves etc. Wherever you are, whatever you are, look for reality inside, the subtlest in us, the SELF, consciousness. No action in nature

is neither good nor bad, but the intention with which we do decides whether good or bad. Example, Dharmavyasa a mutton seller in our scriptures.

Devotion in its essence is knowledge itself, when duality is negated.

Adisankara says "**swarupanusandhanam bhaktirityabhidheeyate**"

If we want God we must die to the world, meaning we must see the unreality of the world, just as dream world, which is more correct even according to quantum science. We must feel the world just as snake appears in rope as fully virtual, in our vision, allowing our body to work according to prarabda (swabhava).

We are created in nature to look outside, through senses, which is not a problem, but taking it as real other than the self, is the problem.

Spiritual knowledge is not secret

The knowledge of REALITY appears **secret only because what you are searching is within you, yourSELF, but for that you look outside out of your own ignorance.**

In Bhagavad geetha it is said "**Rajavidya rajaguhya pavitramidamuthhamam, PRATYAKSHAVAGAMAM dharmyam SUSUKAM KARUMAVYAYAM.** Other places is said **Jnanavijnanayaogam** (The super science of all sciences, True science). Actually it is the untruth that is difficult and complicated, but truth is easy. We are making it complicated.

By NETI NETI (not me, not me) we must go on eliminating what we are not then finally what left is OURSELF. This one can understand by a guru, scriptures, or by self-enquiry.

Many scriptures, saints, even Science, etc. say the final reality is the AWARENESS (CONSCIOUSNESS).

Consciousness cannot help but creates

Just as movement is for air, flow for water, waves for sea, etc. it appears that, the manifestation is for consciousness. Consciousness cannot help but creates; it is spontaneous activity of consciousness. Consciousness itself is changeless, eternal, existence etc. You can verify yourself; just sit and watch how thoughts go on arising in you continuously one after the other, thoughts means objects of the world. Universal mind creates universal objects. So creation is the nature of Consciousness.

The manifestation is in form of variation, vibration etc. The variation or vibration is in the form of tanmatras, subtle vibrations, which produces different objects in the world, just as variation in frequency of light produces different colours, depending upon their frequencies.

It is this variation that creates experiences, just like waves in sea. Creation is in the form of dualities, like up and down of waves. The world is nothing but experiences. It is said that universal experiences takes place in consciousness, just as experience of objects take place in mind. There is full explanation in Vedanta scriptures for all this with the terms like, Iswara, Hiranya garbha etc.

According to Vedanta god's will is the cosmic intelligence that pervades the universe and governs it .In this way the laws of nature are manifestations of gods will.Wind moves,water flows, etc.

Coming back to dualities, there are some very important dualities, they are FREEWILL and DESTINY, DHARMA and ADHARMA etc.

FREEWILL AND DESTINY (dualities)

Whether destiny or free will, is one of the major questions in the spiritual field as well as in general. Let us analyse little. My question is to whom is the free will, when all actions are cosmic and in the nature by gunas. Even if we assume that ego exists, he has only free will to do actions, but results are with God what is the use, (KARMANYEVADHIKARASTE MAA PHALESHU). His free will might meet with obstacles to go ahead. Actions are with body only, but body is asawatam and **dukhalayam**, it might not cooperate. And again from where did that ego come from other than God, where is the place other than God who is all pervasive an everywhere, as subtle and gross. So, free will meets with lot of questions than destiny where few question arise but can be answered easily.

Also, the laws of karma are manifestation of divine will. So here free will false away. Karma can be destroyed by enquiring into the nature of the self. Self-effort is also divine. Knowledge of the self transcends both the free will and destiny and beyond both. Who can say even before in free will, there might not divine intension was already there? Everything is predetermined. So, your free will also might have predetermined by Gods will before, and that you take it as free will out of ignorance. Things will not go according to our plan.

Free will creates more number of questions, than destiny which is very safe.

Sometimes it seems that we have mixture of free will and destiny as some opine. It is like if we are served food in a line, we eat without option, which seems destiny. On the other hand if we are allowed to go and eat foods that are kept spread, there we have choice, and then we may call it free will. Again here also free will can be questioned. Here ego comes into play, which arises in between body and self, which merges into self when we look for its form.

Everywhere there are conflicts, we live with conflicts and die with conflicts, for we are tossed between dualities. **Modern science says that there is no freewill but illusion of free will.**

As for myself, either you exist, or God exists, that is all. If I exist God does not exist, if God exists you do not exist. You as witness only exist. One more important thing we should understand is "**Law of karma applies only in waking state**", which is only one state of existence of God, but not in other states of God like dream and sleep.

Law of karma is linked with many janmas. (In Christianity, there is only one birth janma).

Here I quote what Sufi poet Rumi says "**I searched for God I found myself. I searched for myself I found GOD**".

Knowledge of self transcends both free will and destiny, as self is beyond knowledge and ignorance. Thinking that everything is pre-determined, it is better to be free not to identify with the bodies actions and consequently, not getting affected by pleasures and pains. We should allow our body to go on doing according to its nature swabhava.

DHARMA AND ADHARMA

Dharma and adharma are of nature of changing. Though dharma changes depending on the circumstances, spirituality does not change. Again here everything is found to be predetermined as taking the example of Duryodhana who said "janamyaham dharmam na tu pravritih, janamyaham adharmam na tu nivritih". Here swabhava, the nature works. Swabhava (nature) is again destiny. These are very interesting slokas (verses) in the bhagavad geetha;

Swabhavajena kaunteya nibadhah swena karmana, kartum nechhasi yanmohat karishyavasopitat. (18-60).

Nakartritwam na karmani lokasya srijati prabhuh, na karma phalasamyogam swabhavastu pravartate (5-14).

Swabhava niyatam karma kurvannapnoti kilbhisham (18-40)

BE AS WITNESS OF ALL INCLUDING YOUR MIND AND BODY, IT IS POSIBLE AND THAT IS ENLIGHTENMENT, FREEDOM, BLISS



3. SELF ENQUIRY DIRECT- PATH TO REALIZAION

(THE ENTIRE UNIVERSE IS A WAVE FUNCTION)

What is thought?

Consciousness in name and form is thought. A thought denotes an object, without thoughts there are no objects. An object is the thought of it.

There is only one consciousness and it is nonlocal. The consciousness of all sentient observers is the same nonlocal universal cosmic consciousness.

Whenever we assume, the objects appear only as mental images, not as independently existing objects, and the consciousness of the individual observers is universal consciousness.

What is a concept?

A concept is a thought of separate object together with a name or identifier of the object.

What is reality?

Reality is absence of separation, it is not a thought.

What are true and untrue concepts?

If a concept negates the reality of an object, it is true concept and if a concept asserts or implies the reality of object, it is untrue concept. A TRUE CONCEPT IS A POINTER TO REALITY.

What is a belief?

A belief is a concept which contains the concept of attachment.

What are time and space?

Time is a concept of change, and space is the concept of extension.

What is world?

The world is the collection of objects, consisting body-mind, and all other objects. The world is just an appearance in time and space (which are concepts). We are not

concepts for we are aware of all concepts and objects. We ourselves are pure awareness (presence).

What is awareness?

Awareness is that what is aware of all concepts and objects. It is timeless and space less. All objects (apparently) arise in awareness. Physical space and time are also apparent objects. Objects are not real as objects but they are real as awareness. The apparently real existence of objects is called illusion. Everything that happens is only an arising in awareness. Only one arising is present at any moment. The concept of causality that one event causes another event is only arising in awareness.

Since causality is concept there is no doer, doer ship is also an arising in awareness. So whatever happens, happens and whatever does not happen, does not happen.

What is suffering?

The arising of a feeling of being separate that carries with it a sense of isolation, lonely and personal responsibility for past and future anxiety, and a feeling of guilt.

What is enlightenment?

It is a realization that I am not separate. It carries that non-doer ship. Awakening is awareness of reality, which is what I am. It is a feeling that he is not affected by concepts of any kind.

SEARCH FOR TRUTH

There is strong opinion that from definite, sound, scientific point of view, not only is it impossible to understand the material world without considering the consciousness of the observer, but, in fact, it is consciousness which manifests the world. However it cannot be the individual consciousness of the observer that does this, but it must be nonlocal, universal consciousness.

The assumption of external reality is necessary for science to function and flourish. In addition to the assumption of an external reality, we also make the assumption that this reality is objective. Objectivity means that observations, experiments, or measurements by one person can also be made by another person, who will obtain the same or similar results. The second person will be able to confirm that the results are the same or similar by consultation with the first person. Hence, communication is essential to objectivity. In fact, an observation that is not communicated and

agreed upon is not generally accepted as a valid observation of objective reality. Because agreement is required, objective reality is sometimes called consensus reality.

In fact, all observations of so-called "external" reality are really observations of our own sensory experiences.

Idealism (pure subjectivity) is a philosophy that asserts consciousness is all. Idealism states that mind or consciousness constitutes the fundamental reality, or is primary. Some versions of idealism admit the independent existence of material objects; others deny that material objects exist independently of human perception

SEARCH FOR TRUTH STARTED FROM THE BEGINNING

Many western philosophers and scientists have used the eastern philosophy like Vedas, geetha and Upanishads. But there were some western philosophers have searched for truth earlier without knowing eastern philosophy. They almost depended on rational thought to develop their philosophies. Later some western philosophers have referred eastern philosophy.

Anaximander (Greek philosopher, c. 611 BC - c. 547 BC) may have been the first idealist philosopher. He said that the original and primary substance (which could be consciousness) is a boundless something from which all things arise and to which they all return. He was struck by the fact that the world presents us with a series of opposites, of which the most primary are hot and cold, wet and dry etc. **He thought of these opposites as being "separated out" from a substance which was originally undifferentiated.**

Plato (Greek philosopher, c. 428 BC - c. 348 BC) is often considered the first idealist philosopher. Idealism was first expounded by Plato in his famous cave allegory.

The next major idealist philosopher was **Plotinus** (204/5 – 270 AD), who is generally regarded as the founder of Neo-Platonism.

The eighteenth century British philosopher **George Berkeley** (1685 - 1753) was one of the major exponents of idealism. He denied the existence of material substance (calling his philosophy immaterialism), and held that the universe consists of God, which is the infinite spirit; of finite spirits including human beings; of ideas that exist only in the minds of spirits; and of nothing else.

The German **philosopher Immanuel Kant** (1724 - 1804) expounded a form of idealism that he called transcendental idealism. He believed that there is a reality that is independent of human minds (the noumenon, or thing-in-itself), but that is forever unknowable to us. All of our experience, including the experience of our empirical selves (the phenomenon, or thing-as-it-appears), depends on the activity of a transcendental self, also of which we can know nothing.

Georg Wilhelm Friedrich Hegel, also a German philosopher (1770 - 1831), built on the idealist philosophy of Kant, and called his system absolute idealism.

THE TEACHING OF NON-DUALITY

Non-duality is a teaching, not a philosophy, because it uses many methods of pointing the mind away from the conceptual and towards the non-conceptual. Awareness cannot be described--it must be known directly without the intermediary of concepts. The teaching of non-duality, while it uses concepts, is really a pointer to the truth that our true nature is Awareness.

REALITY

Instead of defining reality directly we can understand reality well if we can know what is not reality. We shall see that, according to the teaching of nonduality, Reality is what it is not:

1). what you have been told it is. 2) What you think it is. 3) What you believe it to be. 4) What you want it to be. 5) What you think it should be.

In Vedanta it is like NETI, NETI etc.

Well, then, what is It? .We shall see that the only way to find out is to look and see for yourself, not to believe.

According to quantum physics electrons actually do behave like waves in experiments that are designed to reveal wave nature.

The Schrödinger wave is a probability wave, not a wave that carries force, energy, and momentum like the electromagnetic wave.

1) From the wave, we can calculate only probabilities, not certainties. 2) The wave only tells us the probability of finding something if we look, not what is there if we do not look. Quantum theory is not a theory of objectively real matter.

In cosmology, even the entire early universe is thought to have been represented by a wave function. **(First thought according to Ramana maharishi)**

What is sentience?

Sentience is the mechanism by which Consciousness becomes aware of itself. Objectively, sentience requires a brain connected to sensory organs; there can be no manifestation without sentience, and there can be no sentience without manifestation.

The appearance of sentience, the first identification.

At the first collapse of the brain-sensory system wave function of the embryo or foetus, sentience appears, but without an observer/observed duality. Brain wave function and nonlocal consciousness mix with each other to make the collapse self-referential. Without self-referential collapse, there would be no sentience and no manifestation. The result is not only sentience but also entanglement of the level of nonlocal consciousness with the level of the physical system, a tangled hierarchy. This results in identification of nonlocal consciousness with the physical mechanism.

Pure experience needs no entity. In this state there is no experiencer and nothing experienced. There is only experiencing itself. This is the state of the unconditioned infant, and of the enlightened sage.

There is only one consciousness. Our consciousness is nonlocal consciousness. My consciousness is identical to your consciousness. Only the contents are different. The entities that we falsely think we are the result from identification of this consciousness with a concept in the conditioned mind.

There are no objects. There is only a series of perceptions. There is no perceiver. There is only nonlocal universal consciousness. (In Advaita, nonlocal universal consciousness is called pure Awareness).

It has been defined "subjective reality" as that which exists only if it is observed, namely, thoughts, feelings, emotions, sensations, and perceptions. It is clear that there is no intrinsic difference between subjective reality and the objective reality, since all "external" observers are only images in mind. "Objective reality" becomes nothing but an appearance or image in mind just as "subjective reality" is. All mental images come and go, and this is as true of the images of "objective" objects as it is of "subjective" objects. **(As said by Buddha also)**

Reality can never, never be defined

There are no appearances, no universe, no enlightenment, no things and no absence of things, no space and no spacelessness, no time and no timelessness. No words can be used to describe Reality--not even the word Reality itself. All words are concepts, and all concepts depend on separating and naming. As soon as we give something--even nothing--a name, we have conceptualized it and have said too much. However, words can be very useful as pointers to Reality as long as we realize that the words are not Reality and cannot describe it. The finger pointing to the moon is not the moon.

Other than Consciousness nothing exists. Whatever you see is your own reflection. It is only through ignorance of your true nature that the universe appears to exist. **One who understands with conviction that the universe is nothing but an illusion becomes free of it.**

"Where is knowledge and where is ignorance; Where is 'I', where is 'this' and where is 'mine'; where is bondage and where is liberation? Where is an attribute to the nature of myself?"—Janaka disciple of Astavakra

What is awareness?

Perceiving implies the presence of an Awareness, without which there could be no perception. What is this Awareness? This is the crucial question. This Awareness is what is sometimes called the Self. However, calling it the Self is misleading, because it is not an object. It is what I really am, my true nature. It is Consciousness-at-rest, Noumenon, the Unmanifest, or pure Subjectivity. This means that it has no qualities or characteristics whatever. It cannot be perceived, conceptualized, objectified, or described. Because it is what I am, I cannot see it or imagine it. Thus, the terms we use are all pointers, not identifiers or descriptors. (Existence, knowledge and bliss; Asti bhati and priyam-in Sanskrit)

The Awareness of every mind is the same Awareness. If it were not, there could be no communication between minds. The Awareness that You are is the Awareness that the sage is. The world of the sage is as local and as individual as the world of the ordinary person. However, in the sage, Awareness is not identified with the I-concept as it is in the ordinary person.

Disidentification happens when the viewpoint shifts from that of the individual to that of impersonal Awareness. This can follow spiritual practice in one or more of its many forms, or it can be a sudden spontaneous event that occurs without prior practice.

The statement of nonduality is that Consciousness is all there is. Advaita, the Sanskrit word for nonduality, means absence of both duality and nonduality. There is neither duality nor nonduality in Consciousness, since both are nothing but concepts. This means that Consciousness cannot be objectified---rather, it is transcendent to all objectification. Consciousness includes all existence, all absence of existence, and all that transcends both existence and non-existence.

Manifestation is spontaneous

The illusion of separation (Maya) is the illusion that the world and all of its objects and individuals are separate from us. In nonduality, since there is no separate "I", there is no ability, volition, or freedom to think, feel or act separately. Everything that happens, including all of the thoughts, feelings, emotions, sensations, perceptions, and actions of the "individual", happens completely impersonally and spontaneously (causelessly). Indeed, the manifestation itself, including the illusion of objects appears completely spontaneously.

"After the personal identification vanishes, all that then remains is a sense of presence without the person, which gets translated into a feeling of life as total freedom."

"Practically it is impossible to describe the sense of magnificence that comes out of the true apperception of the nature of the individual in relation to the manifestation.

The loss of personal individuality is exchanged for the gain of Totality of the cosmos."

"Mathah paratarm nanyat kinchidast Dananjaya"—Bhagavad geetha

Awareness is true happiness

"A sage is happy and fully aware that happiness is his very nature and that he need not do anything, nor strive for anything to secure it. It follows him, more real than the body, nearer than the mind itself. You imagine that without cause there can be no happiness. To him dependence on anything for happiness is utter misery. Pleasure and pain have causes, while his state is his own, totally uncaused, independent, unassailable."

"True happiness is uncaused and this cannot disappear for lack of stimulation. It is not the opposite of sorrow; it includes all sorrow and suffering."

"The beginning of inner transformation is a deep feeling of utter dissatisfaction with life, otherwise called dispassion. This is the point of the inward turning of personal consciousness. It is the point of no return in the quest for life's source."

There is no free will

None of the concepts in the teaching of nonduality are mere dogma. They are all empirically verifiable. For example, the absence of free will, or volition, has been confirmed scientifically and logically, and can be verified simply by watching the mind, and seeing that all thoughts, without exception, appear out of nowhere. Thus, the thought that "I" shall decide one way or another also appears out of nowhere, and therefore is not an act of free will. Likewise, whenever intention arises, it also appears out of nowhere and is not a result of free will.

The absence of an individual thinker is verified by asking, "Who is it that is thinking this?" or, "Who is the "I" that is thinking this?"; then looking for the thinker, which cannot be found. Similarly, the absence of the doer is verified by asking, "Who is it that is doing this?" or, "Who is the "I" that is doing this?"; and looking for the doer, which also cannot be found. Now if we ask, "Who is it that is looking?" the observer cannot be found either.

To advance the inward movement towards enlightenment, one can inquire further by asking, "What is it that is aware of all of this?" Asking such questions and looking inward in this manner allows us to begin to sense that we are not really individuals, but in fact are unmanifest, impersonal Awareness, which is not an object so it cannot be seen. The way to know what we are is to see what we are not. We are pure Awareness in which the body-mind organism, and indeed the entire universe, appears and disappears. Because the disappearance of the phenomenal self is not the extinction of pure Awareness, there is no reason to fear it.

An alternative approach to Reality is not really a practice, but rather is the increasingly deep intuitive understanding of the absence of the individual doer. Spiritual understanding arises as we see that all functioning of the manifestation happens completely spontaneously and impersonally. **We see that the concept of**

doership (including thinkership, feelership, and observership) is equivalent to the concept of the individual, and this is the source of all bondage and suffering.

Individuality is an illusion

The deeper the intuitive understanding, the clearer it is that the individual is and always has been nothing but an illusion. This is equivalent to seeing that there is no doer and there never has been a doer. Total acceptance of this means the disappearance of all envy, jealousy, regret, guilt, shame, blame, and hatred, and is equivalent to surrendering to the functioning of Totality.

The Buddhist path has nothing to do with belief, prayer, worship, or ceremony. It leads to freedom, happiness, and peace through morality, concentration, and wisdom.

"Once the body dies, manifested consciousness is released and merges with the impersonal Consciousness like a drop of water merges with the ocean. No individual identity survives death."

"The life of a sage appears to others to be as purposeless as the actions of an infant. The infant lives in the bliss of ignorance, while the self-realized sage lives in the bliss beyond both ignorance and knowledge. In fact the sage is no longer an individual, in spite of the presence of a fully developed intellect."

Conflict, suffering and sin

All conflict and suffering are a result of the conceptual victim drawing conceptual boundaries and seeing the resulting split pairs as desirable/fearful, friend/foe, lovable/hateful, acceptable/unacceptable, etc. Suffering must continue as long as wholeness appears to be split into opposing pairs. The only cure for suffering is to see that there is no separation. The world will always be seen as a fearful/desirable place until this occurs.

Actual sin of any type is impossible because there is no "I" to be sinful and no doer to commit sin. The concepts of sin, doership, and "I" go hand in hand and reinforce each other. Consequently, complete relief from feelings of sin, guilt, and shame is possible only by seeing that there is no "I". The only effective way

to end all of our suffering is through spiritual practice.

"The crux of man's dilemma lies in the concept of time. While chasing his mythical happiness of the future, man has no time to enjoy the present moment. And actually there is no such thing as the present because by the time one thinks of it, it has already become the past. Therefore, what is vital is not thinking about the present but actually being the present moment and that is nothing other than enlightenment."

Consciousness is all there is. The reality of Awareness/Presence is not a concept. Everything else is. Space is a concept that is no more real than the objects that appear in it. The concept of the three dimensions of space allows the concept of three-dimensional objects to appear. All spatial objects are purely conceptual, including the human body.

YOU ARE NOT THE DOER

The belief in karma is probably largely responsible for the efforts of many religious people, particularly in Hindu and Buddhist countries, to attempt to renounce the world and all material things in order to escape from the inexorable wheel of reincarnation and bondage. They fail to realize that the real cause of bondage is the sense of the individual doer, and it is this that must be renounced. However, it is futile to ask the doer to renounce itself because by trying to renounce itself, it only reaffirms itself. The only true renunciation is the clear seeing that there is no doer.

Concept against conceptlessness

In spiritual ignorance, it is easy to see that change can be perceived only because time occurs within timelessness. The motion of a uniformly flowing stream can only be seen from its banks because an object flowing with the stream sees no motion (change) of the water next to it. We can see change because we perceive it from a background of changelessness. This is direct evidence that our awareness is pure Awareness. We are nonlocal universal Consciousness, not individual mind.

Similarly, we can perceive space because we are spacelessness. We can see objects because we perceive them from a background of objectlessness. This applies to any object, even to thoughts, feelings, emotions, and sensations. For example, we can feel pain because we are painlessness, and we can perceive a thought because we

are the absence of thought.

"You dream that you are awake, you dream that you are asleep - and you do not realize you are dreaming because you are still in the dream! Indeed, when you do realize that this is all a dream, you will have already awakened."

In dim light (ignorance), a rope (the manifestation) can be mistakenly perceived as a snake (the world of separation), and fear can result. When a bright light (Awareness) is turned on, the rope will be seen for what it is (nothing but Awareness itself). This metaphor can also be used to refer to the ego (as the snake), which is seen to be nothing but Awareness (the rope) after awakening.

"We speak of diversity in the manifest world as of water in a mirage. Time, space and duality itself are all notions or concepts--mere thoughts. All is nothing but Consciousness appearing as mind, whether mountains, oceans, rivers, animals or human beings."

True concept a pointer to reality

In nonduality, Reality transcends all concepts, so Reality cannot be conceptualized. Nonduality as a teaching contains many concepts, but all of them are meant to be pointers to Reality that can be verified by experience. To mistakenly believe the concepts as Reality Itself would actually prevent one from realizing Reality. In the end, the only validity of any concepts is in their usefulness in bringing about awakening and the end of suffering.

"Belief, any belief, is based on the sense of insecurity. It covers for insecurity only when all belief is given up are you free to know yourself. In self-discovery what you find is the Truth - that Truth which is total, self-evident and which needs no outside support or justification."

All is nothing but God

Nondualistically, God is not an entity that is separate from us, that can do something, and to which we might ascribe emotions and intentions. God is not an object or entity at all, let alone one that has emotions or intentions. God does not and cannot "do" anything, because there is nothing but God, so there is nothing separate for God to act on, to feel about, or to think about. Because there is nothing but God, I am God and You are God.

For six years, Siddhartha submitted himself to rigorous ascetic practices, studying and following different methods of meditation with various religious teachers. But he was never fully satisfied. **One day, however, he was offered a bowl of rice from a young girl and he accepted it. In that moment, he realized that physical austerities were not the means to achieve liberation.** From then on, he encouraged people to follow a path of balance rather than extremism. He called this The Middle Way.

Finally search inwards

"Essentially, what the average person wants out of life is just one thing: happiness. It is in this quest that he goes through life day after day in the firm belief that he will somehow, someday find final satisfaction through the things and circumstances of his world. There comes a time, however, when man gets utterly tired, physically and mentally, of this constant search because he finds that it never ends. He comes to the startling discovery that every kind of satisfaction has within itself the roots of pain and torment. At this stage his search cannot but take the turn inwards toward that happiness which is independent of external things."

"Breathing goes on by itself while the deluded individual thinks it is he who is breathing. Thoughts arise spontaneously through intervals of mental vacuum, and he thinks it is he who is thinking. The thoughts get transformed involuntarily into action, and he thinks it is he who is acting. All the while, he is doing nothing but to misconstrue the actions of the Totality as his own action."

"Suffering is due entirely to clinging or resisting; it is a sign of unwillingness to move on, to flow with life."

"Spontaneous, natural action happens only when the mind is vacant of the slightest trace of intention or planning. The greatest liberty is in having total trust in that final authority that makes the grass grow and our limbs, organs and minds work by themselves."

ACCEPTANCE

In duality, acceptance/resistance forms a polar pair. However, Acceptance as we

shall speak of it transcends all duality. Therefore, we cannot practice Acceptance because the dualistic "I"-doer is present in all practices. However, we can see directly that our true nature is Awareness. Awareness accepts everything and rejects nothing. Therefore, Acceptance results from seeing directly that Awareness is our true nature and understanding that it is our true nature.

SELF - ENQUIRY

"Self-inquiry is the direct path to Self-realization or enlightenment. The only way to make the mind cease its outward activities is to turn it inward. By steady and continuous investigation into the nature of the mind, the mind itself gets transformed into that to which it owes its own existence."

Enquiry is not practice

"As long as you do not see that it is mere habit, built on memory, prompted by desire that, you will think yourself to be a person -- living, feeling, thinking, active, passive, pleased or pained. Question yourself, ask yourself. 'Is it so?' 'Who am I?' 'What is behind and beyond all this?' And soon you will see your mistake. And it is in the very nature of a mistake to cease to be, when seen."

We can practice inquiry no matter what we are doing or what is happening because its essence is to be aware and to discriminate between what is real and what is not. Eventually, inquiry may cease to be a practice and may become simply a continuing awareness of our true nature.

Self-enquiry is direct method of knowing one self, can also be done, or reading scriptures and reflecting on it.

DISPASSION

You say you are attached to objects in the waking state. But what happens to that attachment, when you go into the dream state? Likewise, what happens to the objects of the dream state, when you come back to the waking state? Leaving these two states, you go into the deep sleep state, where there are no objects at all.

So there is dispassion throughout; and there is no necessity to cultivate it. Even in the waking state, when you are thinking of one object, are you not dispassionate as far as the rest of the world is concerned?

What is experience? "I" principle is the only experience; every so called experience ends or merges in the ultimate "I" principle.

If you forget the real nature of experience and then view the realm of the mind and body as such, everything there will appear independent and real. But if you look at everything without forgetting the real nature of your experience, everything will appear to be nothing other than Experience itself.

How to get self-knowledge?

Knowledge is of two kinds: objective and subjective. Objective knowledge of all kinds, relating to objects gross as well as subtle, can be acquired only through objective instruments of the same nature, from the intellect down to the gross body. For this, we readily seek the help of equally objective Gurus – like persons, books, instruments and other appliances.

But, for the acquisition of subjective knowledge (knowledge regarding the 'I'- principle), none of the above instruments nor anything objective shall be of any avail. However, the objective instruments, if properly utilized, do the simple service of proving to you that you are not the body, senses or the mind. They can do nothing more, and your intellect also cannot grasp anything beyond the objective.

The exclusive subject of Vedanta is the subjective experience of real "I". A disciple as long as he feels that he is body sees a guru as personality. But by correct teaching by guru, he the disciple feels that guru is only principle and thereby he sees that living principle beyond body senses and mind.

The path of jnana (knowledge) has three distinct and separate stages:

1. Srishti:-drishti-vada: Perception of objects already existing.
2. Drishti-srishti:-vada holds that the object appears only when perceived, and that the essence of perception is Consciousness alone (the Real). This is visualized only on listening to the Truth from the lips of a Karana-guru.
3. Ajata-vada holds that nothing other than the real Self (Consciousness) was ever born, ever is, or ever shall be. This is the highest stand of Advaita, in relation to the apparent world.

What is life?

It has been proved that the thing that lives from birth till death is the same,

changeless 'I'-principle. The 'I' is the centre of life. That alone lives.

The 'how' and the 'why' of life are sought in the manifestations outside. When you turn to the manifestation, you lose sight of your centre and cease to live really. So the best way, for the best living, is to cling on to the living alone, forgetting the 'how' and the 'why' of it completely.

Who lives in reality?

The real 'I'-principle alone lives. The ignorant man believes that either the body or the mind lives, while in fact each of them dies at the end of every perception or thought. But the 'I'-principle continues unchanged through all thoughts and perceptions, lighting them up as well.

Can we do good to others?

It is not the nature of the act alone that constitutes its goodness. The test of every act is to see whether it binds you or releases you.

For example, if after giving charity, the thought that you have done a good deed sticks to you, it certainly binds you, though only with a golden chain. It clearly amounts to an evil, so far as you and the Truth are concerned. Your ego gets inflated thereby.

It is the mental attitude that counts, in all such matters. You can be really good only on reaching the ultimate Truth, when even the 'good' loses its 'goodness' and becomes transformed into that ultimate Truth.

Do wealth and possessions obstruct liberation?

Wealth is often supposed to be an obstacle to spiritual progress. But if a wealthy man has the good fortune to take to the spiritual quest earnestly, he is blessed indeed. He easily rises to the very top and becomes a beacon light of spirituality.

When a wealthy man gets to the Truth, he has transcended much of what possibly may tie him down. Though still in possession of all the worldly objects of pleasure, he has found them to be non-existent and meaningless, in the light of the absolute Truth.

When a wealthy man finds that what is sought by wealth, namely happiness, is not to be gained by wealth, he turns his attention away from wealth, though he may still

continue to possess it. To gain that happiness, he seeks other means; and finds that the obstacle is not just 'wealth', but rather our sense of possessing it. For a spiritual aspirant, there can never be an obstacle.

Consciousness goes into the make of sense perceptions, and sense perception goes into the make of objects. Of these, Consciousness alone stands by itself. Therefore, an object is Consciousness alone. Consciousness is the essence of both perceptions and objects. It has already been proved that thoughts and feelings are nothing but Consciousness or Peace. They become obstacles only when the emphasis is placed on the object side or material part of it.

Examination of the world.

From time immemorial philosophers and scientists have been examining the world. Both of them rely upon the generic mind, with its varied aspects, as the only instrument for the purpose. The scientists have tried to solve the objective diversity by reducing everything to atoms or electrons, but cannot find the way beyond. Philosophers, ignoring the gross, have taken up the subtle world of thoughts and feelings (the apparently subjective diversity) for analysis, and cannot go beyond nothingness. Thus both of them are entangled in the same vicious circle.

Nothingness is final reach.



4. FROM NOTHING CAME EVERYTHING

What is the universe made of?

According to science 70% of universe is supposed to be dark energy, a mysterious force, Einstein called it cosmological constant, which is expanding the universe, faster than the speed of light. As galaxies move each other further, the galaxies go on expanding from each other. The space is ripped apart. The cosmic horizon now is 47 billion light years away from where we are. The galaxies are tumbling into unknowable at the speed of light.

26% of universe is what is called dark matter. The galaxies are held together as units that revolve with. This mysterious thing called dark matter is invisible because it is not atomic. It does not reflect light and does not emit light and also does not absorb light. There is no way of interacting with it even with best scientific instruments which are extensions of our science.

So above mentioned 96% of universe is either unknown or unknowable, remaining 4% of universe is found to be atomic. Most of it, that is 99.9% of it, is hydrogen and helium which have not yet formed into stars. And that leaves about 0.1% which is visible universe. Again 99.9 % of 0.1 % is invisible inter stellar dust. The remaining bit visible universe is of hundreds of thousands of galaxies, each galaxy containing billions and billions of stars.

According to Astrophysics there are 300 billion planets in our own galaxy. All of this is 0.1 % of what is there as atomic. You and I are made up of that and we depend upon it to be here. Atoms are particles of waves and waves are possibilities. And where do these possibilities exist—"In nothing" is the answer.

As we go beyond the appearance of the molecules and enter sub atomic clouds, and again go beyond clouds, there is nothing.

UNDERSTANDING CONSCIOUSNESS

When there is nothing what is this world, how can we understand our life, our activities, relations etc.? Are these entireties not there?

In this world when we see each other, there is an observing self. Our present

knowledge tells that there is body mind etc. In mental network there is no observing self, observer cannot be found. Of course some people may say we have a soul, where is it? The observing self not only observes things, feels, imagines, intuition, intention, creativity, choice, all the stuff that we are doing. Who is doing? Cannot be found. Who is Aware of it? If you feel a presence, that must be the observing self.

Spiritual traditions at least say that the observing self has been there all along. It is not to be found in space and time. Not even in mind. The awareness is there when you are a single cell which multiplies into hundred trillion cells which are more than the number of stars in Milky Way galaxy. The self was there in that cell, it was life, it was aware, it was present and you did not have a brain or a body at that time. Yet itself regulated itself, speeding up its divisions. Slowed down, became nose, eyes, hair follicles and brain. The brain came much later. That observing self was there prior to conception, when sperm met ovum. It was there before that.

Scientifically we find that every action that we do, say moving hand, speaking etc. requires neural networks to fire, which requires electromagnetic activity, which requires DNA and RNA to translate. That means I am activating my genes with my every experience.

So my ancestors and their ancestors, human, animal, microbial are alive right now as the genetic activity in every cell of my body. Right now I am getting the help of my ancestors going back to the first living organism. This is the mystery of continuity of life.

We say life is awareness, where is it? What is it and how is it produced? Science will tell "We do not know"

Consciousness is prior to subject, object split

Then attempts are made in wisdom traditions in previous generations, Vedanta, Buddhism etc. In Vedanta consciousness is the potential for experience Awareness. Consciousness is being or existence and it is prior to subject-object split.

Consciousness is the ground of existence; you can be aware of your body and mind. You experience your body. Once experience starts, you can get your perception, cognition etc. Before experience there is already fundamental ground of being. Once experience occurs there is subject-object split then perception cognition,

personal interaction, look at universe etc. Fundamental awareness of experience is non-symbolic. After subject-object split everything is symbolic representation of that.

Science on the other hand is a very systematic enterprise that builds and organises knowledge in the form of testable explanation and predictions about the universe.

Science is based on experience of perceptual reality and not fundamental reality. Science has divided the world into subject and object, where observer is an activity of universe.

Consciousness is always the observer

In Vedanta, they say that there is Consciousness, and then everything is qualification of that. Consciousness cannot be observed because it is always the observer. The only way to direct experience of consciousness is through self-awareness.

Science is based on observation of facts and measurement. You cannot even conceive of an observer independently, because conceptions are conceived in consciousness i.e. in your awareness. **What we observe is not nature itself, but the nature exposed to our method of questioning.**

Quality of consciousness is called qualia (sensations, images, feelings and thoughts). Qualia as potential forms exist in core consciousness, prior to subject/object split.

Sri Deepak chopra says that there are five causes of human suffering, - 1) Not knowing the true nature of reality, 2) Holding on to that, which cannot be held on to, that is experience. 3) Fear of impermanence, 4) Identification with ego or conditioned mind and 5) the fear of death.

What are we then? –we are qualia matrix, a continuum of probability clouds in a transcendent infinite field of pure possibilities, which manifest as luminous stardust with self-awareness. In life what all we are aware of are:-sounds, forms, textures, tastes, smell the physical body, inner world, and relationships. All of these are in one way or another are, sensations, images, feelings and thoughts (SIFT).

We create by volition (sankalpa), subtle intention in the field of your consciousness organizing its own fulfilment. Consciousness becomes the universe by becoming conscious of itself.

PERCEPTUAL possibilities in consciousness appear as the changing experiences of a physical body in the changing world. ENERGETIC possibilities in consciousness appear as shifting emotions in the changing web of relationships. MENTAL possibilities appear as thought and reason. And SPIRITUAL possibilities appear as unconditional love, intuition, and creativity. Our true self is all those possibilities eternally and now.

THE ORIGIN AND FORMATION OF UNIVERSE

Our body is made up of living cells. Molecules are clusters of atoms. Number of atoms within you, are approximately 7 followed by 27 zeroes, are made up of sub atomic particles. Sub atomic particles are made up of pure energy. Everything you see around on earth is composed of atoms, therefore sub atomic particles, therefore energy.

Computer program is created by instructions in the form of commands, by intelligence in consciousness. It looks very much like our reality is created by higher intelligence in consciousness of the universe. Spiritually universe is created by one infinite consciousness by unlimited intelligence.

Double slit experiment—resolving mystery

Thomas young by his experiment called double slit experiment saw some rare phenomenon, which helps solving mystery of our life and existence. In science, in double slit experiment when electrons are passed through two slits, the particles behaved like particles, when they are being observed and behaved like waves when they are not being observed. Conscious observer changes the behaviour of these sub atomic particles, where particles behave like waves or particles depending on circumstances. This is same true of light, our senses provide limited range of experience, and we can only see a small section of spectrum of light. We cannot see ultraviolet, gamma rays etc. By perceiving our physical world, we could be programmed to perceive things as solid, liquid or gas, cold, colourful, bright or dull, tasty, and are three dimensional.

Appearances are expression of potentiality

Ordinary material things are merely empty and filled with potentiality. 99.999% of mass of an atom is its nucleus. Ten thousand times the space of nucleus is empty.

Though electrons are there they are not particles, they do not have units of mass or energy, they are forms, and they are potentiality. If we could take all the nuclei of all the atoms on this globe and stick them together, they would fill a football, the rest is empty.

What we call a particle has units of mass and energy. When you leave it alone, and not interacting with other stuff; particle becomes a wave, and it disappears into nothing. Then where did it go? Where is it? It is just potentiality. It has become a wave which does not have position in space, it cannot be an empirical thing anymore, and it has made transition into non empirical part of the world. There is a part of the world we cannot see, no things but forms.

Forms are non-material, they are patterns of information. Information usually meant for mind. The idea evolves as cosmic background and it is conscious. So consciousness appears in this world. The appearance of consciousness in our mind and things is the same.

Great space is not empty, it is consciousness

From sub atomic particle to the galaxy it is all pervasive everywhere and there is nowhere where it is not. Evolution is development of mind not bodies. The evolution of all life and species is the evolution of forms of consciousness, Potential forms becoming actual forms. Death is return to the formless, birth is becoming forms again. Great space is not empty, it is consciousness. Out of quantum vacuum countless universes evolve, they get sustained and get absorbed back into universal consciousness. How long? Forever. How many? Probably infinite. The big bang is happening every moment of space and time, under our very eyes in the vacuum of space at the Planck level.

Cosmologists went too far in this direction. The big bang is probably one breath of Consciousness (Brahman). The universe that is emerging right now this moment from vacuum is not the universe we are all experiencing, but it is new universe. Every moment of space and time they happen.

Deep sleep is pure consciousness

In deep sleep all are restful, peaceful, problem less. It is nearer final reality called Consciousness. Consciousness (Brahman) takes the stills from pure consciousness,

awareness; allow it to make a movie that is life. The brain is in constant motion like everything else. It is not a fixed thing, it is an activity. The brain is like a projector finding frames feeding them to you; it projects a movie of your life from stills that exists in infinite potentiality of your awareness. Deep sleep is pure consciousness without attention of objects of experience.

When we recall something as an idea, where was this idea before recalling from inside? Nobody can tell you that. We do not know. Science says the memory is not in brain; only appear in brain as potential memory called sanskara in Sanskrit. From double slit experiment we see that when wave collapses you have image. Before it was everywhere, meaning non-local. Science cannot describe non-empirical.

The greatest finding of modern science (quantum physics) today is the discovering of the non-locality. In brain electro chemical reaction create the experience of three dimensional realities in space and time.

The entire creation is penetrated by the core substance consciousness. If we look at the evolution of elementary particles into that of a human being swami Vivekananda says that consciousness was trying to express itself progressively. The increasing urge of consciousness to express itself is what prompts the evolution to take place. The consciousness as such is equal in an elementary particle like quark and the human being. But the human being due to his advanced state of evolution was able to manifest highest degree of consciousness. Swami Vivekananda says that the manifestation of highest degree of consciousness is what the creation is all about. **Modern quantum physics has gone beyond the boundaries of matter.**

HOW EVOLUTION TOOK PLACE

The evolution of our universe went through different stages according to science. They are

1—the big bang manifested energy. 1)—energy turned into matter, 3)—Matter became life. 4)—Life evolved to self-reflective consciousness, the capacity to think.

In the evolutionary phases, atoms combine to form molecules; molecules combine to form single cells, like algae and bacteria, approximately three and half billion years ago. About six hundred million years ago cells combine to form complex cells like simple worms. After that complex cells combine to form tissues and organs.

Tissues and organs combine to form self-conscious organisms like human beings, dolphins and whales. This was brought about the development of nervous systems that brings about rapid communication between the different parts of the body. The end portions of the top of the nervous system evolved into the brain.

Certain conditions are necessary to enter a new evolutionary stage that increases complexity of three aspects namely.

They are found to be 1)—increasing diversity, 2)—increasing organisation and increasing connectivity. The same increasing complexity occurred during the development of the human brain resulting in the formation of the brain cortex. 3)—the thin layers of the nervous cells rapped around the outer circle of the brain. It is this sedition of the development of the brain that is responsible for thinking, knowing, perceiving. So man's self-reflective "I" consciousness concept (reality) came into being. For the first time it is found that in the course of evolution consciousness was able to express itself consciously.

Vedanta redirects man's attention to its source that of pure consciousness. The evolution from the tiniest elementary particle to the human body and mind has been there for just one purpose that of manifesting increasingly higher states of consciousness. The elementary particle quark was able to express inherent consciousness due to its primitive structure. The human being can express the highest levels through its advanced structure. Yet the human body and mind are mere instruments and they are transient. Consciousness is the true underlined unchanging reality.

LIBERATION OR MYSTICAL UNION

According to Vedanta, **non-attachment and constant awareness of absolute reality** are like two wings that can fly from the plane of mortality to the heights of immortality. When the self gets reunited with the source of absolute cosmic consciousness one attains that, what throughout the ages has been described by countless sages and saints as liberation, mukti, nirvana, or mystical union.

CONSCIOUSNESS, DIFFERENTIATES ITSELF INTO EVERYTHING

According to our current scientific understanding of the universe, the physical universe is actually made up of energy and information. Wherever there are objects there are energy and information. ***If you go to the very fundamental levels of***

activity in nature, you find that nature is discontinuity which means even though our perceptual experience of the universe is continuous, in fact it is going on and off at the speed of light. One thought, --next different thought, --next another etc. jumping. We know, what is in the on of the universe, it is energy and information. We use it in our technology like when we use cell phones, information in internet; email each other etc. in the discontinuity. **Many people in quantum physics in the world are thinking realizing, and hypothesizing that the discontinuity is consciousness itself.**

The consciousness is not a by-product of evolution. The consciousness is the common ground of existence and ultimately differentiates into space, time, energy, information and matter. And the same consciousness is responsible for our thoughts, emotions, and feelings, for our behaviour, personal relationships, and social interactions and for the environment that we find ourselves in and for our biology. In other words consciousness is the ground of being that differentiates into everything that we call reality including the observer and the objects of our observation.

Cosmos --> Universe --> Galaxy --> solar system--Earth --> Individuals --> Organ Systems --> Cells--> Molecules --> Atoms --> Subatomic Particles --> Energy (light)

There is much deeper understanding of consciousness that is coming about, as a result of some insights from the world of quantum physics. Not everyone argues on this theory. In fact number of scientists is tied to the old paradigm, according which matter is essential reality and the consciousness the epiphenomenon. But it turns out impossible even to explain things like how do you perceive, colour, how do you see and imagine pictures and hear sounds.

SCIENCE IS UNABLE TO EXPLAIN "**ON AND OFF**" OF EXPERIENCE' (DISCONTINUITY)

You have to recognize that this cannot be explained by any reductionist model. When you experience a sound or colour, taste, smell, the activity in your brain is just code of charges that go **on and off**. How does that code of charges going on and off become physical reality and where does that happen? If you understand this model of quantum physics then it becomes apparent that **we are not in physical world, but the physical world is in us. We create the physical world when we perceive it, observe it and also recreate its experience in our imagination.** Not the physical body or brain, but the deeper domain of consciousness, which conceives,

governs constructs and actually become everything that we call physical reality. This is a model that is being explored by certain scientists both in the field of neuroscience and also in the field of quantum physics. **It is also the model that was explored by great sages and seers, including eastern tradition.**

ENQUIRY--WHO AM I?

Fundamental question of ourselves.--Who am I? "I" is most frequently used word in any language. Suppose I will ask where are you? You say I am here, where is here? Normally we show body and everything somewhere here or there. But I include not only body but mind also. We have a biological organism that moves, communicate etc. In reality I is not biological organism. **"I" is Awareness, consciousness or we can call spirit.** There may be minor differences between soul and spirit. Right now we are having experience. "I" is that in which all experience occurs. Your body is a process, a ceaseless continuous activity, does not stop even for a second, it is not noun but verb. **Wittgenstein** a scientist once said **"Our life is a dream, we are asleep, and once in a while we wake up enough to know that we are dreaming"**. Here we actually wake up to the "I" in which dream occurs. The activity of the body and mind cannot be stopped. Mind is the word we use for describing the experience of thoughts.

We can remember an old experience when we were a child, as memory. Where was the memory stored? It is not in brain, but in consciousness, Awareness. Till we recall we were not aware of it. Memory is a mental activity always shifting. Desire also a mental activity always shifting. But 'I' is eternal now, not in time. If 'I' is not in time where is it? Not in time and space, eternal, but does not mean stretching time but only timeless. 'I' is that (consciousness) which modifies (transforms) itself into experience. The experience always rises and subsides in experience. The experience is either, physical, mental or perceptual.

It is important to note that anything we name or describe is a human construct (creation)

Mystery of consciousness

We have come out of nothing—that nothing is consciousness. The stuff of the universe is consciousness. It is the field of infinite possibilities. What connects everything in the universe is consciousness. Consciousness takes the leaps of creativity and evolution. **Sufi poet Rumi says "consciousness sleeps in minerals,**

dreams in plants, starts to wake up in animals and becomes self-aware in human beings" (may be in some).

Consciousness is not only self-aware, but it gives us choice or what we call freewill. There is lot of controversies about freewill, but if we go into deeper level of our being we have infinite freedom, infinite creativity and infinite choice. There is a spiritual saying that "**you are not only a drop in ocean, but ocean in a drop**".

The awareness is the common ground of all beings. It is non-local, meaning no location, you cannot locate in time and space, and it is everywhere. It permeates all space and time, and is one. Perceptions are many but awareness is one. It is transcendental, meaning going beyond space and time, experiencing oneness, the essence of everything. You are that and you are the universe. You are stardust; you have a million atoms right now in your body, which once, were in the bodies of saints like Jesus Buddha etc. In one year you recycle your entire body.

BRAIN IS ONLY THE PROJECTOR OF PHYSICAL WORLD

What we think, imagine, etc. are not real, some impermanent projection. It is only consciousness that is real. **Vedanta says "know that one thing, by knowing which everything is known"**. Vedanta means not only end portion of Vedas, but end of all knowing.

Imagine beautiful scenery, a mountain, playing of a baby, having a coffee, a cool breeze etc., we had this experience by subtle intention. We had that experience in our consciousness. So, when we had this experience, did we have that picture in our brain? No, there is only electro chemical activity, the electric and chemical activity between neurons. You can think of neurons as micro cables, as cable channels, and along them passing of electric current. Where neurons are supposed to meet, there is a little gap called synapse, which is a junction between terminals of neurons, where there is a release of chemicals, discharge of chemical. When someone looks inside your brain, there is only electro chemical activity. Wherever there is electrical activity there will be magnetic activity perpendicular to it. So in your brain there is no picture, but the picture of that sight was in your consciousness. Of course you had a subtle intention and saw the picture.

Similarly sound, taste, touch etc. are produced in your consciousness; you had all these experiences in your consciousness. Here you had produced electrons in the

brain and picture in consciousness. Where is the connection between the two? How do you explain? There are certain mysteries in science. Great scientist **Sir Arthur Eddington says, "Something unknown is doing we do not know what"**. Here you had an experience. So there was an imagination, there was an experience and this was produced by subtle intention.

Colours, sound etc. are experienced only in consciousness

Suppose you saw a red flower, you did not see red colour in the beam of light coming from flower to your eyes. There was only invisible electro magnetic disturbance, where photons were passing through light. Photons are the carriers of smallest unit of energy and information. Some invisible light come from red flower to your eyes, but no red colour coming to your eyes. The light stimulates your eyes and causes a chemical reaction on the retina and from there electrical current going to your brain. Once they get to your brain -some synoptic nerves, there are synoptic firings, which mean electro chemical activity between neurons. Think of these as little fibre optic cables between neurons. But you will have the experience of red colour in your consciousness, not in brain.

The red flower is made up of molecules, molecules are made up of atoms, atoms are made up of sub atomic particles and these sub atomic particles are fluctuations of energy and information in a huge emptiness. There is no colour over there. Some neuroscientists said that there are no colours, textures, beauty, ugliness, in the real world ,nothing of that sort; what really exists is a radically, ambiguous and ceaselessly flowing quantum soup, which means that is energy vibrating, and the colour is an activity in our consciousness, not an activity in our brain. Whatever we experience, either seeing, imagining, the activity in brain is same. The real experience happens only in consciousness.

What happens when you hear a sound is, when somebody speaks to you he vibrates his vocal cords, there was no sound there only vibration. There will be air in his voice box, the wind pipe, when the air in wind pipe starts vibrating, the vibration passes into atmosphere. In atmosphere also we hear no sound. That causes the vibration in your ear drum, where there are certain fine hairs, they start to move, and create an electrical current in your brain, which go to your brain and make no sound there. So, there is no sound in brain but only produced in your consciousness, not in brain, nerves or ear drums, the sound you hear is an activity in consciousness.

UNIVERSAL APPEARANCE IS TRANSLATION OF VIBRATION IN CONSCIOUSNESS

What is in the universe is, just vibration. Most of the vibration at the most fundamental level is electromagnetic vibration. In the universe energy vibrates at different frequencies. In our nervous system energy vibrates, in fact, nervous system is also energy vibrating. Our nervous system is made up of molecules, carbon, hydrogen, oxygen, nitrogen which are made up of same stuff as a flower, table etc. everything is vibration of energy. The colour, sound, texture, taste, smell etc. are all experienced only in consciousness.

When we close our eyes and experience, colours, taste smell etc. we call it imagination. When we open our eyes the same experience we call it real world. What we call real world is actually experience in consciousness. Colours, tastes, smells etc. are in consciousness. All are in inside of our consciousness. Whole thing whether we call it imagination, memory, or the real world, there is no inside or outside.

All the experiences like taste, smell, touch, etc. are happening in your consciousness, it is all the translation of vibration. Scientists call this vibration as DISCONTINUITY, because something goes on and off. When the experience of continuity is in consciousness, the universe is actually one of discontinuity. That also means, vibration goes on and off. This is true of all experiences, all based on discontinuity.

There is no experience in the absence of vibration. But we do not experience the world as vibration, but a colour, form etc. which are activities in your own life. So everything is in your consciousness. You are not in your body, but your body is in you. You are not in your mind your mind is in you. So this entire world is in you. You can deny anything but not consciousness. It is the feeling of being alive, feeling of experience in you. All activities of you are in yourself. Even the best scientists cannot locate consciousness. Consciousness is in the discontinuity, in between the vibration

What is in discontinuity then?

There are about five things about discontinuity.

1) **When you look inside discontinuity** there is no energy there, no space-time, no objects. The answer that scientists give is infinite possibilities, field of infinite possibilities. Space is not a sensory experience; space-time is created in your

consciousness. Consciousness does not occupy space. Consciousness has no location in time. Consciousness looks for only consciousness that means by definition, it has subjective experience. Science cannot find consciousness objectively. It can only infer, only directly evident in you.

2) **It is a field of non-local correlation**, meaning everything in the universe is correlated with everything else in the whole universe instantly. Everything is entangled with everything. There is harmony in everything. When you look at biological organisms and activity in nature, things do not happen one at a time, but all at a time. A human body for example has hundred trillion cells more than all the stars in the Milky Way galaxy. Each cell in your body can do hundred thousand activities per second and every cell instantly correlates its activity with every other cell. Your body is a symphony of whole universe--one symphony. Past, present, future everything is in correlation, in and as omnipresent, omniscient and omnipotent. If you know your consciousness you know everything.

3) **Attribute of consciousness** is that which proliferates uncertainty; it is a realm of unpredictability at fundamental level.

4) **Leaps of creativity**, quantum leaps of creativity, imagination is like that, you leap in imagination. Think of England, you need not actually go to England mentally you are there. Take a quantum leap without going to space and time; in between we can say quantum creativity which is infinite.

5) **Observer effect**: - It is described by great scientists like John Wheeler and others, who said basically the physical universe does not exist unless there is a conscious being looking at it, when no conscious being looks at it, it remains as vibration only but not physicality. The vibration becomes alive as the universe in your consciousness, it reveals its colour, taste, smell, etc. all the things that we ascribe to the universe which are activities of our consciousness. Some form of sentience, consciousness is required for manifestation of the vibration into the physical world; it could be anything like a flower, insect etc.

Our consciousness is a movement in the infinite consciousness. All reality is differentiated expression of consciousness; Awareness without thought content is consciousness. Awareness with thought content is perception.

What causes to become, to manifest etc.? No one knows. **Vedanta says just as**

movement is inherent in air, so also manifestation is inherent in consciousness. Consciousness cannot help conceiving and becoming, it is its nature. **Consciousness is causal**, which means when you ask how consciousness is created, you are talking about space and time, outside consciousness, for which there is no beginning and no end, no inside and outside. **In order to have an experience, you have to see yourself as other, otherwise there is no experience.**

WHOLE UNIVERSE IS INSTANTLY INTERCONNECTED--(ENTANGLEMENT)

Where do atoms come from? Atoms come from crucible of burning stars. They may have come from different galaxies. The carbon goes to make your finger nails oxygen to brain etc. One cell becomes body by differentiation, not by separation. There is no separation only differentiation. Body does not have parts, they are misnomers. Whole universe is an activity, never stops, keeps going on and on, constantly moving activity of the universe. There are no nouns in the universe, but only verbs. The principle is called self-organisation, self-regulation, self-evolution, differentiation and morphogenesis. Life is evolving as you, ever since time began.

CONCEPT OF GOD

Consciousness has organised itself as the mind, as the body, and ultimately as experience of the universe. Who are you? , I am a stardust being on a cosmic journey with self-awareness. We are all part of one mind, whatever you call, God, infinite, nonlocal consciousness, it does not matter.

Our collective bio field is going through even walls, electromagnetic energy knows no walls, and it is not impeded. So we are all connected by mails. How you think will influence other people. We are sharing consciousness with other species of life forms. Essentially we are all experiences of one consciousness. Time is ego's mind, a way of measuring experience. Death happens to experience not you. If you are identifying with a body, then you are in dream, wake up to your real self. We are eating the plants means we are eating the energy of the cosmos.

What are you for? **Evolution**, what are you grateful for, **existence**. Your natural expression must be childlike innocence. If you go inside your body, there is no "I" to be found.

Any imposed morality is immoral.

Sufi poet Rumi said "God's language is silence, everything is pure translation "

EXPERIENCE, how it really happens.

Suppose you see an object, where does the experience of seeing happens? Here the photons from object bounce on you and then they enter your eyes. The photons themselves do not have mass, no dimensionality, they are both wave-like and particle-like. The photons on earth come from sun and in a room from light bulbs as a result of filament heating up to certain level. They bounce on you, and go to your eyes, whose size is very small. By the time the photons get to your retina, in order to go to the brain, they get inverted as the retina is curved. If you have the experience of seeing object in your eyes you must see the object small upside down and curved normally. Whatever happens in your eyes, seeing is not happening in your eyes; there biological correlations happen in your eyes. The electro chemicals in your retina and action potential go through your nerve to brain, there is object. Whatever happens in your eyes the experience of seeing object is not happening in your eyes.

EXPERIENCE OF OBJECTS IN CONSCIOUSNES

People say normally the experience takes place in brain. Your brain is in small size, how does the large object fit in your brain? Here something must happen in brain. Electro chemical activity that we call NCC (neural correlates of consciousness) will happen. Then how does that create the appearance of the object in you? Difficult to explain.

HARD PROBLEM INDEED.

No one can explain the happening of experience. Furthermore if we look inside your brain, no picture of object there, but only neural correlates in the form of electromagnetic activity., which changes by the way and every time you have different experiences. Imagine the same experience of seeing the same object closing your eyes, now as a mental experience, or any other beautiful experience, same thing happens in your brain, electrochemistry. All this is **very hard problem** to explain when it comes to seeing. We cannot explain but we can see. Same thing happens to hearing.

When you hear a sound what comes to you is, vibrations of air molecules. They cause vibration of ear drums. Inside ear there are little hair follicles, they vibrate tympanic membranes and little bones you have there further, they also vibrate. The hair

follicles pass on electrical current to your brain. And in the brain again same action of electrochemistry but you experience the hearing of sound. Here also there is no experience of electro chemistry, current that is neural correlate, but only sound. Hearing does not happen in your brain.

Same thing happens when it comes to tasting, smelling, touch and texture. Here the common denominator is electrical current. In brain the common denominator is electrochemistry. So we cannot explain the experience of seeing the physical world in consciousness, even your own body. May be humans have not evolved that much to explain, but experience we definitely have.

MATTER IN REALITY, IS NOT MATTER AT ALL, ONLY EXPERIENCE

We cannot explain physical world, and also mental world. Matter is a mystery, matter is made up of molecules, and they are made up of atoms. Atoms are made up of sub-atomic particles, like quarks etc. These particles are waves; ultimately matter is nothing, **so nothing makes everything**. We do replace matter by the word experience. Any object is a perceptual experience. Seeing is a perceptual process. Now we have a solution, the perceptual process is a modification of consciousness, seeing happens in seer.

WHO IS THE SEER?

It is Consciousness, in which the seeing is an activity of the seer. Seer "I" is also in consciousness. Raw experiences, seeing, hearing, feeling, thought etc. only are there, we create stories around raw experiences. Then where is the consciousness? We cannot find it. So 'I' of an experience cannot be found. The reason is it has no form then it must not be in space and time, which means it is non-local.

So we have come to a state that fundamental reality is space less, timeless and formless. Then what is it? It is wrong question. What is it then? It is consciousness. It is "I", in which experiences are constantly arising and subsiding as sensations, imaginations, feelings and thoughts. Birth and death are also happenings, as experiences, in consciousness. The experiences are referred to in Vedic tradition as Maya. **Maya is not an illusion but means many things. Formless is only causality.**

Constructs are created in consciousness as science, technology, religion, and civilization etc. The most fundamental constructs are, mind, brain, body, world, and cosmos. We give them name as experiences. The real reality is Being (existence), and

awareness, which is dimensionless, formless, and timeless and space less? (**Sat, chit and anand-in Sanskrit**).

Forms and phenomena rise and fall in an eternal now. Anything that can be named or described, from particles to galaxy, DNA to genome, from brain to mind, world to cosmos, is a human construct. Only consciousness can know experience. **Therefore you are the universe.** There is only consciousness.

All human suffering is the result of attachment to human construct, which human himself creates.

"In this play house of infinite forms, I have caught sight of the formless and thus my life has been blessed". --- Rabindranath Tagore.

YOU ARE SPIRITUAL BEING WITH HUMAN EXPERIENCE

Deep sleep takes us close to our self; there is awareness but no experience. Waking state is physical world. It is fluctuation (vrithi—Sanskrit) of consciousness. Perceptions that we do experience in consciousness, we objectify them, give name, and then we call them objects in this world. Difference in objects we see is because of colour, shape and form. **What we see, we separate seeing from witnessing awareness. Being local and non-local at the same time is what is known as transcendence. So be in the world, but not of it. Say I am spiritual being having human experience.**

HOW LIFE IS EVOLVED?

In the moment of conception, you have 25000 genes that make a body. A gene is a stretch of DNA that codes for protein. So we have begun our life with proteins. Think of genes as words that became flesh. Your DNA comes from atoms. The atoms mostly in your body right now are carbon, hydrogen, oxygen, nitrogen, are 96% of all the atoms in your body, remaining 4% are like sulphur, phosphorous etc. Where did they come from? These atoms are forged in the crucible of burning stars that are referred as supernova. The atoms must have come from different galaxies.

There is no explanation for existence, even for awareness of existence. The body experiences are raw, like sound, taste, smell etc. The rest are human constructs or human stories. They start to create the experiences called mind. The mind is the interpretation of experience. The body is interpretation of sensations etc. and

physical world. Life begins with play, interpretations etc.

What is the nature of universe anyway?

Scientifically no one understands what experience is. When we look at an object, say chair, table etc. What goes on in your brain is an action potential which is basically electricity. What happens in your brain is also electro chemistry. But we do not experience electricity, but experience, as three dimensional physical reality in linear time. How does that happen? If you imagine a yellow flower you have that experience in consciousness but there is no picture of flower in your brain. So the fact is, scientifically nobody knows what experience is and how it is created, which scientist says it as hard problem to science. Whatever you experience in physical and mental world, none of that is fundamental reality. An insect does not see like us. It has its own experience.

Perceptual experience is a species dependent phenomenon. It is also culture dependent, the way you are taught to perceive creates the mental network that reinforce that particular experience. Each insect sees in its own way because brain does not have network to see that particular stimulus. Even though the brain is created by genes, it is sculpted by experience.

So what you see is definitely what is, it is all our science based on observation and empirical measurement. The empirical fact is species dependent mode of observation in a species dependent nervous system and a particular cultural context. It is not reality. The question is then what is reality?

The spiritual traditions at least in the wisdom traditions of the east explain it. They say the universe is consciousness and its contents. So you experience your body in consciousness. Where else to experience? You experience a mountain in consciousness, not in neural network. You experience the whole world in consciousness. Eastern traditions say physical universe you see is not physical; **nobody can tell you actually what the physical universe is.**

If you go beyond the sub atomic particles you will be left with nothing. So then what is the nature of the universe? We do not know. Is the universe and the awareness of the universe same? The eastern wisdom traditions say yes. Hardness, softness, colour, taste, and smell etc. are forms of consciousness within consciousness, nothing else. Pure consciousness, interacts with itself creates the experience of an observer and that of observed; it is the quality of consciousness.

And in the deepest reality there is no single observer anywhere.

PHYSICAL WORLD – MODIFIED FORM OF CONSCIOUSNESS

The simplest fact is that the consciousness does not come from anywhere. Consciousness has no form. No beginning and no end. It always is, but not in time. It is Fundamental, infinite and infinitely dimensional. It is timeless now, without a cause. Its movement results forms and phenomena.

Let us suppose that you close your eyes and imagine a flower, you have an experience, which is a mental experience and it is an image (imagination). Where was the image before you decide? It exists in consciousness without a form. As soon as you imagine the consciousness modified itself into a form. Same thing happens when you hear a sound. So all mental experiences which we call thoughts, images and feelings, the formless takes some kind of shape or forms of experience.

This is what happens in real physical phenomena or physical existence. Look at a mountain. That looking is an act of intention and attention, and you experience only when you see. Seeing gives rise to experience of colour, shape and form. We then call it an object. Before that it was an experience. Formless modifies itself into an activity, which, we call it a seeing. Here seeing creates an object. Just like seeing hearing is also an activity, where consciousness modifies into sound.

Formless takes forms by intention

Everything we call physical reality of the world, universe and stars etc. all these are modified activity of consciousness as form and phenomena. The form and phenomena are in time and space. Nobody can look at an object for ever, consciousness modifies into objects eternally. We confuse the form and phenomena as fundamental reality which is formless consciousness. We then identify with forms and phenomena and we say that is me (the body), the house is mine etc. That is how we grasp that ungraspable, similarly birth and death continuous activities eternally. "I" is present in every experience. When you wake up from dream and know the dreamer, you never worry for what happens in dream. Consciousness never stops vibrating and cycles of formation of forms and subsiding are eternal happenings.

Formless cannot resist taking form.

Aware of your awareness, there you really are, you know yourself. But you can have experience but not binding to it or grasping to it. Buddha said 2500

hundred years ago that life time is like a lash of lightning in sky. Everyday reality is a lucid dream. You are the dream and dreamer.

How do you find out something that is always the observer in the observation? All scientific validation of consciousness is inferential. The only experience of consciousness is self-awareness. Try looking at yourself just by turning your attention at who is observing. This is what all spiritual traditions said. **Scientists fail to say where actually the memory is stored.**

Physics can only talk of laws and consequences, but can never say how the laws come. **The discoveries of modern science have given us weapons to destroy slowly ourselves. It has given nuclear weapons, global warming, climate changes etc. Knowledge is not the goal, but wisdom.**

EXPERIENCE IS **ON** AND **OFF** OF AWARENESS

"I" is the awareness, I is that in which all experience occurs. Normally we say that persons are having experiences. That is not true, person is also an experience, and people are also experiences. All suffering comes from the idea that we are persons. What is a person? A person is an activity which is an experience, it is a process, and it is an experience. If you break down the experience into its components, then it is just stream of sensations, images, feelings, perceptions and thoughts. They in turn are modified form of awareness. Body, mind and world are appearances and disappearances in awareness in every now; you cannot step out of now. **What about past? Past is a thought of now, similarly future.**

UNITY OF FORCES

There are four kinds of forces in nature. 1)—Electromagnetic field of the universe, which pervades all over space and time. 2)—strong force that binds nucleus of an atom together, which when blow it, there is an atomic explosion. 3)—weak force which causes radioactive decay. 4) – gravity. Scientists somehow by different ways try to unify first three, but find it difficult to unify the gravity with others. Scientist Einstein said gravity is not a force at all but curvature of space and time. Our body is an electromagnetic field which is one with that of universe; we are an activity of the universe. **The moment we make an intention, we have moved away from reality, which is choice less awareness.**

ENTANGLEMENT

Entanglement is a phenomenon according to which everything in the universe is interconnected. **Schrodinger** introduced the idea of entanglement. The world I see is my world; the world you see is your world. I am an object in your world, and you are an object in my world. The world is full of observers, including us. Any interaction is also observation, interaction goes both ways.

Classical information in between defines the observer, observed correlation, classical information appears in between. Entanglement is "The condition of interacting with the world through an imaginary interface" on which classical information appears.

MAYA AND QUANTUM

Question: If deeper is the reality, then what is the purpose of my existence? Is this entire dream? Are we all part of the dream?

Ans; - This question marks the beginning of spiritual journey. Buddha shattered in the beginning. In every individual this kind of shattering of personality happens. Do not give up but mature yourself in your own situation is the solution. **But it is science that is giving the idea that the world we see is fickle. The empirical world that we are sure about is a matter of appearance. These are the words of physics not any spiritual scriptures like Vedas. In reality the world is different from what it appears. This is the purest form of physics today.** (Jay lakhani –Hindu academy UK)

We have to rise above this materiality and think differently. It is not the ancient scriptures of Hinduism, Maya etc. saying. The phenomenon called quantum has been bothering the scientists in no uncertain terms. The issue is simply the empirical world that we are sure of, is a matter of appearance. When the maturity begins in you, nothing is needed, the journey begins by itself. The solution is discovering the dimension of one's being. Tiresomeness, the helplessness of sustaining life pushes us into discovering the reality, our essential nature of spirit.

REALITY IS ILLUSION.

In the beginning there was nothing, somehow, out of nothing came everything.

Out of this vibrant nothing, matter, energy, space, time and mind emerged. Anytime if we look into the particles beyond certain level, the act of observation changes the things. In addition the more you look at individual particles, the more you realize that there is no such thing as one electron. Electron or other particles exist only in relation to the other particles, even the universe at large. This means deeply enough you dive down into the nature of matter, everything we know about everyday world dissolves; there are no objects anymore. There is no locality anymore and no time anymore.

In brain, there are millions of signals every moment and we organise them into holograms outside ourselves and call reality. There is no separation between electrons, so also people. Everything is interconnected. The individuality is an illusion, which comes from mind. **Seeing infinite through sense organs is not possible. Humans try to grasp infinity, the beyond, with limited perception. The infinite reality is fundamentally empty, not observable. What you perceive by senses is simply electrical signals interpreted by brain.**

We know; when photons hit the eyes, hit the back of the retina, triggers electrical and chemical impulses. They travel down to the back of the brain, and very cleverly in about a tenth of a second put all together and makes feel this outside world. All matter merely condenses into slow vibration, and there is one consciousness that experiences itself subjectively. **There is no such thing as death.** Life is only a dream and life is our imagination of ourselves.

EVERYDAY REALITY—ONLY AN EXPERIENCE

Reality is conceivable and cannot be perceived. All human constructions are species modes of knowing an experience, like mosquito, dolphin etc. **Heisenberg a physicist, who was a pioneer of quantum physics, said "Nature does not reveal herself to us as she is, but as exposed to our method of questioning".** Who is questioning? It is Awareness to know itself. What we call everyday reality is an experience. Everyday experience is after filter by mind. What we call a person is conditioned identity. **In reality there is no such thing as person. A person is a process of identification in awareness. Everyday world is a conditioned projection.**

Vedanta says the goal of life is to be independent of karma. About things outside there, thingness is only a construct in mind. **Electron is not a particle at all, it is**

information. Our senses respond to the patterns of information and corresponding patterns of information arise in the brain. This information is experienced as forms in the brain as shapes, colours, and objects outside, representation of information field. **A field of pure consciousness is called spirit, Brahman and God etc.** The universe is a dynamic, structured field of BEING observing itself. And by observing itself, creates a representation of itself as material world.

Ramana Maharishi says "**I AM is the name of God**".

Ervin Schrodinger says "what is this I? You will on close introspection find that, what you really mean by "I" is the ground-stuff upon which all experiences and memories are collected"

Sir Arthur Eddington says "**physics is the study of the structure of consciousness. The stuff of the world is mind itself**".

Nisarga datta maharaj says "**The world you perceive is made of consciousness; what you call matter is consciousness itself**".

SCIENCE AND SPIRITUALITY

The deeper vision of Hinduism links so well, fits so well with the findings of, the discoveries of modern science. Out of all subjects physics is most pretentious of all sciences, when it comes to the reality. If you want to know the fabric of reality, you may have to study physics. (JAY LAKAHANI—HINDU ACADEMY U K)

The most important aspect of physics is discovery of quantum. Schrodinger, the father of quantum physics says, "If you try to explain science in terms of sticks and stones, smarter parts of them are atoms, elementary particles".

What quantum physics is telling you with no uncertain terms under pinning to the reality is not matter, for matter is an outward appearance. This is the whole of quantum physics in a nut shell. Under pinning to this reality there is something non material. Quantum physics forces the physicist to go beyond matter. Quantum physics has three fathers. They are Neil's Bohr, Heisenberg and Ervin Schrodinger. (Jay lakahani—Hindu academy U K)



5. THE WORLD IS NOTHING BUT LUCID DREAM

THE OBSERVER CREATES REALITY BY OBSERVING

What is the source of the universe? This is a question that has haunted us since the beginning; Quantum Physics is a detailed study of how EVERYTHING in the cosmos has come to exist in the beginning at the atomic and sub-atomic levels. More simply put, it is an in-depth study of the building blocks of the ENTIRE Universe, the SEEN and the UNSEEN. Basically, the Quantum Physics tries to analyse the things that are experienced in life in various forms and tracing them back to where they originated and were derived from which as you will soon discover consists of pure energy or "light." The purest form of energy according to the really "intellectually intelligent" scientists who study Quantum Physics is what they refer to as wave forms of probability that exist within an Infinite field of probabilities.

Quantum Physics reveals the Universe to be a single gigantic field of energy in which matter is just a 'slowed down' form of energy. Further, it says, matter/energy does not exist with any certainty in definite places, but rather shows 'tendencies' to exist. (I.e. the 'Uncertainty Principle') Even more intriguing is the notion that the existence of an observer is fundamental to the existence of the Universe - a concept known as 'The Observer Effect' - implying that the Universe is a product of consciousness.

(I.e. the Mind of God) Cosmos --> Universe --> Galaxy --> Solar system Earth --> Individuals --> Organ Systems --> Cells --> Molecules --> Atoms --> Subatomic Particles = Energy (light).

Now, with the basic understanding of Quantum Physics you know that all different forms of energy such as energy that powers your home, energy that makes you get out of bed in the morning and keeps you going throughout the day, energy that fuels your car, etc. are different. Although they appear from a physical sense to be varying types of energy at the physical level, due to the varying structures and vibrational frequencies of the **subatomic particles** and the varying formations of **sub-atomic particles** which comprise them, when analysed by Quantum Physicists and broken down into their purest form they too, at their core are all made up of **this "One Energy."**

The Entire Universe is a Single Super Spectrum of Universal Energy. All things exist as

energy from the lowest rate of vibration, to the densest physical condensate of matter all the way to the highest rate of vibration in the universe. All things exist as energy even beyond the ordinary physical dimension to the realm where current scientific instruments cannot measure its rate of vibration. Einstein's formula $E=mc^2$ states that matter and energy are interchangeable. It also means that matter is energy, which we can conveniently say. According to Quantum physics everything in the universe is pure energy, differing only in rate of vibration.

OBSERVATION CREATES EXISTENCE.

Quantum physics states that something can actually come into existence only when it is observed. That means that something only exist because a mind first thought it into existence. Everything exists primarily as a quantum potentiality. When something is observed, Quanta which is Energy come together to form subatomic particles, and in turn atoms, then molecules until finally something manifests in the physical world as a localized space-time event that can be observed by the five physical senses.

All Energy is also conscious and infinite; therefore it is actually Infinite Living Mind! Everything in the Universe has its being from this infinite intelligent Energy.

Subatomic particles are simply energy packets. A cluster of energy is always in motion, moving and changing to form new configuration at every moment. A chair for example is not as solid as it appears to be. On a highly magnified level, you would realize that it is in constant flux, "losing" and "gaining" billions of energy packets, but intelligently maintaining the overall "look" of a chair. There is a consciousness that keeps the energy in that particular form.

The whole universe is a spiritual sphere, in which centre is everywhere and circumference is nowhere—Swami Vivekananda

Providence is the centre of the universe, whose centre is everywhere but circumference nowhere. Providence is the Super conscious, Information and infinite intelligence. Ultimately all matter, energy and information are one and the same. All matter is energy, all energy is information. Information is thought, thought is consciousness.

The stuff of the universe is mental

The entire Universe from the Source, The First Cause, is Energy vibrating relative to the frequency of the Source, The Source being the very centre of the Universe of Energy and the physical world being the outermost shell, as observed by means of the physical senses, existing at the lowest rate of vibration. The physical Universe of matter represents only a tiny fraction of the Universe of Energy and vibration in its entirety.

The thought influences energy and structures itself into taking form as an observable effect. Everything that happens has happened and will happen in the entire Universe, first originated as a thought originating from the Mind of a Being, which in turn has its corresponding effect on Energy and becomes a corresponding and potentially observable effect.

All things pre-exist in spiritual form and are converted to physical form and back. So by seeing things from a unified perspective, we know that the physical state of matter and energy are "created and destroyed" by being converted from one form to another. Entire universe is created in the universal mind. **That is why the entire universe is only mental.**

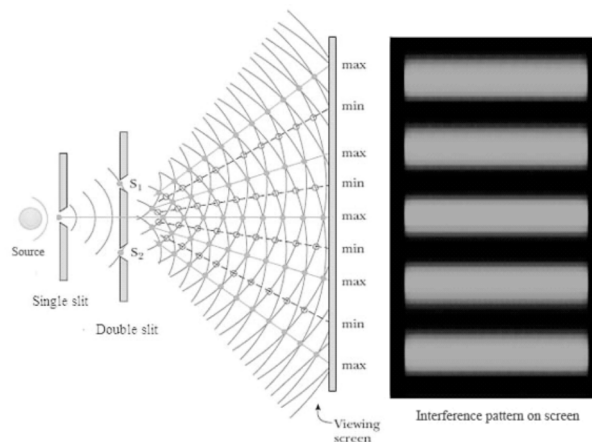
DOUBLE SLIT EXPERIMENT

The most astounding experiment of quantum physics in recent scientific discovery is probably the double-slit experiment. It is the experiment that shows the entire universe exists by being experienced.

In order to explain double slit experiment, think of a tennis ball shooting machine that shoots out tennis balls that travels across space and hits the net. Now think of the ball shoot machine being shrunk to the size of the quantum level where instead of shooting out tennis balls, it now shoots out extremely tiny particles called electrons. Those electrons travel through vacuum and hit a wide screen which marks their positions.

Now imagine another smaller screen with single vertical slit in the middle that is placed between the particle launcher and the wide screen. Some of the electrons will pass through the slit and hit the wide screen behind it and some will be blocked. What we will see on the wide screen is a vertical column marking the area where the

electrons have hit it. Next, instead of a single slit we use double slits. So now the electrons can pass through either one of those slits to hit the wide screen behind.



As a result what we are supposed to see is two vertical columns marking the area where the electrons will hit on the wide screen. But the strange and amazing thing is, we do not see that. Instead what we see are several vertical columns a small distance apart from each other appearing on the wide screen.

DISCOVERING NONLOCALITY

In the double slit experiment the electron splits into two when it reaches the first screen and travels through both slits simultaneously. It then interferes with itself thereby causing a wave effect on the wide screen. In quantum physics, this is called the principle of **nonlocality** where something exists in two places at one time. It is not restricted to one location in time and space but it becomes omnipresent.

Again, a small device was placed in front of the double slits screen so that we could observe what happens when the electron passes through it. The result we got was strange beyond normal explanation. This time what we saw on the wide screen were two vertical columns instead of the several ones we saw at first. What this means is that when we are looking, it behaves like a particle. When we are not looking, it behaves as a wave. A wave is a vibration or energy.

The truth is, everything in the universe is ultimately Energy, and Energy is influenced by Mind. **Something only appears as matter when it is being observed.** All of

existence is fundamentally an unlimited quantum field of energy, a sea of infinite possibilities waiting to happen. Consciousness collapses the wave function into actual particles that exist in space and time. Consciousness experiences energy as matter.

We find that Consciousness influences energy. All energy is actually consciousness; therefore it is consciousness influencing itself. The observer is not apart from the observation. The experimenter is not apart from the experiment. The observer simultaneously plays a part in creating the reality he is observing.

The Heisenberg Uncertainty Principle of consciousness states that no pure measurement is possible without creation. Physicists who deal in quantum mechanics state: **"You cannot (objectively) observe something without changing it; our thoughts have the very power to shape our reality. What we focus on most of the time, we get. The observer creates reality simply by observing.** Our thoughts have the very power to shape our reality. **The observer creates reality simply by observing.**

According to Quantum physics, everything in the minutest level is actually pure energy that is conscious, intelligent and living. This energy is directed and governed by consciousness itself. Therefore the physical laws of the universe are actually governed by the mental laws of consciousness. The physical is ruled by the spiritual.

But all the physical laws of the universe are not governed by the mind of a single individual alone but by the universal mind. The universal mind is the infinite intelligent consciousness which is connected to the minds of every single living thing in the universe. **Spirituality is the essence of all.**

The world within governs the world without. Your thoughts literally control reality. We can have control over the whole of reality by following the spiritual laws of consciousness.

FEELING IS THE ESSENCE OF ALL SENSES

All senses are different forms of the same sense. To see, hear, touch, smell or taste is to feel. All senses lead to feeling. All sensory stimuli are basically vibrations, light waves, sound waves, tactile and chemical vibrations. The universe is one whole seamless sea of vibrations. Your five senses interpret the different levels of vibration

into sight, hearing, touching, smelling and tasting. The most primitive sense of perceiving vibrations is the sense of feeling. Vibrations have to be felt. That is why the invisible and the silent forces can only be perceived by feeling them.

Only consciousness can perceive vibrations that are beyond the range of the five senses. All sensory input travels through our nervous system and gets processed by our brain and passed on to our consciousness, the higher energy aspect of our being.

All vibrations of thought are finer than any other vibrations in the physical world. Consciousness is most sensitive to thought vibrations. There is a Universal Consciousness that permeates and connects everything in the universe. Therefore, our thoughts can literally affect the things around us.

Only by feeling one experiences frequency, energy or vibration. There is an internal frequency or feeling for every mental phenomenon you experience. All mental states are internal frequencies or feelings. If you can recreate the internal frequency, then you can recreate the phenomena. There is a frequency of inspiration, passion, confidence, creativity etc.

Everything is Emotion. All emotion is energy in motion. Feelings are everything. Emotion or feeling is the closest thing to frequency or vibration that we can communicate to the universe with.

WORLDWITHIN AND WORLDWITHOUT

The world within creates the world without. The world within is mental/spiritual, the world without is material/physical.

Complete understanding of the two worlds is perfect knowledge. The key is to understand the world within and use it to rule the world without. The world within is the cause, the world without is the effect. The inner governs the outer always. The outer is a reflection of the inner. The world within and the world without are not two separate worlds. They are two different levels of the same world. The world is mental. All is mind, the universe is mental.

Normally it is believed that objective reality is made up by the physical laws that govern the universe. Law of gravity, thermodynamics, and electromagnetism are

some of those laws. But the truth is that even the physical laws themselves are governed by the higher laws of reality.

TWO KINDS OF KNOWLEDGES

Secret knowledge and governing knowledge are the two most important kinds of knowledge, one gives you awareness, the other gives you power. Secret Knowledge is knowing how things work and understanding what's going on. The reason why it is secret is because it is not normally known. It is so powerful that only those with insight and perception can appreciate its value. Only conscious people can see reality for what it really is. All knowledge is self-knowledge.

FATE IS CREATED BY THOUGHT

By changing thought, fate is changed. When thought is fixed, fate is fixed. The universe is the manifestation of the universal mind. Your inner consciousness is reflected by the outer world of the material. That is the nature of the universe.

Those who know the Truth are above such systems because they can reshape reality and transform the future anyway they desire according to the infinite source of power that resides within them. The individual mind works in harmony with the Universal Mind which has the highest Authority of power over all things. The most powerful force of the mind is its ability to create, control and change reality. This is the true magic of life! There are different planes of reality. The physical plane is the first one. The rest of the other planes beyond it are considered the mental plane as a whole. The universe is made up of pure energy and vibration. When you have the insight to see everything as vibration, the nature of the universe is revealed to you.

We are living in a matrix. World is generated by the universal mind and partly the collective consciousness of the people alive.

CONSCIOUSNESS MANIFESTS WORLD

All objects are mere forms in time and space. Things are always results and never make themselves; they are the objectifications of consciousness. Things are necessary to the manifestation of consciousness. They are the result of the Self-Knowingness of the consciousness. Things vary in size and shape, in time and duration, from the peanut to the planet, from a moment to an eternity. It is necessary that consciousness should manifest **in some kind or form** in order that it may come into Self-Expression.

THE WORLD IS NOTHING BUT LUCID DREAM

When you go to sleep and are in a state of dreaming, you can see, hear, touch, smell and taste things. The objects are as solid as the objects in physical world to touch etc. In experience, there is no difference between the dream world and the real world. What you imagine is in every way as real as what you experience in physical reality. There is a way you can tell when you are in the dream world though, it feels different, and there is a different frequency to it.

UNIVERSAL CONSCIOUSNESS MANIFESTS THE UNIVERSE

In quantum physics, consciousness collapses the wave function into particles in time and space. That is how consciousness created the universe. It was through pure condensation of thought wave into matter. But consciousness or the universal mind does not require us to create things directly from thought in the physical world. Our thoughts normally manifest physically through filtration by our intention.

An intention is created in our mental plane and then action is taken to materialize it on the earth plane. Just like consciousness pull together Quanta or Energy to form physical objects through direct mental manifestation, our thoughts will also pull together the different materials needed to form the object in the physical world through indirect mental manifestation.

We should know that our ability to affect matter with our mind is governed by the universal mind. We are only able to affect matter according to how our thoughts fit in with the flow of life and the forces of other minds.

It is easier to influence things in the direction where, in which, they are going than against it. That is swabhava in Vedanta. (**Swabhavanīyatam karma kurvānnapnoti kilbisham**)(Geetha 18-45). There is tendency in us that propels us to do which is called swabhava in Sanskrit. Doing things according to our swabhava is easy and comfortable, and naturally we get required energy by nature. Working against our nature is tiresome and uncomfortable, requires lot of energy.

Get to the core and the essence. Understand how things happen in the natural way, and how to do things in the natural way. There is no doing but non-doing in that way. One's inferior natural work (by what is known as swabhava in Sanskrit) is better than superior unnatural work.

Shreyan swadharmo vigunah paradharmatswanustitat, Paradharmo bhayavahah. (It is better to perform one's natural prescribed duty, though tinged with faults, than to follow the path of another which is fraught with fear). (Bhagavad Geetha 3—35).

THERE IS NATURAL TENDENCY TO UNITE TO BE WHOLE

The tendency to attract and unite is called gravity. All matter is energy. Energy is consciousness. All consciousness seeks to unite and become one. The oneness nature of the universe is what causes everything to be held together as a single whole. A body of mass seeks to join a greater body of mass. The largest body of mass will have the highest attracting force. Everything gravitates to something bigger than itself. You can always use the Laws of Mind as the Laws of Physics and vice versa. The world within and the world without are a mirror of each other. As above so below, as below so above.

World is made up of matter in different states. The quantum building blocks of matter are atoms and subatomic particles. Every subatomic particle has a positive or negative charge. For every particle with a positive or negative charge, there must be an equivalent particle of a negative mass or with an opposite charge to balance its existence. So that means for every particle there must be an antiparticle and all matter has antimatter as its opposite counterpart. In normal life we call what are known as dualities. (Mentioned in detail in introduction).

LIGHT IS EVERYTHING

Quantum physicist David Bohm describes the physical universe of matter as "frozen light". Light is the final state of matter that can be visibly observed with our physical eyes.

EVERYTHING IS MIND

Mind and Spirit are one and the same. We all exist as spirit and we all exist as mind. The heart, the emotion, the feeling is also the mind. The intuition and the instinct is the mind. The autonomic system of the body is the mind. The soul, the entire psyche, the will and desire, the conscious and the subconscious, anything you can think of in this aspect is also the mind. They are all mental. The mind is all these things together. The mind is the whole.

The higher mind and lower mind is our higher self and lower self. The higher mind is in tune with the universal mind. When we access our higher mind, we are accessing the universal mind.

Man has the greatest ability to think of all creation. The ability to think is the nature of the divine. Everything that exists is made of mind and is mind. We all exist as the universal mind, being differentiated into individual minds

To know God is to know ourselves. To know our higher self or true self is to know God, to evolve into whom we really are. To be transformed by the renewing of our mind is to be changed from glory to glory.

Sufi poet RUMI said "**when I searched for God, I found myself and when I searched for myself I found God**"

The purest definition of knowledge is awareness, Awareness of anything and everything.

All knowledge is self-knowledge. In the end it is all about discovering ourselves. The world without is a reflection of the world within. Transformation comes from renewing of mind. When your awareness advances to the next level, change automatically happens. What you know, is what you are. Knowing is being. Being leads to doing. The ability to do anything comes from knowledge. Knowledge is what enables us to move anywhere. All action is movement. All movement is mental.

Knowledge is power and the more you know the more powerful you will be. When you integrate the best knowledge from all sources, your power is unlimited. Freedom comes from knowing the truth. Knowledge, **power and freedom are one.**

The super conscious is the universal mind. It has two aspects. The first aspect is that it is infinite intelligence that governs the whole universe. The second is that it is the collective consciousness of everyone and everything that exist in all levels of reality.

THE TOTALITY OF ALL MINDS IS EXISTENCE.

When we move our awareness to the aspect of the universal mind, we have a sense and realization that everything is connected and everything is one. In that state, we

feel at one with the universe. There is no separation. You are the programmer and you are the program. You are the programmer within the program. You are the self-programming program. It is knowledge that enables us to transverse all planes of the mind and reality. The ability to see what is in the deepest parts of our psyche comes from knowledge. Knowing is seeing.

All minds are consciousness. All minds are universal mind.

When we refer to the spirit, we are actually referring to the higher mind. You're subconscious in connection with the super conscious, your higher mind in connection with the universal mind. It knows all things because it is in connection with the divine.

TRANSCEND THE ILLUSION

Circumstances that reflect your true identity will always be in alignment with soul. Only acknowledge circumstances that are in alignment with soul as a reflection of true reality. Transcend the illusion of apparent reality by keeping your mind on true reality and you will have peace that is unshakable. You can be happy and grateful because God has already made you everything you want to be, and is giving you everything you want to have. There is nothing for you to do because God is the one doing everything through you and is expressing himself through you.



6. IMPORTANT ASPECTS OF QUANTUM PHYSICS

What is QUANTUM PHYSICS?

Q#---Quantum physics is a field of study which describes the properties of matter and energy at an atomic and sub-atomic level.

A quantum is the minimum unit of any physical entity involved in an interaction.

Quantum theory is a branch of physics which is the fundamental theory of nature at small scales and low energies of atoms and subatomic particles.

Quantum physics or quantum mechanics provides a mathematical description of the wave/particle duality and interactions of energy and matter.

Q#-- **Erwin Schrödinger** claimed that one of the deepest ideas that led him to the discovery of quantum mechanics came to him from the Upanishads. This idea of Atman = Brahman led him to the notion of superposition of states which is central in quantum theory.

ALL the separate means of discovery are intricately interconnected... EVERYTHING at its core consists of pure *energy* and EVERYTHING, both the seen and the unseen /metaphysical is intricately interconnected with EVERYTHING else at this level of causation which is a continuously vibrating mass of pure energy.

.Q#---What is our **true reality**? I think it is safe to say we are particles of energy (or as sometimes refer to energy as *spirit*). And because of energy has proven ability to influence, it is indeed—conscious. Here, energy can simply be concluded as consciousness. *In conclusion our truth is our **real reality** is—consciousness.*

Q#---In 1935 Einstein Prodolsky and Rosen were the first authors to recognize that quantum mechanics is inherently non-local, which means it allows for instantaneous action across arbitrarily great distances. So an action in one place can instantly influence something on the other side of the universe in no time at all.

Q#---All of creation, individually and collectively, both seen and unseen...from the microscopic to the macroscopic and beyond, when traced to its origin is the result of Consciousness.

Q#---Quantum Physics, Spirituality and Your Life Experience: They're not as different or as separate as You May Currently Think and Believe. Your Thoughts, Beliefs and Emotions Shape Your World.

Q#---Quantum Physics demystifies the Process of creation and reveals the simplicity of conscious, intentional and purposeful (as well as Unconscious and Unintentional) manifestation.

Q#---Quantum physicists have figured out and know, where all physical things, whether events, conditions, and circumstances as well as everything in the entire Universe stem from. Put simply, quantum physics breaks physical things down into their purest and most basic form, attempting to discover the Ultimate Source from where they (which includes everything) are derived.

Q#---Regardless of your current religious preference or level of scientific knowledge, the basics concerning Quantum Physics (more specifically, Quantum Mechanics) will enable you to construct a solid and unshakable foundation of "awareness", for beginning to build and experience your life consciously and purposefully in a way that you desire.

Q#---quantum physics has revealed and clearly understands that it's all energy, or "light", as some quantum physicists refer to it.

Q#---The purest form of energy according to the really "intellectually intelligent" scientists who study Quantum Physics is what they refer to as wave forms of probability. These "probabilities" aren't limited in any way, shape or form. In fact, they exist within an Infinite field of probabilities.

Q#---quantum physicists have broken molecules into smaller particles which are known as subatomic particles. The next step down from a molecule is an atom. The next step down from an atom is subatomic particles which consist of Photons, Leptons, Electrons, Neutrons, Quarks, etc.

Q#---What the world changing discovery of Albert Einstein ($E=mc^2$) is that the subatomic particles which collectively formed the atoms were pure energy. (Light), consequently all things were comprised of and existed because of energy.

Cosmos --> Universe --> Galaxy --> Solar system --> Earth --> Individuals --> Organ Systems --> Cells --> Molecules --> Atoms --> Subatomic Particles = Energy (light)

Einstein's discovery proved that all things broken down to their most basic form consist of the same stuff. What is this stuff? Pure Energy and it's this One Energy which makes up all things. In other words, there is nothing that energy (or Light) is not. *More specifically, back to Einstein's discovery of $E=MC^2$*

Q#---The bottom line is this. Everything that exists, whether nature, sound, colours, oxygen, the wind, thoughts, emotions, the chair your sitting in, your house, your car, your physical body, the stars, your dog, your ability to see, hear, smell, taste, touch, etc. etc., exists and is only made possible as a result of the very same energy. **Later quantum physicists found that energy could be both waves and particles.**

Q#--- ANYTHING and EVERYTHING which exists in the entire cosmos, when broken down and analysed into its purest and most basic form, utilizing sophisticated scientific tools and instruments, is merely a vibrating frequency of energy which joins together with energies of the same harmonious frequency to form what we "perceive" to be reality. As a result, that, and that alone, determines what we experience as individuals in the physical world.

Q#--The "observation" of the scientist, converted wave forms of "probability" into "particles" of matter. The obvious conclusion from this amazing sequence of events thanks to quantum physics is that YOUR thoughts are also creative. In other words this energy, these initial "wave forms" transmute into subatomic particles which are directly affected and take form based on the thoughts and beliefs of the person thinking them.

Q#---all things, including you, me, your neighbour, your doctor, your preacher, your teacher and everybody as well as EVERYTHING else, is nothing more than a vibrating mass of pure energy that is intricately interconnected to everything else...EVERYTHING else.

Q#---Your thoughts, (which are also energy) which are determined by the quality of your beliefs, which in turn form your perceptions, are broadcast outward into the infinite field of "wave" energy much like a radio frequency, transformed from waves (spiritual realm) to particles (matter) and join together with additional energies which vibrate at a harmonious frequency and collectively join to shape what you come to see and experience in physical form in the physical world, your physical world. (in Vedanta this is termed as panchekarana-solidification of vibrations)

Just as the mystics and masters have shared for thousands of years, that is how our world was created to operate. Regardless of what you may currently believe to be true, you are not the victim of some capricious set of external events, conditions and circumstances. You are quite literally the creator of your reality!!

If you desire to change the events, conditions, and circumstances in your life you only need change the thoughts, beliefs and emotions that are responsible for bringing them into and making them your reality.

Q#---Quantum physics tells us that it is the act of observing an object (events, conditions and circumstances) that causes it to be there and the outcome is based only on our choice and how we observe it. An object cannot and does not exist independently of its observer!

Q#---The Quantum Field is an "Infinite" field of potential. Anything and everything that has, does or will exist in the Newtonian world, begins as a wave in this "quantum field" and is transformed into the physical realm, limited only by what can be conceived as truth by the observer!, and there is no "objective reality".

Taken a step further, if you can conceive and believe in the materialization of your biggest hopes dreams and desires, they already exist as a wave in the quantum field (which is INFINITE in nature) as a probability of existence only awaiting you to make them real. As Quantum Physics has proven it to YOU who are responsible for whatever outcomes you are experiencing in your life.

Q#---*"All matter originates and exists only by virtue of a force... We must assume behind this force the existence of a conscious and intelligent Mind. This Mind is the matrix of all matter."* - **Max Planck**

Q#---For some the deeper understanding concerning Quantum Physics combined with a side by side look at spiritually based teachings will be enough to grasp the undeniable correlation between what Quantum Physics has discovered and what the greatest, wisest and most enlightened teachers in the history of the world have taught for thousands and thousands of years.

Q#---Modern day Quantum Physics fully explains beyond any doubt that your thoughts are the things that group together and collapse energy packets, change those thoughts from a probability into a "particle" (physical matter) in a given place and time and create your life experience, whether it be physically, relationally,

emotionally or spiritually.

Q#---Physics has now gone to the extent of realising that there is a continuum which is the ultimate reality of the universe, and it is not physical or solid in its nature. Solids can be converted into liquids, liquids can be converted into gases, gases can be converted into pure energy, and energy is not located in any particular place. Energy is not a localised movement; it is a continuum that is non-spatial and non-temporal. This is a subject in modern physics which practically takes us to the conclusions of the Upanishads and the Bhagavad-Gita that all action is a cosmic action.

Q#---As it is said, Science provided us with theories and equations, which allowed us to unify all the forces of the nature and allowed us to read the mind of GOD.

Q#---Quantum physics says observation of an event takes place, before the observation cognition, mental activity; objects are not in an objectified physical form. They are in a field of probability which is called quantum wave function when observation occurs; there is an instantaneous collapse of possibilities into actuality and the perceived event, cognition, physicality pop into existence faster than the speed of light.

Q#---The electrons are the basic building blocks of all matter. This means that the stuff which forms every material object in our universe has no pre-existing state; matter is nothing and everything, all at once, until you, or something else, observes them or interacts with them. **The double-slit experimentation actually shows us that the expectation, the observer holds, decides the form the electrons take.** Through your observation and, more importantly, your expectations, you are creating the form that matter takes.

Q#---the whole Universe is Conscious. The stars, moons, Galaxies all are conscious. So the consciousness works all the time. From our thoughts, actions, talks and we are also affected by the surroundings, all the time, now, this time, this moment, this second. The consciousness interferes with us always. We get exposed to this energy all the time and we get influenced by them.

Q#---Quantum physicists have proven beyond doubt that the physical world is one large sea of energy that flashes into and out of being in milliseconds, over and over again. Quantum Physics have proven that thoughts are what put together and hold together this ever-changing energy field into the 'objects' that we see. Quantum

physics shows us that the world is not the HARD and unchangeable thing it may appear to be. Instead, it is a very FLUID place continuously built up using our individual and collective thoughts. Our thoughts are linked to this invisible energy and they determine what the energy forms they create. **Our thoughts literally shift the universe on a particle-by-particle basis to create our physical life.**

Q#---A movie is a collection of about 24 frames a second. Each frame is separated by a gap. However, because of the speed at which one frame replaces another, our eyes get cheated into thinking that we see a continuous and moving picture. The very fabric of the Universe, which is much like the drops of water of the sea and are all One. Energy is electromagnetic wave - attracting and being attracted by other like energy vibrations. Material objects in our physical world are constantly on the move, flying toward other like energy vibrations as they are attracted to them. Our thoughts are some of the strongest energy vibrations in the universe and they actually manifest as tangible, physical things- and are among the most powerfully magnetic vibrations known.

Q#---The Law of Attraction formulated on the findings of Quantum Physics, states that our thoughts and feelings create our reality. In other words, we attract, through our thoughts and emotions, the people, circumstances and events shape our life experience. The first step is to realize, with true conviction, that everything you see going on in your life is part of your reflection of thought vibrations. You literally become what you think about most. Your life becomes what you have imagined and believed in most. The world is literally your mirror, enabling you to experience in the physical plane what you hold as your truth ... until you change it. When we identify our goal in the present moment and not in the future then our thoughts, feelings, observations and all actions will automatically align with the Creative Force, the ultimate reality (God) that delivers us always in the moment of NOW.

Q#---Everything, from the Milky Way to the largest structures, originates from "quantum seeds". Evidently, quantum physics and cosmology are inextricably intertwined. Infinite dynamism, empty space, devoid of matter is a vacuum, oddly, and it is not empty. According to quantum theory, it is the seat of nature's infinite dynamism due to the presence of what physicists call quantum fields.

Q#--- The mechanism that reduces human consciousness into experiencing time in its temporally localized state is what is referred to as *veiled non-locality*. The term implies how "consciousness disguises its wholeness and nonlocality

in order to produce local processes.... This filtering process allows for specific observations and thoughts in a classical world of everyday experience, while keeping quantum and general relativistic processes out of sight."

Q#---The veiling of reality is in consonance with the idea of the mind constructing its reality. Such a veiling even occurs in the scientific process which filters out and discards a huge portion of human experience -- almost everything one would classify as subjective. Its model is just as selective, if not more so, than the model which shapes a religious or metaphysical reality. As far as the brain is concerned, neural filtering is taking place in all models, whether they are scientific, spiritual, artistic, or psychotic. The brain is a processor of inputs, not a mirror to reality. (Subhash Kak, Chopra, Kafatos).

Q#--- In some experiments, such as the photoelectric effect, light magically decides to be a particle. In others, such as those involving polarization, light magically decides to be a wave. Because light exhibits both behaviours physicists say it possesses the mystical property known as "wave-particle duality." In fact, all elementary particles allegedly have this

Cognitive state	Conceptual state	Conditional state	Complementary State
Atman is locality	Not Brahman	Maya	limitation
Atman is Non locality	Brahman	Moksha	liberation

Q#---All the persistent attempts at trying to get rid of the conscious observer, from quantum mechanics, may be destined to fail, simply because the observer is an intrinsic part of the quantum mechanics formulation.

In other words, the causes and conditions in the "external world" changes upon the observation by any mind. The process of overlaying one wave over another is called superposition.

Q#---The revelation that the universe is not an assembly of physical parts, but instead comes from an entanglement of immaterial energy waves stems- from the work of Albert Einstein, Max Planck and Werner Heisenberg, amongst others.

Q#---Anything we may say about the world "out there" is another form appearing in

the mind. All our ideas about the world—our scientific theories and mathematical equations, our concepts of matter, energy, quarks, strings, particles, waves—they are all appearing in our field of knowing. They are no more substantial than our thoughts. It is all knowing, knowing itself in form.

Also, all experience is, as we have seen, arising in me. It is all a modulation of the field of knowing that I call "I". In this sense, "I" am the knowing in which all this is appearing. My thoughts and feelings, the sounds I hear, the world I see before me, it is all arising from and within my own being.

Q#---ANY belief or perception that we choose to hold whether as individuals or as a collective species exist within what modern day science refers to as "an infinite number of probabilities" that exist within what they often call "the field."

In the mind, "higher Truth" and "the field" are one and the same. They only have different labels. Put in layman's terms, Higher Truth, like the field is INFINITE in nature, meaning that ANY belief or perception that we choose already exists as a "probability" within this field of Higher Truth. Because Higher Truth, "the field" is Infinite in nature, every belief or perception that we hold or WILL hold already exists within itself as a "probability."

Q#---For every 186,000 miles of space, we create 1 second of time.

Q#---In the words of Maharishi Mahesh Yogi, "Consciousness is the field of all possibilities".

Q#---the greatest discoveries of science are

1) Albert Einstein's special theory of relativity. 2) Heisenberg's uncertainty principle. 3) Gödel's incomplete theorem.

Q#—what Buddhists call sunyam, is same as what we call poornam in Vedanta. Both are same. Great Buddha must never have meant inert but conscious. Now quantum science agrees with him.

Q#—you (consciousness) are experiencing all in front of you that is created by nervous system and brain in your mind. All sense experiences and feelings are experienced in mind. Physics will tell all this. Example, sound waves come to ear, and through nerves go to brain, where they are converted into electrical impulses. They

present them into mind as sound. Entire physical universe is experienced in mind like a movie.

Q#---As per the quantum physics things do not exist in its physical form, unless they are observed by a conscious observer.

Q#---Basically what quantum entanglement tells us is that particles of energy communicate with one another. And doesn't matter if the two particles are at ten metres or ten thousand kilometres away, they instantly communicate with one another.

This not only indicates that energy is thinking stuff; it tells us that each particle also knows what energy particles elsewhere are doing. That means all energy, everywhere, is connected. And since we are made up of energy, as everything else, that means we are connected, too.

Q#---every form and process you see in nature is the visible expression of a thought in original substance. We live in a thought, which is part of a thought universe. You are energy sculptor, an artist, a creator.

Q#---no matter how it might look, no matter how it might feel; world is not solid, it is not real. It is energy, pure cosmic energy, manifested into matter by the continued focus of your thinking by your consciousness. It is countless little particles energy conforming your thoughts because that is what energy does. It becomes what you think about most.

Q#---The basic oneness of the universe is not only the central characteristic of the mystical experience, but is also one of the most important revelations of modern physics. –**Prof. Henry stapp, quantum physicist**

Q#---"I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness." – **Max Planck, the theoretical physicist who originated quantum theory**

Q#---The Science is behind the Statement "Consciousness Creates Reality" The quantum double slit experiment is one way we can see how consciousness affects the physical material world. One potential revelation of this experience is

that "the observer creates the reality."

Q#---"We are what we think. All that we are arises with our thoughts. With our thoughts we make the world."

Q#---What's also important about teachings from new physics is that, if consciousness creates reality, which means change starts within. It starts with the way in which we are observing the outer world from our inner world. This touches on the earlier point of how we perceive our reality. Our perception of the external world might very well be a reflection of our inner world, our inner state of being. So, ask yourself, are you happy? Are you observing, perceiving, and acting from a place of love? Or from a place of hate or anger?

Q#---There are two names for one continuum, called space-time continuum, and the things of the world are only modulations of space-time. Things in space, as they say, are certain structural differences in the continuum of space-time itself. Ultimately, we are told, there is only space-time, not even objects. And the so-called persons and things with which we are so much engaged are only space-time. We are hugging objects unconsciously without knowing what we are doing. So, even the structural differences are illusory, ultimately, and even the spatial and temporal difference is not valid, finally. Hence, substance is one, and the spatial and temporal differences get merged into this unity behind the variety.

Q#---We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made."— **Albert Einstein**

Q#---What is light? It is what light is: an electric field tied up with a magnetic field, flying through space.

Q#--- *In the 1920s **Werner Heisenberg** (1901-1976) formulated his famous uncertainty principal, which states when a physicist attempts to observe a subatomic particle; the experimental apparatus inevitably alters the subatomic particle's trajectory. This is because they are trying to observe something that is of the same scale as the photons they are using to observe it.*

To be more specific, to observe something that is subatomic in size one must use a device (apparatus) that projects photons at the particle being observed. This is because the reception of photons by our retina is what we call vision. Basically, to observe something, we must bounce photons off it. The problem is that the photons disturb the subatomic

particles because they are of the same size. Thus, there is no way to observe subatomic particles without altering their trajectories.

*Bohr, **Heisenberg and Schrodinger** regularly read Vedic texts. Heisenberg stated, Quantum theory will not look ridiculous to people who have read Vedanta. Vedanta is the conclusion of Vedic thought.*

*Q#---Everything is energy and that is all there is to it. Match the frequency of the reality you want and you cannot help but get that reality. It can be no other way. This is not philosophy. This is physics. - **Albert Einstein.***

*Q#---Quantum physics tells us that nothing that is observed is unaffected by the observer. The statement, from science, holds an enormous and powerful insight. It means that everyone sees a different truth, because everyone is creating what they see. -- **Neale Donald Walsch***

Q#--- Quantum Physics: All is One-- communication is instantaneous between different parts of the whole.

Q#--- Everything is Energy. Energy connects everything. Energy carries information. The past, present and future all exist simultaneously. Therefore, as energetic beings, we have access to the past, present and future at any point in time via energy. It all connects.

Q#---atoms consists of 99.99999999% empty space. That means; the computer you are looking at, the chair you are sitting on and you, yourself are mostly NOT THERE but empty at finer level.

Q#---Manifestation of the world begins with its first step, the appearance of the space time continuum. Consciousness draws the picture of the manifested world in the canvas of space-time continuum. An object is only a pattern in the field of consciousness. The field is enveloped by space time, the first fictitious creation of the consciousness force.

(Atmanah akasa sambutah, aksadvayuh, vayuragnih, agnirapah, apahpritvi, pritviroshadayah, oshadibyo hannah, annatpuroshah (atmanah)—Cycle repeats

Q#---Space, time, and motion (matter) are the three principles in the world of ordinary experience. Like space matter also has a relative appearance, both

scientists as well as upanishadic seers opine. The study of the microscopic world by the quantum physicists has proved the bizarre nature of matter. Determinacy and causality upheld by the classical physics gave way to the theories of indeterminacy and complementarity. Objective reality became an illusion or something subjective.

Young's double slit experiment is an excellent demonstration of uncertainty and tunnelling of particles. The waves are in superposition. This is no theoretical fantasy. Experiments describe it possible to observe the presence of an atom at two places simultaneously

Q#---Quantum and relativity theories helped and redefine God as Pure Consciousness.

One may thus logically conclude that the unifying factor behind the diversity of universe is Consciousness which abides in everything irrespective of whether they are micro particles or the macro type entities like stars, planets or galaxies.

All cosmic entities are thus interrelated as explained in Bohm's implicate order of the universe: -

The implicate order would help us to see that ... everything enfolds everything, to see that everybody not merely depends on everybody, but actually everybody is everybody in a deeper sense. We are the earth, because all our substance comes from the earth and goes back to it.

Q#---Quantum Physics has compelled us to accept that two distinct and seemingly inconsistent elements of reality, like the particle and wave aspects of a quantum object, can coexist in a complementary wave particle duality.

Q#---The theories of quantum physics help explain why changes in physical objects at nanoscopic scales only occur in discrete amounts, known as quanta, as well as why these objects appear to act as both waves and particles. Quantum mechanics also shows that, at these tiny distances, cause-and-effect relationships work according to probabilities rather than determined, specific results.

Q#---What we observe as material bodies and forces are nothing but shapes and variations in the structure of space. Particles are just appearances. -- **Erwin Schrodinger**.

Q#---Scientists studying space and field have ruled out the pluralistic picture of the

universe since they accept the space or field as a single continuous entity which is the basis of the pluralistic manifestation of the world. The new generation quantum thinkers realized the role of space in the creation and dissolution of particles. Particles come from and vanish into space.

Q#---Non duality is not against actions, but serenity in intense activity is the true experience. (Karmnyakarmayah pasyethakarmanicha karmayah—Geetha).

Quantum entanglement

Q#---It is the definition given to a special connection between the pairs or groups of quantum systems. It is a wonderful illustration of the interconnected nature of reality, both spiritual and material, as it appears that one particle of any entangled pair 'knows' what is happening to another paired particle—even though there is no known means for such information to be communicated between the particles, which are separated by sometimes very very large distances

Q#--- One of the attributes of quantum physics that is most interesting is that it proves atoms are influenced by each other without being in direct or physical contact with the other. There is an energy that is not seen, yet can be physically detected by the *behaviour* of another atom. What this means is that our thoughts are energy and can alter the behaviour of our cells and actually override their predisposition of behaviour.

What scientists discovered is that the sub-atomic particles of energy when broken in half (separated) in a laboratory setting have the ability to communicate with each other and that communication is received immediately from one to the other, with ZERO regard to space and time as we know it, REGARDLESS of how far apart they may be. This is termed as **Quantum Entanglement. In other words.....**This communication between particles of energy is not subject to time and space as we understand it.

It means that EVERYTHING in the entire cosmos is nothing but a huge vibrating ball of interconnected infinite energy, which has the ability to communicate into infinity with no regard to space and time, and that what this energy joins together to form is based only on individual THOUGHT.



7. ADVAITHA VEDANTA--BRIEF EXPLANATION

V#---In one place Swami Sivananda maharaj has mentioned in a humorous way that the mind is something which is really nothing, but does everything. This is the world, it is really not there, but it is terrible as experience.

V#—The incapacity to feel the infinitude of consciousness, at once manifests itself as consciousness of finitude.—The switching of oneself from the status of infinity is at once the switching on to the consciousness of finitude.

V#—one loses ones consciousness first in order that one may be conscious of an object outside—Self loss is the condition of the gain of an object outside. One has moved away from the centre which is oneself. The self has transferred itself to another location, found itself somewhere else. The object becomes the subject of phenomenal experience. This is called samsara. The changes that are characteristic of the object are attributed to consciousness, which is changeless. Consciousness can never become an object. It cannot be externalized because to be externalized is to be dissociated from oneself.

V#--Swamy Vivekananda never spoke of belief or faith, but experience. God is to be experienced. We should experience now, in life, not promise of heaven after death.

If reality is everywhere it must be here, if it is eternal it must be now. It should not be post mortem promise. We need not search outside, but look into yourself (which is subtlest).

V#---Swami Ramathirtha had been to America. Someone asked him who created the universe? Ramathirha was an ecstatic person, and he must have been in ecstasy, it must have been a moment of Samadhi. He said, "I did". In America no one is going to listen to such a thing. Here it is alright, in India it is accepted, even this kind of expression is accepted. It became a great sensation there.

People asked him, Are you in your senses? You made the moon and stars?

Ramathirtha said "I made them. I set them in motion, and they have been moving ever since."

To understand this statement is difficult. And it is not surprising that his American

listeners could not understand. It is natural. This statement is not Ramathirtha's. At this moment he was not speaking as a wave, he was speaking as the ocean. He is speaking as the eternal, the immortal; not speaking as the momentary. Not speaking as a man limited and defined by body and mind-speaking as the one beyond the body and mind, indefinable, unknown. This declaration is from existence itself. But it is very difficult, hard to accept it by ordinary people. But truth is truth with no compromise.

Ramathirtha returned to India and went on a pilgrimage to the source of the Ganges. He had been bathing in the Ganges and then he climbed a mountain and jumped to death into the river. He left behind a short note that said, "Now Ramathirtha goes to meet his original form. The call has come-now I cannot stay in this body. The universal power has called me".

The newspapers printed the news that he had committed suicide. It is true, the newspapers were also right. He jumped into the river and committed suicide. But if anyone could ask Ramathirtha he would say, you say I committed suicide? I only dissolved the boundaries and became one with the universe. I removed the barrier in between. I have not died. I was as if dead; now I have become alive. Now I am one with the universe. Now that small stream of life has become the ocean. I let go of the limitation, not of life itself. Now I have achieved real life, by letting go of the limitation.

V#--- True wisdom is not the application of spiritual knowledge but it is "Everything is divine is the true wisdom" There is nothing that exists other than GOD—Chelladurai Christian father

V#---What does one become by realizing God? Does one get two horns? No, what happens is the person develops the discrimination between the real and the unreal, gets spiritual consciousness and goes beyond life and death. ---**Sarada Devi**

V#---In the course of one's spiritual advancement one comes to the stage when one does not feel even the existence of God. After attaining wisdom (jnana), one sees that the forms of God and deities are all Maya. Everything comes into existence in time and also disappears in time. The aspirant then realizes that the Mother alone pervades the entire universe (as supreme spirit). All then becomes one. This is the simple truth. ---**Sarada Devi**

V#---"When one's intellect gets merged with Sri Badrinath, one comes to see the world as an extension of oneself; who experiences the oneness of the self; whose mind has been dissolved in the self; to him the sacred waters of Ganges have no greater divinity than the waters of the way side gutters; what difference is there for him between the chambers of a prostitute and the summits of the Badriashram—Nowhere can he recognize any such differences. To that Sri Badrinath, my prostrations.—**Swami Tapovanam (Hymns to Badrinath).**

V#---"I searched for God I found myself; I searched for myself I found God"—**Rumi Sufi poet.**

V#---"in this playhouse of infinite forms, I have caught of the formless and thus my life has been blessed".---**Rabindranath Tagore-(Geethanjali)**

V#—for a true seeker, world throws problems, with regard to health, relatives people etc. But we have to put up with them. **The more we try to depend on God, the more He seems to test us with the pleasures of sense and the delights of the ego. Finally, the last kick He gives is, indeed, unbearable. Those who bear it are themselves gods.**—**Swamy Krishnanananda**

V#—Swamy Vivekananda says that the highest goal of life is the manifestation of divinity within

V#---Three things in advaita are important. 1) Disidentifying with anything limited. 2) The subject is none other than the Brahman, the eternal infinite. 3) Having known as subject look upon world as not separate from you. All I am myself.

V#—Eyes are the light which reveals objects. Mind is the light which reveals the eyes. Consciousness is the light which reveals mind. So consciousness is the light of all lights. By definition consciousness has to be pure. All others are like images in mirror. Consciousness is the knower, and it does not know any other knower.

V#---We cannot say that our experiences are unreal as long as our consciousness is associated with them and gets identified with their formulations. We understand that the world can only be an appearance, but we are forced to feel that it is real. We accept it with submission. We seem to be bound; we do not know why. However there seems to be a world; we do not know how. We are in the realm of Maya,

We have to admit it as some Power that somehow brings about these strange phenomena of a world-existence in which we find ourselves. **It is real to those who are in it, indescribable to those who try to understand it, and non-existent to those who have gone beyond it.**

V#---One is born alone, and one dies alone. Hence one should live also alone. This art of living alone is yoga. Life is the process of the flight of the 'alone' to the 'Alone'. You are alone with your God, and there is no one around you. This is the truth. Rest your mind on this, and attain peace.

V#---Great men are not those who run fast and speak much but think deep and live wisely. More than doing it is being something - a change of outlook and attitude. We are great, not because we are something to the world but because we are something in ourselves, even if the whole world is not to exist at all.

V#---Life is a process of entering into God. This is achieved by seeing God in the objects as well as the actions of the world, which is not the seeing of particulars, but of the Universal in them.

V#---Brahmabhavana, the art of the affirmation of Brahman, is called Brahmabhyasa in the words of the Yoga Vasishtha. It consists in constantly thinking of Brahman, speaking about Brahman, discoursing to one another on Brahman and depending on Brahman alone for everything that one values in life. This is the final stage of meditation.

V#---The secret of meditation is this: The mind and the intellect should shine, but not shine upon things other than the shining awareness. This is the realisation of God within.

V#—when the anaesthesia was given, it is not that there is no consciousness, there is consciousness, it is eternally present, but it is not experienced by mind and body that is all.

V#—you can experience Brahman or consciousness in the mind. You cannot experience consciousness in other minds for it is not an object of experience or never becomes an object of your mind.

V#—we are accustomed to think everything as objects apart from us either gross or

subtle. When we say consciousness, immediately we start searching outside as an object. It is not a thing. It is knower of a thing. It illumines thing and nothing. It is the subject awareness of things. It is self-evident.

V#---The mind cannot think of itself. This is the difficulty with the mind. It can only think of others. The mind has become a subject of the judgement of other persons and things. It has never been able to subject itself to that self-same analysis to which it wants to subject other people and things in the world.

V#---"**The world somehow exists, and its relation to Brahman is indescribable.** The illusion vanishes by attainment of knowledge of Brahman. It is in this sense, in the sense that it vanishes when Atma-Jnana (Self-knowledge) arises that this phenomenal universe is said to be unreal." "If we know the nature of Brahman, all names and forms and limits will melt away."

V#---The only doubtless thing is that 'I am' and this 'I am' cannot be anything else but a feeling which is identical with awareness, consciousness. A startling conclusion!

V#---There is nothing except consciousness that knows. It is the knower, the understander, the perceiver, the seer, the principle of knowledge. It appears to be limited to this body because of intense attachment. Consciousness is like space pervading all places. Outside it nothing is; it is everywhere.

Your real nature is pure impersonal existence unconnected with any kind of appurtenance outside. But due to the force of attachment, this impersonal conscious existence gets attached to the several shirts that it puts on. This body is a shirt because you can throw it away.

V#---Memory is a representation of a previous experience. You were only general awareness. Pure Existence only was there. "Pure Existence only I am, I was, and I have to be." This is all you can say about yourself. Anything that can leave you cannot be regarded as your property. Even this body may go away one day. So, what is your property? You are yourself your property. The greatest thing in the world is **yourself**.

V#---In Kenopanisad it is said "Those who know atman (as an object) does not know, those who say they do not know atman (as an object), know it". It is unknown to those who know it and known to those who do not know it.

V#—if we are ignorant of anything in the world, the only solution is to know it. When we are ignorant of ourselves Vedanta tells us to know. Except the real self that is you there is no Jesus, god or Allah etc. This is the ultimate conclusion of advaita Vedanta.—(SwamySarvapriyananda)

V#---Happiness is not a product of possession of things in the world. Actually, if you analyse further, you will realise that all possession is a source of misery. You are absolutely alone to yourself in the state of deep sleep. In that utter metaphysical aloneness you are the Eternal Being experiencing itself in a joy that surpasses all understanding. Eternity, Endlessness, Pure Being, Deathless Consciousness was there in your state of deep sleep. Therefore, you are happy.

The more you are able to live a life of total aloneness independent of relations with anything, the greater is your happiness; and God is Universal Aloneness.

V#---Everything is a flux, everything is motion, everything is a tremendous vibration of forces; this is what we hear from great learned people or saints and sages such as Buddha, for instance.

V#—Vedanta is not a pain killer, it does not change the world of things.

V#—just as dreaming individual disappears into waking individual, the waking individual disappears into witnessing individual, then witnessing is nothing other than Brahman.

V#---freedom is what we exercise from the bottom of the truth of our being.

V#---A correct understanding of ourselves is essential before we try to understand what is outside us.

V#--All problems are a problem of knowledge, finally. –knowledge is a universal process. It is the end in itself.

V#---the world is our own face reflected in the mirror of space and time. We are seeing our own self when we look at the world through this mirror we call the space-time continuum. The world is not outside us.

V#---the Sankhya philosophy tries to lay a foundation for the entire adventure of life by an analysis it called 'the knowledge processes. Knowledge is supreme.

It is wisdom, enlightenment, insight, entry into the very substance of things as they really are, and not information that we have gathered from newspapers. That is not knowledge. The distance between ignorance and wisdom is the distance between you and God.

V#---A very interesting statement of Buddha, among many other things that he said, is: "A person who really sees through the inner structure of this world will not be able to live here for three minutes."

V#---Patanjali also says in his Yoga Sutra: "For an understanding mind, the whole world is misery incarnate." "**Sarvam dukhameva vivekinah**"

V#---Yoga is translated as 'union'. Yoga is a universal science.

V#---All our struggles, finally, are struggles with our own selves.

V#---You will see that you are in an ocean of powers, forces, vibrations, and perhaps what people today call the space-time continuum.

V#---Anxiety arises from the fact of our being in a condition which is estranged from the condition that is characteristic of our true nature.

V#---The internal structure of the body is not the physical structure. It is constituted of a different stuff altogether, called tanmatras, manas, buddhi, and the like. Tanmatras are subtle vibrations that are inside physical things, and all physical bodies. The vibrations materialise themselves into forms, and in this sense the vibrations are called Nama ((name), and the rupa (forms).

V#—Consciousness is the eternal, changeless substratum upon which the world appears in innumerable names and forms. A movie is a simple example to explain this reality. When the movie is running, the changeless screen upon which the movie runs is not visible. One can see the screen when the interval comes. So a changeless screen is there for a changing movie. So one can easily understand that consciousness which is changeless eternal reality is there as substratum (background like screen) for the changing world. You are that changeless witnessing consciousness as reality. The world you experience is your own mind's projection. You are the creator of your world.

V#--We move towards the objects of sense, but in the yoga meditation, the objects

will start moving towards yourself. Wonderful is this experience indeed! Instead of your running after them, they will run after you. Instead of your falling at the feet of the world, the world will fall at your feet.

V#—by knowing Brahman how can you become Brahman? "You cannot become a Brahman by knowing Brahman. You are already that. Once forgetfulness is removed, you shine as Brahman". (Swamy Sarvapriyananda)

V#—the test of realization for oneself is expressed in Vedanta in Sanskrit "**Bidyante hridayagranti, cidyante sarva samsayah, ksheeyante sarva karmani**". The knot of ignorance will go, all doubts vanish and all desires to do desireful work will vanish. This is the experience of a true knower.

V#--- it is the opinion of great Masters that in Self-realisation, God-realisation, spiritual experience or whatever you may call it, nothing happens to the world. You are not going to destroy the world and melt it down into liquid. It is just what it is. If you consider it as a liquid, even now it is a liquid only. It is not a solid object. If you think it is something else, let it be that; it does not matter. But it is this consciousness that brings meaning to all these individualities of cells in the universal organism. (Swamy Sarvapriyananda)

V#—you as real self always experience yourself. You operate the pramanas, the sources of Knowledge. You operate the eyes, ears, nose mind etc. Eyes reveals forms, ears reveal sounds. Behind sense organs, mind you are ever there. Because of your presence all function, they are all revealed by you.

V#—when a person is enlightened, he experiences everything as his own self. World, people, animals, food, body, mind and life all of them really speak nothing other than Brahman. All these terms become unimportant for him. They become empty.

V#---Evolution, progress, development etc. is our desire to project outside into universe. To the detached person it is just a change. It is asadroopam (untrue vision).

V#—Advaita Vedanta says "Do not stop thinking ". You are in the waking state. In the waking state, you reflect upon reason, upon your experiences. To know that there is screen behind film you need not stop movie, but reason will tell you. Pathanjali says "stop thinking". Here what happens is there will be suppression of desires. Vedanta does not agree this, for in deep sleep we are thoughtless, that is not

realization. By reason alone that you realize that there is background of all our experiences, that is consciousness. (Swamy Sarvapriyananda)

V#—Consciousness is not an object of experience, it is that by which experience happens. "Those who say that they know atma (consciousness) as an object do not know, those who say that they do not know Atma (consciousness) as an object know"

V#—"I am that I AM" is the highest of knowledge found in the bible. This similar to our mahavakyas "*Aham Brhmasmi or ayamatmaBbrahma*"

V#---A person is divine only to the extent he is able to recognise Universal principles in particular individuals. This is the essence of svadharma.

V#---The whole universe is one single body, whose limbs are the modes of prakriti, and whose soul is the all-pervading purusha:

V#---Who will have peace in this world? Only that person can have peace into whom all desires conceivable in the world enter, like rivers enter into the ocean. He will say "Let there be millions of desires; I shall absorb them into myself, into the Universality that I am, like the ocean." Any number of rivers can touch the ocean, and the ocean is not tired of absorbing them. (Apuryamanamachalpratistam, samudramapahpravisanthi yadvath, tadvat kamayam pravisanthisarve, sa santhi mapnoti na kamakami-(Bhagavadgeetha)

V#---The connecting link between me and you should be a conscious connection. There cannot be only a connection of space and time. There is something like space and time between us of course, but space and time are unconscious principles and, therefore, cannot become the media of your knowing that I am here. Even light is not a conscious element, so you cannot say that you know that I am here because of the light. None of these objects of your perception can be the media for your knowing that I am here. There is an unknown principle superintending all things, a permeating principle—**yena sarvam idam tatam** which pervades all things; it pervades you, it pervades me, and it also pervades that link between us.

V#---A vritti is a modification of the mind. Ordinarily there is a visayakara vritti in your mind. A modification of the mind in terms of the objects of sense is called visayakara vritti, but the modification of the mind in terms of Universal Existence is called Brahma Kara vritti.

V#---If we extract the essence of the three Vedas, we will get the Purusha Sukta. If we extract the essence of the Purusha Sukta, we will get the Gayatri mantra. If we extract the meaning of the Gayatri mantra, we will get pranava, which is the seed. Therefore, Sri Lord says, "Essentially I am the Omkara—the supreme vibration which gradually became concretised into the visible universe." the five elements, etc. (Bhagavad geetha)

V#--- That transcendent thing beyond all concepts of even Brahmaloaka is also here, just now. Do not be under the impression that it is a long journey in the process of time, for millions and millions of years, as if we are going to reach a distant star. It is nothing of the kind. It is a timeless experience and, therefore, it is an instantaneous experience. It is not dying and, therefore, it is not above us; it is also within us.

V#---*Mayā tatam idam sarvam jagad avyaktamūrtinā* (Geetha 9.4): "Invisibly, un-understandably, as it were, I am pervading all things. There is no place, no nook or cranny or corner, where I am not. I bring about an organic relation among all the things in the world, though they are millions of light years away from the point of view of sense perception." Something may be millions and millions of light years away, yet it is connected with us just here. The moment we sigh here on this earth, it is known in the abode of Brahma that we sighed. Such is the organic relationship of all things, because there is a life principle invisibly operating in all things. "I am present in all things. Everything is pervaded by Me. There is no location where I am not.

V#---Rama asked Hanuman, "Who are you? Please tell me. Describe yourself." Hanuman's replied, Dehabuddhyat daso'ham: "As a body, I am your servant." Jivabuddhyat tvadamshakah: "as a soul, I am a part of you." Atmabuddhyat tvamevaham: "As athma I am you only."

V#---Even the worst of sinners can be saved. There is no sin that cannot be burnt in the fire of wisdom. **Api cet sudurācāro bhajate mām ananyabhāk, sādhu eva sa mantavyah (9.30):** "He is to be considered as a saint—even though in the eyes of people he is a culprit, a criminal, a sinner—provided he has resorted to Me, and his heart has been purified by the repentance that he has felt in his heart and the devotion that he has shown to Me honestly, sincerely, without any kind of restriction." There is no sin before God. (Swamy sarvapriyananda)

The mistakes, the karmas, the sorrows, and the hells and heavens that we speak of

are the reactions set up from the forces of nature to our own actions; and these reactions cannot cease as long as we are bound hand and foot through this body in terms of space, time and objectivity. But if our soul rises beyond the limitations of this body and does not get attached to anything that is in space and time, the very concept of sin is destroyed because it is relevant only to the world of space and time. So when we are free from space and time, and our worship is through the soul rather than through the mind or through the hands and feet, then all forces—even the greatest gravitational forces of the planets—are overcome because no law in this world is a law in that eternal realm.

V#---Lord says in Geetha, "Whatever be your behaviour, if you really surrender yourself to Me, you are redeemed." **Sarvathā vartamānopi:** "Whatever be a person's behaviour, if his spirit is united with the absolute—**sa yogi mayi vartate**—that yogi is in Me, lodged in My spirit." (Yogaratoḥ, bhogaratoḥ, sangaratoḥ, sangavihinah, yasyabrahmani ramate chittam nandati nandati nandatyeva--Adisankara)

V#---We also have a curiosity, as Arjuna did, in the matter of this Universal vision. Every one of us would also like to behold it. And our desire to behold this Universal Form has a peculiar conditioning factor which perhaps prevented Arjuna from actually uniting himself with it, and left him in the same condition that he was after the vision was withdrawn. He was the Arjuna that had the blessing of the great radiance, but he did not in any way become a different person. He could not get transformed and transmuted into that light, because he saw it, but he did not become it. The vision of God that we think of in our meditations is mostly of this kind. We say that so-and-so had darshan of Lord—which means to say, we want to see Lord with our own eyes, standing before us, but we do not know the fact that Lord, or whatever our concept of God is an all-pervading presence and, therefore, we cannot stand outside God.

It is very difficult to explain the Visvarupa unless you yourself become it. Unless you 'be' it, you cannot explain it.

V#--- Lord says in Geetha: **"SURRENDER TO ME ALONE LEAVING ALL DHARMAS, I SHALL LIBERATE YOU FROM ALL SINFUL REACTION. DO NO FEAR"** (sarva dharman parityajya mamekam saranam vraja, ahamtwa sarvapapebhyah mokshayishyami ma suchah) (Bagavad geetha)

V#—Brahman is known by mind and brahma is beyond mind—how can we resolve

this?

"Budhigrahyam ateendryam (Geetha), Intellect is discriminative part of mind It is a special quality of mind that it can grasp the reflection of Brahman. Pure Consciousness gets reflected in mind as reflected Consciousness (chidabasa), just as mirror reflects sunlight into darkness. Reflected Consciousness is found in mind and that light up objects in mind. The quality of being aware is reflected consciousness.

Two things are required. There must be a vrithi (wave) in the mind. Illumination of that vrithi by the reflected consciousness in mind. That gives knowledge, and then I become aware.

How does the vrithi (wave) come?

It may come by action of the sense objects. To know Brahman we want Brahmakara vrithi. Example-- show torch light towards sun. Here too we require vrithi but without reflection. Real consciousness shines forth itself (Nirabhasa). Vrithi has to be created for Brahman also but here you have turned away from sense experiences of the objects (world). Moon light is actually is light of sun. You are Brahman and cannot be known by reflected consciousness.

V#—the common factor in all of us from beginning to end is "I AM". That "I" in all of us what is known as consciousness (God). It not only shines in you but shines all objects.

"Thameva bhati anubhati sarvam"

V#—how does universe shines in you?

Universe shines in you because you operate the pramanas, the sources of knowledge. You operate the eyes; you operate the ears, nose mind etc. Eyes reveals forms, ears sound behind all there is mind functioning. Behind your mind and sense organs you are ever there. Because of your presence all function and they are revealed to you. Objects are revealed as paraprakasha, you are swaprakasha.

V#—Sage Astavakra says that if you are firm in feeling that you are separate from body mind complex and rest in pure Consciousness, then right now you are free from suffering and you would be in peace, right now here in the body and life.

V#--why was the world created?

World is not created, it is our mistake of superimposition on consciousness.

Why is super imposition?

It is because of Maya.

What is Maya?

It is space time causation.

Why is causation?

Causation begins with Maya.

Why Maya?

Within Maya you cannot ask this question. You are already within Maya. So question is wrong.

This can be illustrated by one simple instance. An uneducated ignorant person enters city and does not follow rules like traffic etc. police take action. Here ignorance of law is the cause, the person cannot ask why.

Maya is the power that resides in Consciousness, which projects this entire universe. Maya is neither different from nor non-different from consciousness. It is the power that creates this body, mind and universe spread out before us. Maya creating universe is no problem, but it is the veiling power comes into play that hides our real nature consciousness. Mirage water is not a problem, but taking it as real is the problem. Seeing a movie is not a problem, but taking it as real is problem. True knowledge enlightens us of this problem. According to Vedanta vichara (enquiry) is the sadhana.

V#---The way in which reality presents itself as appearance is, to the mind of man, inexplicable. Those who witness legerdemain conjured up by a magician cannot but take it for reality, as long as they see it. But the magician himself is fully aware that it is an illusion created by him.

V#---what Buddhists call sunyam, is same as what we call poornam. Both are same. Great Buddha must never have meant inert but conscious but only no-thing. Now quantum science agrees with him.

V#---We have ignorance of ourselves. Only knowledge removes ignorance, just as light removes darkness. Knowledge comes by enquiry which is final sadhana. Ignorance creates desires, desires actions, actions lead to consequences, and karma leads to trapping in wheels of karma, the wheel of samsara.

V#—non duality is not against actions, but serenity in intense activity is the true experience. (Karmnyakarmayah pasyeth, akarmanicha kamayah—Geetha).

V#---Mystics are driven by a desire to grasp and attain the ultimate truth of existence. Mysticism can be defined as a belief in the existence of realities beyond perceptual or intellectual apprehension that are central to being and directly accessible by subjective experience. A mystic trusts in these subjective experiences and cultivates awareness of dimensions beyond the physical and intelligible. These levels of consciousness bring light to the vast mysteries of the world around us, the world that we create with our thoughts.

V#---This pure consciousness is theorized to be the direct subjective experience of the unified laws of nature. The unified field unites the observed with the observer and provides the experience of one's true self, or the Atman. In Sanskrit, Atman means to Buddhists the 'essential self.' The essential self is pure consciousness. Though consciousness, or the essential self, is intangible, it is the one aspect of experience that has been with us since childhood. Consciousness gives continuity to our experience; it is the atman, the self.

V#---*The Sāṅkhya system describes evolution at cosmic and individual levels. It views reality as being constituted of puruṣa, a consciousness that is all-pervasive, and prakṛti, which is the **phenomenal world**. Prakṛti is composed of three different strands (guṇas or characteristics) of sattva, rajas, and tamas, which are transparency, activity, and inactivity, respectively.*

*Evolution begins by puruṣa and prakṛti creating mahat (Nature in its dynamic aspect). From mahat evolves buddhi (intelligence) and manas (mind). Buddhi and manas on a large scale are **Nature's** intelligence and mind. From buddhi come individualized ego consciousness (ahaṅkāra) and the five tanmātras (subtle elements) of sound, touch, sight, taste, smell. From the manas evolve the five senses (hearing, touching, seeing, tasting, smelling), the five organs of action (with which to speak, grasp, move, procreate, evacuate), and the five gross elements (ākāśa, air, fire, water, earth).--(Subhash Kak)*

V#---*The Vedic texts claim to be ātmavidyā, "science of self" or "consciousness science" and they also provide a framework to decode its narrative, establishing its central concern with consciousness.*

In the Vedic view, the reality is unitary at the deepest level since otherwise there

would be chaos. Since language is linear, whereas the unfolding of the universe takes place in a multitude of dimensions, language is limited in its ability to describe reality. Because of this limitation, reality can only be experienced and never described fully. All descriptions of the universe lead to a logical paradox.

Knowledge is of two kinds: the higher or unified and the lower or dual. The higher knowledge concerns the perceiving subject (consciousness), whereas the lower knowledge concerns objects. The higher knowledge can be arrived at through intuition and meditation on the paradoxes of the outer world. The lower knowledge is analytical and it represents standard sciences with its many branches. There is a complementarity between the higher and the lower, for each is necessary to define the other, and it mirrors the one between mind and body. (*Subhash Kak*).

V#—Awareness, consciousness, sentience etc. whatever you call and an object coming together generates an experience. If we see an object, light from object goes and touches nerves and brain, then there is conversion from biological to psychological, and we get mental experience. Optical nerves, brain are biological. Next miracle is that we get the experience of seeing of an object. That happens in our mind and consciousness. You will have the awareness of object.

Though experiences are different awareness is same. Waking state is nothing but series of different kinds of experiences. Wise people take waking and dream similar. Waking state lasting longer and dream shorter.

Vedanta is not interested in objects but waker or dreamer, the consciousness in which experiences are felt. Consciousness is eternally unchanging. Normally what we feel in deep sleep is that the objects are there outside, we lose consciousness of them. Vedanta is opposite, consciousness is there but the objects are not there. Objects are not available to generate experiences. In every experience consciousness is revealed. So every object shines in consciousness and in every experience consciousness is revealed.

V#---We desire objects, not knowing what they are made of. They appear as one thing, but they are made of something else. The objects are not made in the way the eyes and senses see them. They are not solid; they are not beautiful; they cannot give pleasure. Not only this: they can bind you and hurl you into more and more misery and even cause rebirth.

Solid objects are forces and not physical bodies. They appear as solid because our body appears to be solid, but neither of them is. All are forces whirling in space, and they appear as solid due to our sense of touch.

V#---Ignorance has two sides, positive and negative. Negatively, you are not conscious of it at all. It is avarana, a veil; what you experience in deep sleep. Positively, it is called vikshepa. It projects itself outside, making you think of what is not there. That is the dream state.

V#---"Just as water poured into water becomes water alone, so the self of one who has understanding becomes the Supreme." The Self is Both Immanent and Transcendent. So we are the Self-Luminous Light of the World. The Self is Existence.

V#---"The One, Controller, the inner Self of all things, single, undivided, indivisible, appears as this manifold universe, as you may appear manifold in dream.

V#---the Buddha said that to say nothing is one extreme, and to say everything is another extreme, because truth lies in the middle.

V#---Advaita is the most helpful among the streams of religion available to us. This is because it is the most logical and the most scientific. The views of Advaita can be supported both logically and also are not contradicted by science.

V#---The more does one become fit for the practice of Advaita Vedanta, the less is the consciousness of the body and world around. Advaita and body consciousness do not go together

V#---Sadhana is nothing but an attempt to withdraw from the particulars and sink into the Universal.

V#---Krishna was a person of great enjoyments. Vasishtha was devoted to rituals. Janaka was a king. Jadabharata was looking like an idiot. Suka was renowned for his dispassion. Vyasa was busy in teaching and writing. But all these are regarded as equal in knowledge. Different forms serve different purposes, but their essential being is one.

V#---Is there an individual consciousness?

Answer: There is no such thing as individual consciousness; it doesn't exist. There is only one consciousness, which is universally present everywhere, and when it

appears to be located in a particular point of spatio-temporal context, you call it individuality. It is like space contained in a little tumbler. The space cannot be contained in a tumbler; it is not possible. But you can imagine that the space is inside the tumbler and it is a little small space, and that smallness that you attribute to the otherwise large consciousness is the individuality thereof. It cannot really become the individual; it is always universal only, but it appears to be individual because you have somehow imagined that there is a location for it and you impose a kind of restriction upon it—like the vessel. It is really not confined, and it cannot be confined.

V#---The realm of the ultimate is beyond the ken of sense perception. Upanishads believe that an intellect enlightened by the practice of concentration or meditation can know many unknown things. This is not revelation or trance as often misunderstood, but the awakening of extra sensory perception which lies dormant in every individual. The Seers or the rishis attain this state, disciplining body, senses and mind. They are able to find union with the ultimate or the cosmic consciousness. Hence the word Yogis or 'united ones'.

V#---According to Hindu thought there was no time when there was no creation. It never believed that universe has a date of birth as given by the Big-Bang exponents even as they came across planets which are older than 13.7 billion years, the age they ascribe to the cosmos. According to the upanishadic thought universe was, is and will be a continuous process. What is seen is only the infinite stretch of manifestation and withdrawal taking place simultaneously and continuously. Within the seeming destruction there is creation which again holds in it the former, or they are inseparable, taking place simultaneously. The creation and destruction are thus mutually embedded in each other. What one sees is the great cosmic dance wherein creation and destruction, birth and death, pleasure and pain – all merge together into an unbearable ecstasy (Ntaraja).

V#---"If you are depressed you are living in the past, if you are anxious you are living in the future, if you are at peace you are living in the present." **Lao Tzu.**

V#---"*Meditation is the dissolution of thoughts in Eternal awareness or pure consciousness without objectification, knowing without thinking, merging finitude in infinity.*" - **Swami Sivananda**

V#—**Vedeshu yagneshu tapassuchaiva daneshu yatpunyapalam pradistam,**

Athyethi tatsarvamidam veditva yogi param sthana mupaiti chadyam.

(A yogi who knows self, transcends all various rewards got by the study of the Vedas, by sacrifices, by austerities, and by various gifts, charities; he reaches the supreme, primal abode)—BHAGAVAD GEETHA

V#—Atmanastu kamaya sarvam priyam bhavathi (Upanishad). Everything is done for the sake of your OWNSELF. This is an upanisadic statement whose meaning implies that whatever we do daily in life is only in the direction of final fulfilment of being with its own self. This continues till he attains his own self that in nothing but universal self, where he finally abides

V#---Every perception is a movement of the self towards an object. The consciousness has to charge the mind with an intelligence that peeps through the sense organs and locates objects, the world in front, in a particular juxtaposed manner. So our conclusion that we know something—we know the world or we know whatever it is—is triply conditioned: firstly, by it having to pass through the mentation, the psychic organ, the antahkarana; secondly, by the mind having to think only through the sense organs; and thirdly, by the sense organs having to visualise things as located in space and time.

V#---We will discover that the forces that we have to face and overcome in the form of an assumed externality of the world are actually in us, because all the faces of reality, positive or negative, that one tries to visualise in the outside world are in a miniature form in our personality.

V#--- we are essentially consciousness. This consciousness is the chaitanya Shakti, or the chaitanya purusha, which is indivisibly present, and not divisible under any circumstance. The Sankhya takes up the stand on the presence of an indivisible consciousness it calls purusha in its own terminology. The essence of the matter is that consciousness is indivisible, and it cannot be cut into pieces. There cannot be a fraction of consciousness, because any assumption of it being possible to divide consciousness into parts would imply the introduction of a consciousness even to know that such a division has been made. Consciousness has to be there even between the two parts, which is to say that consciousness is everywhere. This is the fundamental principle beyond which we cannot go, and deeper than which there is nothing.

(Yathovacho nivartante aprapya manansa sah--upanisad)

V#--One of the fundamental differences between western philosophies, with that of Vedanta is that the western philosophy believes in the universe and everything in the universe belongs to god.

On the other hand Vedanta philosophy believes that God himself is present in each and every atom of this creation, God is present not only in human, but even in animals, plants, rocks, stars, planets, atoms and molecules etc.

V#—**real meaning of karma**—the impression created in the mind at the time of a pleasurable experience is a karma that is added to the stock that is already there. Karma is not merely an action. It is also the effect that is produced by an action, a force that is generated—an apurva, as it is called in some schools of thought, and an invisible potency that is generated on the mind by an experience of any kind. The potency that is present in the mind for further experience of a similar character. It is grove.

The whole of mind is made up of these groves. It is bundle of vasanas, impressions-samskaras. So there is a necessity to manufacture a body for the purpose of fulfilment of the desire that is already there. That is rebirth, so we are born into the world with the single purpose of fulfilment of these desires.

Then what happens? These allocated groups of karmas concrete themselves, become very powerful and seek manifestation in space and time. They attract atoms of matter from space and create a body around themselves, just as the nucleus in an atom can draw electrons around it and form an atom. Then the instrument is born for a particular purpose to repeat these experiences. That is how a body is manufactured, fabricated to experience the life, innumerable such spiritual entities form what is known as world.



8. QUANTUM PHYSICS COMPLEMENTS ADVAITA VEDANTA

COMPLEMENTARITY OF QUANTUM PHYSICS AND VEDANTA

QS#---**Erwin Schrödinger** reveals the limitations of modern science before the enigmatic nature in his famous book what is Life, Mind and Matter. Science is not hesitant to accept the mystical ideas of Indian seers which it finds consistent with new discoveries. The relation as well as the difference between the local and non-local minds or the plural and singular consciousness is thus well **explained by Schrödinger**:

From the early times great Upanishads recognition ATMAN=BRAHMAN (the personal self, equals the omnipresent, all-comprehending eternal self) was in Indian thought considered, far from being blasphemous, to represent the quintessence of deepest insight into the happenings of the world. The striving of all the scholars of Vedanta ... was really to assimilate in their minds this grandest of all thoughts.

Consciousness multiplies to manifest into the universe of differences. Following the Vedanta lines, one compares the world with a dream wherein mind dons several roles. In a feast, for instance, enjoyed in dream, mind becomes three-in-one i.e. the food enjoyed, the enjoyer and the process of enjoyment, all that vanish while waking up. Dream is the half-conscious mood wherein mind gets multiplied and acts as the many.

Sankara's mayavada says that life itself is a dream, the soul or atman falls into, from the state of undifferentiated consciousness, the Brahman. If this is so, the atman which is Brahman split is bound to return to the totality just as the dreaming mind returns to the wakened mood.

Schrödinger said: This life of yours which you are living is not merely a piece of the entire existence, but is in a certain sense the whole ... This as we know, is what the sages express in that sacred, mystic formula which is yet really so simple and so clear: **Tat tvam asi= that is you.**

QS#--- Schrödinger had even supported his theory in his revolutionary work on Quantum Mechanics by the phrases from Upanishads. He boldly pointed out in his famous work 'My view of the World' – 'In all world, there is no kind of framework

within which we can find CONSCIOUSNESS in the plural; this is simply something we construct because of the temporal plurality of individuals, but it is a false construction.... The only solution to this conflict in so far as any is available to us at all lies in the ancient wisdom of the UPANISHADS.' Thanks to the works of Rabindranath Tagore whose Vedanta wisdom spellbound even Albert Einstein and Heisenberg, while Vivekananda's speeches bewitched Nicholas Tesla, Romain Rolland, Ella Wilcox, J. D. Salinger and the like.

QS#--- **Julius Oppenheimer's** bombshell-like quote -- 'What we shall find in Modern Physics is an exemplification, an encouragement and a refinement of old Hindu wisdom.

QS#---Schrödinger, in speaking of a universe in which particles are represented by wave functions, said:

"The unity and continuity of Vedanta are reflected in the unity and continuity of wave mechanics. This is entirely consistent with the Vedanta concept of All in One."

QS#---The Upanishads are the section of the Vedas that deal with philosophical knowledge, and are considered the cream of the Vedas. On reading them, the German philosopher, **Arthur Schopenhauer** (1788-1860) said, "There is no philosophy in the world as elevating as that of the Upanishads. It has been the solace of my life and it shall be the solace of my death.

QS#---The Kena Upanishad describes this in terms of the riddle: the one who thinks he knows, does not; and the one who does not, does.

Also Socrates had said in similar way that "All that I know is that I don't know"

QS#--- It is equally possible to contextualize the concepts of *Brahman* and *atman* within the quantum framework of the wave function. It is found that "The wave function is the particle spread out over space and describes all the various possible states of the particle. Likewise, the wave function would describe all the various possible states of time, including past, present, and future." In the same manner that quantum mechanics regards the wave function as providing a particle with the potentiality to manifest in any possible spatiotemporal, localized state of existence.

The Upanishads conjecture that the non-local aspect of *Brahman* is the unmanifested state of reality that contains the infinite and various possible states of

ātman across the space-time continuum. In this manner, *Brahman* behaves as the quantum wave function, whereas *atman* represents the collapsed measurement of the wave function in localized reality.

QS#--- While quantum concepts such as non-locality and complementarity apply to both space and time, this work explores them primarily within a temporal context. The ultimate goal of this work is to demonstrate how certain principles in quantum theory align with philosophical concepts in the Upanishads. That proposes how consciousness appears to exist in a state of complementarity— simultaneously at the infinite, timeless, non-local level and at the finite, temporally bound, localized realm.

There is textual evidence from the Upanishads that state the attainment of happiness begins by first dismantling the cognitive filters that veil reality and creates the perceptual illusion of linear and localized time. Happiness, according to the Upanishads, is a fundamental state of existence that aligns the sacred self with the timeless, infinite dimension of the cosmos.

QS#--- Upanishads outline a cosmological framework of reality that parallels the fundamental principles of modern quantum theory—one established within temporal non-locality and complementarity.

QS#---The sages, mystics and masters of the past have spoken of what quantum physicists have recently discovered regarding quantum mechanics and taught it for eons.

Now that you have a little deeper understanding of Quantum Physics, you're probably wondering what does this entire have to do with you and what can you hope to gain from it. The subatomic particles took whatever form the scientist studying them expected them to take based on their thoughts, the events, conditions, and circumstances that make up your reality take shape as you expect and believe they will.

QS#---when you become aware of and combine the underlying conclusions that Quantum Physics reveals, with what the mystics, sages, masters and philosophers since antiquity have to say about life and how our lives come to be the kind and quality that they are, (whatever that entails) is not only PROFOUNDLY exciting, it can prove to be the catalyst that transforms your entire life.

QS#--- **Ervin Schrodinger**, in speaking of a universe in which particles are represented by wave functions, said:

"The unity and continuity of Vedanta are reflected in the unity and continuity of wave mechanics. This is entirely consistent with the Vedanta concept of All in One."

QS#---In the beginning there was some excitation in consciousness. Then there was vibration. These vibrations are called Tanmatras (in Sanskrit). Tanmātrās are subtle vibrations that are inside physical things and all physical bodies. The vibrations materialise themselves into forms, (pancheekarana –in Sanskrit) and in this sense the vibrations are called Nama (name), and the Rūpa (forms).

QS#--- It is evident how in general much of "Indian philosophy regards the timeless realm as more real than the manifested realm confined by time and space and says the task of conscious beings is to discover that timelessness and give up any hold it has on the time-space- matter universe." While attaining this cognitive state was achievable, the primary obstacle to experiencing the "timeless realm" where ATMAN is BRAHMAN is the cognitive impediment of *Maya*

QS#---When it comes to understanding the cosmos, science and spirituality are describing two complementary aspects of reality--one the nature of material world we observe around us, the other the nature of mind observing this world. When we consider how these understandings can be applied to the betterment of the humanity, we see that science and spirituality are again complementary. To create a truly sustainable world, we need both—the knowledge of science integrated with the wisdom of spirituality.

QS#---The only comforting point for us in **Superstring Theory** is the basic assumption of 'vibrations' of the strings, producing the apparently solid matter just like sound is the result of a vibrating violin string. The Taittiriya Upanishad holds that the creation has come about by 'vibration'. The mantra reads: '**sah akamayata bahusyam prajayeya (6.1)**', 'He, or It, thought, to become many, for creation.' How? By vibration.

QS#---No division in consciousness is admissible at any time as it is always one and the same. Even the individuality of the jiva (ego) must be known as false, like the delusion of a snake in a rope. -- **Adisankara**,

QS#---**Schrodinger** explicitly affirmed his conviction that vedantic jnana represented the only true view of reality, a view for which he was prepared even to offer empirical proof.

QS#---Vedanta is the very science of consciousness at both human and cosmic levels. It recognizes consciousness as the ultimate reality and affirms its presence in all existence.

Modern physics has looked into Vedanta for understanding their proposed unitary field of consciousness behind the universe, to explain the coherence of all cosmic laws and understand the THEORY OF EVERYTHING.

QS#---Sanatana dharma views the universe as an inseparable web, whose interconnections are dynamic and not static, the cosmic web is alive; it moves, grows and changes continually.

Modern physics too, has come to conceive of the universe as such a web of relations and like Vedanta, has recognized that this web is intrinsically dynamic. The dynamic aspect of matter arises in quantum theory as a consequence off the wave nature of subatomic particles.

QS#--*There are three planes of existence according to classical Advaita Vedanta: the plane of absolute existence (paramarthika satta), the plane of worldly existence (vyavaharika satta) which includes this world and the heavenly world, and the plane of illusory existence (pratibhāsika satta).*

Could it be that quantum particles ability to simultaneously exhibit properties of matter (particles), and waves (energy), and their ability to be seemingly everywhere, and nowhere at the same time, be evidence of this Hindu tenet?
Advaita Vedanta alludes that matter exists in three planes.

Absolute Existence - This is known as Brahman. Brahman in Hindu philosophy is the impersonal, divine reality of the universe. Everything that is manifest originates from Brahman, the ground of all being.

Worldly Existence - The transitory, ever changing state of matter. This is what quantum physicists observe. Elemental particles, quanta, emergent from the Brahman plane, exhibit itself according to the perspective of the observer. When

scientific observation happens in three dimensions or four which includes time. Quanta behaves in a three (four) dimensional manner. When not being observed, it behaves like the plane it emerges from, Brahman...unaffected by space and time, there and not there at the same time, unfettered by even the speed of light.

Maya (Illusory) Existence - When observed, a quanta presents as a particle. When not observed it presents as a wave (energy). Even in the double slit test when an observer looks at the field between the double slit and the canvas, the particles (or waves) strikes...the waves will exhibit as particles, even BEFORE they arrive at the double slit. Thus regressing in time.

QS#---At the atomic and sub-atomic level it consists of fuzzy wavelike objects and lot of empty space. So the solid nature of objects we see around is only apparent. As one goes deeper and deeper, one keeps on finding vacuum all the way. This reminds one of the ideas of sunyata and Maya or illusion covering the whole universe, as Adi Shankaracharya said "Brahma Satyam, Jagat Mithya". Brahman is the only truth; the world is a false illusion. Now, just like us, he must have seen solid bodies, rigid walls and trees all of this disintegrates and thus cannot be fundamental reality. Thus, because of the covering of Maya, one does not see the underlying real Brahman.

QS#---In the 1920's quantum mechanics was created by the three great minds **Heisenberg, Neil's Bohr and Ervin Schrödinger**, who all read from and greatly respected the Vedas. They elaborated upon these ancient books of wisdom in their own language and with modern mathematical formulas in order to try to understand the ideas that are to be found throughout the Vedas. Referred to in the ancient Sanskrit as "Brahman", "Paramatma", "Akasha" and "Atman", and as **Schrödinger** said, they all he wanted "Some blood transfusion from the East to the West to save Western science from spiritual anaemia."

QS#--- **Albert Einstein** states: that he did not believe in magic. He believed in science and would regularly read the Bhagavad-Gita. Einstein's famous quote on the Bhagavad-Gita is –

"When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous."

QS#---It would be simplistic to suggest that there is a direct causal link between religious beliefs and discoveries in theoretical physics, yet the unity and continuity

of Vedanta are reflected in the unity and continuity of wave mechanics. The world view of physics was a model of the universe as a great machine composed of separable interacting material particles, during the next few years, **Schrödinger and Heisenberg** and their followers created a universe based on superimposed inseparable waves of probability amplitudes. This new view would be entirely consistent with the Vedanta concept of the All in One."

ERVIN SHRODINGER (in 1920) in his book he gives his understanding of the basic view of Vedanta. He writes, "Vedanta teaches that consciousness is singular, all happenings are played out in one universal consciousness and there is no multiplicity of selves."

QS#---The fact is that, irrespective of east or west, great minds that come in contact with the Vedic texts agree that the ultimate reality remains timeless and changeless, and is contained in the Vedic texts such as the Bhagavad-Gita and the Upanishads.

QS#---"The Vedanta and the Sankhya hold the key to the laws of mind and thought process which are co-related to the Quantum Field, i.e. the operation and distribution of particles at atomic and molecular *levels*."

(Prof. Brian David Josephson physicist).

"The basic philosophical ideas of the Bhagavad Gita on existence are virtually identical with those which quantum mechanics lead me to."

-Physics Nobel Laureate Eugene Wigner.

Bhagavad Gita "O son of Bharata, as the sun alone illuminates this entire universe, so does the living entity, one within the body, illuminate the entire body by consciousness".

QS#---On the surface quantum physics (QP) and Vedanta may look very different. One is part of the scientific tradition and the other in some ways is philosophy soaked in spirituality. Science is trying to understand the universe "**out there**" and Vedanta addressed the universe '**inside you**'.

QS#---Our ever-changing physical reality is a direct manifestation of the timeless source. What was once thought to be sterile, empty space is now known to be an active participant in moulding the activities of our daily world as well as harbouring the source of everything tangible throughout the universe. Hence, we can recognise

how the true nature of reality described in the *Vedas* and *Upanishads* is anchored in modern science.

QS#---consciousness is that which collapses quantum possibilities into actuality by the act of 'observation'. This way it is consciousness that creates or projects this illusory material world, by creating matter by collapsing quantum probability wave functions. From this understanding derives the inference that consciousness is transcendent (all pervasive), consciousness is unitive (a singular entity) and that consciousness is 'us'. This amazingly is the long standing position of Vedanta, for many thousands of years.

QS#---Era of Spirituality and Universal Consciousness.

Rather than searching God in the outside, individuals will now seek reality of the Self, within, by looking inside of themselves. This is the era of meditation, Yoga and spirituality. In this era, religions that taught humanity to search God in the outside will have very little role. We are yet to know what this new phase in human history has in store for us. We have already tasted the fruits of materialistic science in the form of various technologies that it has provided to humanity. Now it is time to enjoy the benefits emerging out of spirituality. It is hoped that this new era will be an era of harmony where humanity will experience the oneness with nature and the whole Universe. From being the citizens of the globe we emerge as the citizens of the Universe!

QS#--This unity, at the basis of mind and matter, is consciousness, and often referred to as universal consciousness

QS#--We (our cosmic consciousness) are just waves of vibrations in this unified underlying field. The idea of universal or cosmic consciousness posits that the universe exists as an interconnected network of consciousness, with each conscious being linked to every other. This essentially means there is only one consciousness, it is you, it is me, and it is everyone. The individuality of consciousness experienced by most people is theorized to be produced by the universal consciousness being filtered through the nervous system. Understanding that consciousness, or the self, is universal is the first step to enlightenment.

QS#---**Erwin Schrodinger** became a Hindu in real life. He would read the Bhagavadgeetha kept by his bed side daily before he went to sleep. **Schrodinger**

read the Vedas and the Upanishad translations. He could quote in wholesome Sanskrit, from Vedanta. Whatever he lifted from Vedanta and Sankhya philosophy- he did it openly.

QS#---Brahman is present in everything. This matches very well with the concept of modern physics that everything is made out of the same fundamental particles. Another basic finding of quantum theory is the involvement of the observer in the observed things. It is impossible to separate the effect of the measuring apparatus from the object measured. Detachment of the two is just not possible. Such an idea about the observer and the object of observation is also emphasized in Upanishads. It is behind the holistic philosophy about mind and body.

QS#---A leading current model of origin of universe assumes that there was total vacuum in the beginning and the universe arose from a quantum fluctuation. In this way something came out of nothing. At that time it was totally dark since light had not emerged from vacuum yet! Compare this model with upanisadic statement "**Sadeva soumya idamagra aasit**".

QS#---There juxtaposition of Western civilization's most terrifying scientific achievement with the most dazzling description of the mystical experience given to us by the Bhagavad Gita, India's greatest literary monument. *The Bhagavad Gita... is the most beautiful philosophical song existing in any known tongue.* "Most of my ideas & theories are heavily influenced by Vedanta" --- **Robert Oppenheimer**

QS#---The entire world of modern physics is moving towards knowledge of final unity in the universe. The Vedanta, the philosophical and the metaphysical portion of the Vedas, affirmed this as the very basis of all the existence and the ultimate goal of all the knowledge. Bhagavad Gita has propounded (chapter-6, verse-30) this unifying principle in a unique way, *"For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me."*

QS#---The convergence of modern physics and the idea of Vedanta is an important field of study in modern times to which an increasing number of thinkers are slowly turning their attention.

QS#---No division in Consciousness is admissible at any time as it is always one and the same. Even the individuality of the Jiva must be known as false, like the delusion of a snake in a rope. ---**Adi Shankaracharya.**

QS#---The Rishi's vision of a world in which man participates in a seamless existence, indivisibly united with the universe around him, resonates through a discovery called "**BELL'S THEOREM**"

The consciousness of the observer, it says, is entangled with whatever is being observed. In a way, quantum physics denied the existence of an objective universe independent of an observer. Secondly it freed science from the constrain of locality by pointing towards the transcendental nature of reality which facilitates instant interactions between the particles. In other words, quantum physics says that the objects in the universe are not separate and governed by the law of locality, but at some level, they are all interconnected

QS#---It is the eternal glory of Vedanta that the great thinkers of the Upanishads grappled with these questions: What is this universe? What is man? What is his destiny? Long ago they discovered that the universe of experience consists of two broad categories, the subjective and the objective. It is important to remember that this idea is basic to an understanding of Vedanta and to an understanding of whither science is going today. Now, when we apply this classification to the whole universe, we get the corollary that modern science is the study of only one of the two categories, namely, the objective field. But modern science is also trying to understand the subjective field.

QS#---Indian sciences are universal and they have within them the power to inspire people to find their true potential and find meaning in life, as also having the potential to facilitate the next advances in both physical and biological sciences. ---
Subhash kak

.QS#---The prominent quantum physicists like **Ervin Schrodinger, Neil's Bohr, Werner Heisenberg, John Wheeler, Bohm, Robert Oppenheimer etc.** were familiar with the wisdom of east. Schrodinger particularly, quoted from the Upanishads. It is a well-known fact that Robert Oppenheimer studies Bhagavad-Geetha and was deeply impressed. Heisenberg too was well aware of the parallels between quantum physics and the eastern thoughts. It seems in 1930s Heisenberg spent some time in India with Rabindranath Tagore, and the interaction according to Heisenberg brought him great comfort.

QS#---The consciousness creates its own universe in dream without the availability of any material and initial condition like big bang. Like the universe is real for us in

the waking state, the dream universe too is real for a dreamer. **Does it mean that the universe we experience in waking state is as illusory as the one experienced in dream? Quantum physics will not have much qualms accepting this. Strictly speaking, the principle of uncertainty and complementarity settles the argument in favour of an illusory universe.**

QS#---if the one who desires to know reality outside of him objectively is a scientist, then the one who turns inward to know the same reality subjectively, is a spiritual seeker. Even when quest is same for both of them, the orientation is different.

QS#---The truth as revealed by the philosophy of Vedanta and quantum physics needs to be taught, not only in the universities, but to all as the way of life. If the truth of nonduality is projected as 'scientific', it may find better acceptance in contemporary society which takes pride in its rational thinking. **If finding happiness within is certified by science, it may change our tendencies of exploiting natural resources outside of us.**

QS#---**Erwin Schrödinger**, a founder of quantum theory, credited ideas in the Upanishads for the key notion of superposition that was to bring about the quantum revolution in physics that changed chemistry, biology, and technology.

QS#---The Upanishads were also a source of inspiration for some modern scientists, including Albert Einstein, Erwin Schrödinger and Werner Heisenberg, as they struggled to comprehend quantum physics of the 20th century.

QS#---the reality of the world seems to be a process rather than being as such. So we are many a time told that man needs to be – he never is; we are to be yet. This is a slant given to the conditions of life in certain discourses of the Buddha, a point made out in Buddhist philosophy concerning the transient nature of things – which has been given a metaphysical touch by certain modern thinkers like the well-known **Alfred North Whitehead**, a physicist-turned-philosopher, who speaks like Buddha and speaks like Acharya Shankara, speaks like Hegel, speaks like Einstein, and speaks like Plato, from many angles of vision.

QS#---Study of the Upanishads reveals that the ancient seers had insights into the unified, complimentary, indeterminate and relative nature of the universe. The later findings of the modern physics too brought out a world view quiet akin to the Seers'

mystic findings. Both were led by some creative visions which appear more or less equal in their findings. History of thought is coloured with the argumentative stand of science and spirituality with their ideas often running in contrast to each other. However it all ended with the advent of visionaries like Einstein, Bohr, Planck, Heisenberg, Bohm etc. These scientists changed the very world view of science which gradually began to acknowledge spirituality and the idea of absolute consciousness.

Many modern scientists realized the significance of Eastern philosophy, especially upanishadic philosophy. The leading exponent of quantum mechanics, **Erwin Schrodinger** concluded that the basis of the world is undifferentiated consciousness. Later this was further confirmed by physicists like **David Bohm, Eugene Wigner and John Wheeler**. They were followed by physicists and psychologists like **Fritjof Capra, Ken Wilber, Amit Goswami, Deepak Chopra, Subhash Kak and others**.

QS#---There are many significant parallels between upanishadic thought and quantum physics. True, parallism may not be taken for similarities. Yet there exists more or less the same world views as presented by the both.

QS#---Both science and upanishadic seers tried to understand universe in both macrosmic and the microscopic realms. They seriously addressed to the question of existence, but from different perspectives and through different methods. The method of science was purely objective, with the aid of external experiments and observation combined with philosophical analysis. Reason helped them peep into the secrets of universe. The seers of the ancient period unravelled the mysteries of the world with the inner eye, eye of wisdom, an instrument sharpened by their intellectual exercise of meditation.

QS#---Western scientists resorted to thought experiments and the rational insights but did not proceed on to the path of wisdom but sought the help of equipment and instruments which they themselves made with preconceived notions.

The seer looked upon the world with his mind and heart and was able to have the vision of reality without any external aid. The scientists stood for an objective reality whereas for the seer the reality was one with himself. He was able to have the lofty vision of his own self in all things and all things in his own self.

Findings of the new physics thus appear to be as coming in agreement with the spiritual experiences the Upanishadic Seers speak of. Their similarities could be reviewed in the context of classical physicist's finding that energy is neither created nor destroyed though it can be transformed, a premise all the theories of universe are based on.

QS#---The Upanishads explained Brahman as pure consciousness which is unbroken and undifferentiated. The world appears due to the force or Maya which is differentiated and broken consciousness. Maya is the power or sakti of Brahman to manifest. Hence the presence of indwelling consciousness in all worldly entities like animals, plants and even inanimate objects. Quantum physicists, observing the subatomic particles and their behaviour, hold that the inanimate too possess consciousness.

The Atman-Brahman evolution and involution, according to Vedanta, thus determines the infinite process of creation. It is the reality of monism which stands above and beneath all the pluralities. "The only possible alternative", as Schrödinger points out, is simply to keep to the experience that consciousness is singular and that "there is only one thing and even in that what seems to be a plurality is merely a series of different personality aspects of this one thing, produced by a deception (the Indian MAYA), the same illusion ...

Schrodinger further writes: To divide or multiply consciousness is something meaningless. In the entire world, there is no kind of framework within which we can find consciousness in the plural; this is simply something we construct because of the spatio-temporal plurality of individuals, but it is a false construction. Because of it, all philosophy succumbs again and again to the hopeless conflict. The only solution to this conflict, in so far as any is available to us at all, lies in the ancient wisdom of the Upanishads.

According to Vedas and Upanishads the micro and the macro worlds are in constant motion. In fact everything is in a cosmic dance which the de-cohered consciousness can't perceive. (NATARAJA)

QS#---Upanishads and quantum physics hold more or less the same view on the ideas of unity and the ultimate reality. Upanishads deem, Brahman or pure consciousness manifests as world. The quantum thought, though do not mention Brahman or the ever expanding entity, points to consciousness as the governing

element of the cosmos. This idea of philosophy and physics is again supported by biologists and the new generation integral psychologists.

According to Heisenberg, physics can go only so far and no further in its objective study of nature because it collides with an ultimate barrier set up by nature itself – taking into account the limitations imposed by sensorial apparatus. Beyond, there remains a whole realm of 'reality' that can never be investigated by scientific observations. Physics has to presuppose the existence of a background or substratum that shall for ever remain outside the scope of its probing. **(Yatho vacho nivartante aprapya manasa sah-Upanisad)**

QS#---Universe is thus a beginning less, unending, and continuous phenomenon with its processes of evolution and involution getting on simultaneously. It may not be fully right to opine that both science and religion speak the same, but it is also not right to hold that they differ widely. In fact there are many areas where the both come in rendezvous.

QS#---Science devoid of the spiritual values can turn arrogant making men blind and an unscientific religion can only breed credulity, hence the need of a scientific religion and a spiritualised science. A harmonious blend of the both can do a good deal for the progress of civilization.

In the Taittiriya Upanishad, atman has the following order of descend: From this Soul (atman), space (akasa) arose; from space, the wind (vayu); from wind, the fire; from fire, the water; from water, the earth; from earth, the herbs; from herbs, the food; from food, the semen; from semen, the person (purusha--Consciousness).

The veiling of reality is in consonance with the idea of the mind constructing its reality. Such a veiling even occurs in the scientific process which filters out and discards a huge portion of human experience -- almost everything one would classify as subjective. Its model is just as selective, if not more so, than the model which shapes a religious or metaphysical reality. As far as the brain is concerned, neural filtering is taking place in all models, whether they are scientific, spiritual, artistic, or psychotic. The brain is a processor of inputs, not a mirror to reality. – (Subhash Kak, Chopra, and Kafatos),

QS#---Indian scriptures thus point to the cosmic central point, but with centre everywhere and circumference nowhere. Indeed this centre is an enigma and the

only conclusion one can come up with, is that this primordial and ultimate substance of the universe is omnipresent like a sea which is microcosmically present in each of its drops. Suffice it to say, the part is in the whole and the whole is in the part, or microcosm and macrocosm are one and the same.(a drop in ocean and ocean in drop)

Science too, as cited above, presents a parallel and some time the same view about the macro-micro relation. Universe is thus a beginning less, unending, and continuous phenomenon with its processes of evolution and involution getting on simultaneously. It may not be fully right to opine that both science and religion speak the same, but it is also not right to hold that they differ widely. In fact there are many areas where the both come in rendezvous. **Hence the need of a scientific religion and a spiritualised science.**

QS#--- Paul Deussen has rightly eulogized -- 'Whatever may be the discoveries of the scientific mind, none can dispute the eternal truths propounded by the Upanishads'.

QS#--- While the science of consciousness and quantum theory are scientific disciplines that have only been recently advanced in the past century, the perennial spiritual wisdom of the Upanishads construct a revolutionary model of reality that views time, consciousness, and the mind as interdependent and co-extensive phenomena. While temporal qualia enable us to experience time in a personally, subjective way, present day models of quantum theory and emerging models of consciousness appear to align with the vastly ancient teachings from the Upanishads to construct a radically innovative conceptualization of time. **In this sense, science and spirituality are deeply and powerfully interrelated and complementary worldviews that transcend our perception of time and reveal the nature of reality via a mode of consciousness that is, and will always be, timeless.**



9. WORLD IS ONLY AN APPEARANCE IN CONSCIOUSNESS

Einstein's theory of relativity and quantum theory are the greatest revolutions of physics. These two theories revealed the significance of observation.

Heisenberg's uncertainty principle and Schrodinger's wave function have revealed the truth, that there is no physical reality as "**out there**".

Scientists Einstein, Neil's Bohr, Schrodinger, Eddington, Pauli, started showing more interest in observing entities—Mind, Consciousness and their importance in cosmos.

Consciousness is universal mind—first expression of Awareness.

The 'ness' in consciousness normally implies it is an entity, it cannot be a noun. It is like quality of experience. It is an essential ever presence, implying existence. It cannot be defined. To define it also consciousness is needed. It is self-evident. Consciousness implies I AM. It is self-evident without needing reason. It is beyond doubt. It is being conscious. It is not a phenomenon to be known.

If we make consciousness as a noun, it becomes another subject of study requiring consciousness itself, which is absurd.

Every experience, sight, sound etc. appear in consciousness. The appearances of forms depend upon brain of course. Consciousness knows it.

Consciousness is more of knowing.

All experiences like perception, sensation, feelings that arise in our experience are termed 'forms' in quantum theory. Forms appear in our experience by brain processes. All our experiences of the visible world are expression of reality created by brain.

What happens is, the senses pass on the information to the brain, where it is analysed and processed and a model constructed of the world "OUTTHERE". That is what the world that appears as full of objects, colours, sounds, feelings that we are witnessing now.

Taking one colour for example red- this is represented by the light of particular

frequency. Even these impulses which move inside up to brain is not red. This is processed in brain appears in consciousness as red; there is no red '**out there**' in the physical world.

Similarly, hearing, smell, touch etc. are not "**out there**". The phenomenon we experience do not exist in the world "**out there**". They appear only in awareness (consciousness). No doubt the perception of the world exists, but that to be understood as virtual. But instead of virtual, we mistake it for actual reality.

WORLD IS VIRTUAL APPEARANCE

Earlier times it was supposed to be world out there as real, but according to the quantum theory it is virtual.

According to quantum theory, even sub atomic particles are far from being "solid" particles; they are more like fuzzy clouds of existence, a pattern, not matter.

When we go on understanding the physical world more and more, the less evidence we find for anything physical in it.

All we can say about physical reality is that it is highly structured field of information.

Our sense organs respond to changes in the information field. The information is conveyed to the brain where it is processed into a flow of information that is a reflection of the information in the world "out there". These we experience-colours, shapes, sound and textures etc. that we are aware of. This is simply how the information is translated into experiential form much like how the information in CPU of computer is translated into an image on the screen. All the information has been given form in awareness. We could say, it has informed experience.

These forms appear to us as the material world. But this material world exists only in awareness. It is our way of making sense of the information. It is actually a virtual reality created by the brain. In fact matter as we know is all in the mind only and not outside mind.

World of matter is mind stuff

The stuff, of which matter is made, is not physical stuff, but mind stuff-that is consciousness.

The current world view is so deeply engrained in our thinking that we seldom

question it. Instead we keep looking for ways to try and explain consciousness in material terms.

The consciousness may be felt at different levels in humans, animals, plants, and even in gross objects, where information is at low levels, we call them insentient. There must be a trace of consciousness, however slight, in molecules, atoms and even in elementary particles. In them the appearance of the world like us may not be there for the lack of organs for integrated process of information.

A knowing field knows itself. The monistic (advaitic) interpretation says that the information field is aware.

Sufficiently complex structures in the field respond to the information detected in the field around them and from that they create their own representation of a physical world, this then appears as a material form in their awareness.

The entire cosmos is a vast field of knowing, knows itself and creating for itself the appearance of physicality, the world.

Though consciousness is intrinsic in the world, it is there in all levels, we do not see all because, consciousness cannot see itself but form as physical object form. The world of our experience-the only world directly known-appears to us as material objects with no trace of consciousness.

"The thing in itself" (the famous statement by Immanuel Kant), which never knows directly is not made of matter but awareness.

We should recognize the fundamental role of consciousness that turns into reality. The essential nature of cosmos is mind not matter. Our innermost essence is the essence of everything. In the vedantic knowledge, it is "I AM THAT".

The light of consciousness that shines in me is the light that shines you—the same light shining through a myriad of minds. Some have expressed this inner union in the statement" I AM THAT". To traditional religions this rings of blasphemy (equating with god).

SELF IS ONLY KNOWING

When you really look inside your "self" you find that there is no one observing it, there is just observation happening, but there is not a fixed "self" which is observing. This is in fact greatest discovery of inner exploration. Ultimately there is not a knower of a knower as a thing, just knowing and the sense of the self is something that appears in the knowing.

All that we do in our life is in the hope of returning to that deep contentment. But we get caught up in that imaginary threats or opportunities that occupies our consciousness leading to a state of discontent, which is suffering. **We try to resolve by doing works, getting the things and chasing the things in the world for futile. It is sad irony of the human condition. This is where suffering comes.** This suffering is nothing but wishing the present as it were different, rather than accepting the present as it is.

There is a saying by wise "Pain is inevitable, suffering is optional".

MIND AS LABORATORY

Modern science, has explored deep into the realms of space, time and matter. Astronomers have looked out into deep space, to the edges of the known universe. Cosmologists have looked back into what they call "time", to the beginning of creation; while physicists have looked down into the "deep structure" of matter, to the fundamental constituents of the cosmos. **According to their opinion the universe seems to work perfectly well without any divine assistance.**

Science has very little to say about spiritual experiences, for they are not occurring in the world of space, time and matter. To understand fully they need to venture into the realm of "deep mind"-realm that western science has yet to explore.

There are mystics, ascetics, and spiritual adepts in every culture who have explored deep mind.

Countless people, throughout history, have entered the laboratory of the mind and performed such inner experiments. These inner "scientists" have published the results of their investigations in spiritual and mystical texts—The Upanishads, The Tao-te-ching, The Tibetan book of the great liberation and The cloud of unknowing. Their conclusions show a remarkable consistency across culture and time,

suggesting that this subjective approach does indeed lead to reliable knowledge about the nature of mind.

Inner quietness is love

Reducing mental activity further, one can arrive at a point where all verbal thinking ceases. At this level of consciousness, one discovers a much deeper, all-pervasive peace. Some call it bliss, others joy or serenity; but all agree that the pleasures of everyday life pale in comparison to this profound feeling of inner well-being.

Another quality that is found in this inner quiet is love. That is not the love we know in our daily lives, a love that is usually focused on a particular person or circumstance. It is pure love, Love without an object. It is "being love" in a sense; one's whole being is bathed in love.

Perhaps the most significant effect of stilling the mind is transcendence of the ego. When all the thoughts, feelings, and memories by which we usually define ourselves have fallen away, the sense of a separate self dissolves. There is no longer a sense of "I am experiencing this thought or this sensation". Instead there is an identity with essence of being. I am the consciousness in which all experience takes place.

The experience of the pure "I am" did not, however, fit into the monotheistic world view quite as easily. Many identified with this unbounded sense of self with God. Some went so far as to say that "I am God ". To traditional religion, this rings of blasphemy. How can any lower human being claim that he or she is God, the Almighty, supreme being?, When the fourteenth- century German mystic Meister Eckhart preached that " God and I are one", he was brought before pope XXII and forced to "recant everything that he had falsely taught". Others suffered a worse fate. The tenth century Islamic mystic al-Hallaj was crucified for using language that claimed an identity with God.

Yet when mystics say "I am God ", or other words to that effect, they are talking neither about the individual person nor about a supernatural deity. Their inner investigations have revealed the true nature of the self. This they have experienced as a connection with the ground of all being. And it is this that they have named God.

Of the eastern traditions, Buddhism has probably gone the farthest in charting the mind. Buddhism has no concept of God; it is an atheistic religion (as usually called) - paradoxical as that may sound to western ears. For Buddhists, peace, ease, joy, and compassion come from knowing the essential nature of the mind. They are inherent qualities of pure awareness-an awareness that is unsullied by the agitation of every day thoughts and concerns.

Here spirituality is science, the science of mind.

Recently some research has been made on the brain of meditating Buddhists. The conclusion that many draw from such studies is that spiritual experiences can now be explained in terms of brain function, and that sciences has once again triumphed over religion. But there is really nothing very surprising about these findings. It is generally accepted that brain activity and subjective experience bear a close relationship (even if we cannot say whether one causes the other or how). We should expect, therefore that changes in consciousness as profound as the cessation of verbal thought, the dissolution of a separate sense of self, and a feeling of deep peace would show corresponding changes in the brain. Meditators also claim that such states of consciousness have beneficial effects on their lives- a tendency to be more open, generous, caring and forgiving.

PATHWARD

Our burgeoning scientific knowledge has led to technologies that have enabled us to control and manipulate our world. The underlying goal has been to free us from unnecessary suffering and increase human wellbeing. Spiritual teachings have likewise sought to liberate people from suffering, but their path has been inward. They have sought to understand the mind and to develop inner technologies that enable us to find happiness and freedom within ourselves.

It is now becoming obvious that the material approach has not achieved all that people hoped. Despite our abundant luxuries and freedoms there is little evidence that people today are any happier with their lot than people were fifty years ago. On the other hand, we have only to look at the peace and wisdom emanating from spiritual masters to see that the spiritual approach does seem to bear fruit.

When it comes to understanding the cosmos, science and spirituality are describing two complementary aspects of reality--one the nature of material

world we observe around us, the other the nature of mind observing this world. When we consider how these understandings can be applied to the betterment of the humanity, we see that science and spirituality are again complementary. To create a truly sustainable world, we need both—the knowledge of science integrated with the wisdom of spirituality.

Modern physics started interpreting elementary particles as waves or bundles of energy, possessing "spin" and mass. All scientific models and theories have their roots in human experience. They are all based on the way the human mind interprets the incoming sensory, which is itself based on our particular, and partial, perception of the world around.

For a long time it was assumed that space and time were fundamental to the underlying reality. Einstein's Special Theory of Relativity came as a great shock to this assumption. Einstein showed that what we observe as space and what we observe as time are but two aspects of a more fundamental space-time continuum. All we ever know of it are the ways in which it manifests as the two very different qualities of space and time. Moreover, how much of the continuum manifests as space and how much manifests as time varies according to the relative motion of the observer.

World only image of reality in consciousness

One conclusion of Einstein's Special Theory of Relativity is that matter and energy are related to each other in a similar way as are space and time. Atomic physics had already shown that solid matter did not really exist, our experience of solid substance being an appearance generated in the mind. Einstein's work went further, showing that matter does not exist in the real world as an independent substance. What appears to us as matter and energy are bound together in his famous equation $E=mc^2$. More fundamental than both matter and energy is action. ***Planck laid the foundations of quantum physics with his realization that the indivisible unit in the physical world, the "quantum" as he called it, was action. (This is what is similar to "Bhutabhavodkaro Visargah karmasangritah"—B Geetha)***

When we speak of the material world we usually think we are referring to the underlying reality -- the world that we perceive "**out there**". In fact we are only describing our image of reality. The materiality we experience, the solidness we feel, the whole of the "real world" that we know are all aspects of the image created in the mind; they are part of our interpretation of reality. **Paradoxical as it may sound,**

matter is something created in the mind.

**Consciousness is the essence of everything-everything in the universe.
Consciousness is the fabric of reality.**

Consciousness is expression of awareness

With great elegance, A Conscious Cosmos challenges the popular belief that the fundamental nature of the universe is matter. On the contrary, the fundamental nature of the cosmos is consciousness.

"You don't need to do anything to be aware, awareness is always present. You couldn't have an experience without being aware."

"The more we study the physical world, the less evidence we find for anything physical. Sometimes it seems as if there is nothing there. Or rather, no THING there. Whatever matter is, it's not made of matter."

The highly differentiated phenomena of matter, is seen within physics as information, patterns of which are detected by our senses and interpreted by the brain to construct experience. "This then appears to us as the material world: a 3D, hi-fi, surround sound, touchy-feely experience." Yet this 'material' world exists only in our awareness as a virtual reality interpreted by the brain.

A Conscious Cosmos insists all to experience, not look "OUT THERE" to the world of experience for reality, but "IN HERE", towards the dimension of consciousness itself. "To explore the fundamental nature of the cosmos, we don't have to travel to outer space, but to inner space; the one thing that we cannot deny and the one thing that science has yet to explore."

It is significant to note that all our experiences—all our perceptions, sensations, dreams, thoughts and feelings—are forms appearing in consciousness. It doesn't always seem that way. When I see a tree it seems as if I am seeing the tree directly. But science tells us something completely different is happening. Light from tree entering the eye triggers chemical reactions in the retina; these produce electro-chemical impulses which travel along nerve fibres to the brain. The brain analyses the data it receives, and then creates its own picture of tree what is "**out there**". I then have the experience of seeing a tree. But what I am actually experiencing is not the tree itself, only the image that appears in the mind. This is true of everything I

experience. Everything we know, perceive, and imagine, every colour, sound, sensation, every thought and every feeling, is a form appearing in the mind. It is all an in-forming of consciousness.

WORLD IS MADE OF MIND STUFF, NOT MATTER STUFF

So what is the mental substance from which all our experiences are formed?

In Sanskrit, the word chitta, often translated as consciousness, carries the meaning of mental substance, and is sometimes translated as "mind stuff". It is that which takes on the mental forms of images, sounds, sensations, thoughts, and feelings. They are made of "mind stuff" rather than "matter stuff".

CHITHA the mental substance, has the potential to take on the form of every possible experience—everything that I, or anyone else, could possibly experience in life; every experience of every being, on this planet, or any other sentient being, anywhere in the cosmos. In this respect consciousness has infinite potential. In the words of Maharishi Mahesh Yogi, "Consciousness is the field of all possibilities".

The phenomenon of consciousness can be likened to the light from a film projector. The projector shines light onto a screen, modifying the light so as to produce one of infinity of possible images. These images are like the perceptions, sensations, dreams, memories, thoughts, and feelings that we experience—the forms arising in consciousness. The light itself, without which no images would be possible, corresponds to this ability of consciousness to take on form.

We know all the images on a movie screen are composed of light, but we are not usually aware of the light itself; our attention is caught up in the images that appear and the stories they tell. In much the same way, we know we are conscious, but we are usually aware only of the many different perceptions, thoughts, and feelings that appear in the mind. We are seldom aware of consciousness itself.

Matter is only subjective experience

For many, the world "**out there**" has turned out to be quite unlike our experience of it. Consider our experience of the colour green. In the physical world there is light of a certain frequency, but the light itself is not green. Nor are the electrical impulses that are transmitted from the eye to the brain. No colour exists there. The green we

see is a quality appearing in the mind in response to this frequency of light. It exists only as a subjective experience in the mind. Again same is true of sound. The same is also true of the solidness we experience in matter.

As the early twentieth-century British physicist Sir Arthur Eddington put it, "Matter is mostly empty space." To be more precise, it is 99.9999999% empty space. Space and time are constructs in mind, Variations in field creates experience

These variations in the field are the "objects" of our perception. But they are not objects in the sense of a material object. They only become material objects in the mind of the observer. There then appears to be a material thing **"out there"**. Even though there may be no physical basis to the external world, the laws of physics still hold true.

YOU ARE THE UNIVERSE

The most important and biggest hard question of how insentient matter could ever give rise to conscious experience, is now turned inside-out. There is no insentient matter—apart from that appearing in the mind. The question now becomes: How does mind take on all these qualities that we experience, including that of matter? That question is best answered by direct awareness; by turning the light of consciousness upon itself, and observing the nature of mind first-hand. Those who have chosen this path are the great mystics, yogis, seers, saints, and rishis, who are found dotted throughout human history.

According to some spiritualists **"You are the entire universe. You are in all, and all is in you. Sun, moon, and stars revolve within you."**

In a highly venerated Indian text Astavakra geetha is said **"The Universe produced phenomenally in me, is pervaded by me. . . From me the world is born, in me it exists, in me it dissolves." Hardly is it comprehensible, until we consider it from the point of view of consciousness.**

In the beginning was the word and word was with GOD (Bible). The word means "thought or essence"—mental essence. This is what we can understand.

UNIQUE PROPERTY OF LIGHT

Light interconnects everything in cosmos

Every interaction in the material world is mediated by light. Light penetrates and interconnects the entire cosmos. Though the Inner light and physical light seem parallel, It is the inner light that is ultimate, and physical light is somewhat perceptionable, whereas inner light is not perceptional rather it makes physical light perceptionable.

We all know the same inner SELF. I am the light, and so are you. And so is every sentient being in the universe. Mystics have spoken of this inner light as the Divine Light, the cosmic Light, the Light of Light, the Eternal Light that shines in every heart, the Uncreated Light from which all creation takes form.

So, we can say "GOD 'is light. GOD is the name we give to the light of consciousness shining at the core of every sentient being, and that is the pure consciousness which is the very essence of SELF.

RAMANA HAHARSHI SAYS" To know anything illumination is necessary. Such illuminating agency can only be in the form of light which is however lighting the physical light that we see normally and darkness. It is infinite and remains as consciousness. Consciousness is the self of which everyone is aware. No one is away from the self. So, everyone is self-realized. Yet what a mystery that no one knows this fundamental fact and desires to realize the self".

Light---that is Unknowable, All matter is just a mass of stable light.

Light, has an unknowable quality. We never see light itself. The light that strikes the eye is known only through the energy it releases. This energy is translated into a visual image in the mind. Although the image appears to be composed of light, the light we see is a quality appearing in consciousness. What light actually is, we never know.

It should not be that surprising that our minds find it so hard to comprehend the nature of light. It may be that we will never be able to make sense of it. With light we may have reached the threshold of knowability.

Field Of Knowing And Thoughts

It really is "all in the mind"

Where are your thoughts? "In me," is the obvious answer. They are not "out there" in the physical world. They might well originate from brain activity, but for now I'm concerned with where they appear, and that is within me—in my mind. So what, then, are thoughts made of? They are not material things; they are not made of atoms or anything physical. Yet our thoughts clearly exist.

If you pause for a moment, and notice the thoughts that are passing through your mind, you'll probably find they are composed of words—an internal conversation you are having with yourself—with perhaps some images, memories and feelings. But the question here is not how they are constructed, as much as what are these sounds, images and feelings made out of.

Because we don't often consider this question we don't have any ready words for the "stuff" from which mental phenomena are made. Perhaps the best we can say is they are made from mind-stuff. That doesn't in itself say much, except to emphasize that they are not made of matter-stuff.

Thoughts are described as chitta vritti, meaning "the movement, or whirling, of consciousness" in Sanskrit, the language of Indian philosophy, it is where these questions have been pondered more deeply, the word chitha means "consciousness" in the sense of being aware, and chitha means "consciousness" and is often translated as "mind-stuff." So we could say that thoughts are an excitement of chitta, and in that sense are made of consciousness.

WAVE IS TO OCEAN, THOUGHT IS TO CONSCIOUSNESS

So we could say that thoughts arise in my field of knowing. They are a modulation of knowing, appearing as the sound of a voice in my mind, the glimpse of a scene from earlier, with perhaps a feeling of attraction or resistance.

A common analogy is that of a wave appearing in an ocean. A wave is just water in motion. We see that movement taking the form of a wave, but the wave does not exist as an independent entity, separate from the water. It is merely the way the movement appears.

Similarly, our thoughts could be considered as waves in the field of knowing. They have no independent existence beyond our knowing of them. They are temporary excitations in the ever-present field of knowing, appearing as words and images, which we call a "thought." In so naming it, we treat it as a "thing" with some form. But in truth there is "no-thing" there, and no real substance to it.

It is worth just closing your eyes for a few moments and observing whatever thoughts may be there—the conversation you may be hearing in your mind, the images you may be seeing, or some felt sense. Notice how they come and go like the waves on an ocean; passing activity in the field of knowing.

WORLD THAT IS IMAGINED

Anything we imagine is an image in the mind. Indeed, imagination means the making of images—images here used in the broad sense of any mental image, whether it is a visual image, a sound, a smell, touch, taste or sensation. And by "mind" I mean not just the thinking or reasoning mind, as opposed to feeling or intuition, but the ever-changing collection of thoughts, feelings and images appearing in our experience. The scenes we see, the characters we meet, the conversations we have, the feelings that arise, may all seem very real, but they are nothing but passing excitations in our field of knowing.

It is only a short step to appreciate that the same also applies to our sensory experiences. If you close your eyes and explore your experience of your body, you will find various sensations—some pressure in places, some warmth here, a tingling there, some tension perhaps, or a feeling of presence. These are all appearing in your mind—in your imagination. Taken together, these different sensations are integrated into the experience of having a body. But, like the various experiences themselves, this experience of a body is itself in our imagination, another modulation in our field of knowing. The same is true of sound.

A representation of the world is constructed in our imagination. And, as more sensory information is integrated into this picture, it begins to take on the mantle of an independent reality. We begin to believe that the world arising in our imagination is the world out there—the so-called "real" world.

This is made all the more real as soon as we open our eyes. Mind creates space

VISION OF COLOURS

This is where it begins to get mind-blowing. We can appreciate that the colours we experience are just appearing in the mind—the light itself is not coloured, it is simply energy of varying frequencies. Also the colour we experience coming from the representation of that frequency in the mind—but it is more difficult to appreciate and the same is true of the solidity we experience around us. It not only looks solid, we can touch it and feel its solidity, and experience how it impedes our movement. We seem to be experiencing the world directly—overlooking the fact that all we are experiencing, including this solidity, is a representation of the world "**out there**" that appears in our field of knowing.

Even more challenging is the fact that the space in which these forms exist, from right in front of my nose to the distant skyline, is also an appearance in the mind. Our knowing has taken on the appearance of space, and within this space are placed the images we have made of the world around—the sights, sounds, smells, tastes, sensations that have been constructed. The apparently substantial nature of these forms confirms the assumption that we are directly experiencing an independent reality "**out there**." But all I ever actually know are the forms my knowing has taken on.

MIND CREATES MATTER

But wait! I hear you say. There clearly is a very real, solid world out there. When I kick a stone I am coming into contact with the real world. My experience of that contact may be another form in my mind, but it nevertheless argues for a very real world "**out there**." I would agree.

Everything points to there being a world "**out there**" that is what the German philosopher **Immanuel Kant** called "the thing-in-itself". However, as he was at pains to point out, we can never know it directly. We can explore our experience of it, and from that draw inferences or conclusions about it. That is what the scientific approach aims to do—but all that we discover, all that we know and understand about the world, is itself another appearance in the mind, another modulation of the field of knowing. What we thought of as solid matter turns out to be largely empty space, and even so-called elementary particles turn out to have no real substance.

A COMPUTER ANALOGY

As a contemporary analogy, we might liken the situation to the image created on a computer screen. Within the central processor of the computer are numerous bits of information, encoded as electronic states in the circuitry of the chips. Software in the computer processes this data, putting it into a form that when sent to the monitor causes it to light the screen in particular ways. The image that is created may be derived from the data in the central processor, but it is not the same as the data. The computer is not producing some faithful imitation of an image held in memory. All there is code; microscopic electronic switches that are either "on"; or "off". There is no colour or light in the computer code, and the spatial layout of the data on the chip bears very little resemblance to the layout of the final image.

THE TWO REALITIES

It is important to distinguish between two ways in which we use the word "reality". There is the reality we experience, our image of reality; and there is the underlying reality that we never know directly, but which is the source of our experience.

In Indian philosophy these two realities are sometimes referred to as the Absolute and the Relative. The Absolute is the underlying reality. It does not change according to who is experiencing it. It is, as it is, an independent reality. The Relative is the reality we observe, the reality generated in our minds. There is just one Absolute; but there are numerous relative realities, each relative to a particular experiencer at a particular point in space and time. Other times they are spoken of as the unmanifest and manifest levels of reality.

Throughout the mystical and spiritual literature of the world are examples of individuals who have claimed that the whole world is within them.

THE BUDDHIST MADYAMIKA PHILOSOPHY AND QUANTUM PHYSICS.

The formulation of quantum mechanics actually does not, in any way, suggest a mind-matter dichotomy, and it certainly does not suggest either materialism or solipsism. Quantum mechanics actually points to a middle way between these two extremes of materialism and solipsism, a realization that both Werner Heisenberg and Wolfgang Pauli eventually reached. This means that the formulation of quantum mechanics actually points to the philosophical viewpoint of the Buddhist

Madhyamika philosophy, also known as the Middle Way philosophy. Madhyamika philosophy would allow us to include the role of consciousness in quantum physics without ending up in the extremes of either solipsism or materialism.

On reflection, it is evident that our science must be a science of what we experience because the very data that is used for the formulation of our scientific theories comes from measurements made by conscious observers. Our scientific theories cannot be based on data that is free of the conscious observer, because unobserved data means no data! So our science must be a science of our experience.

ROLE OF OBSERVER IS PIVOTAL IN QUANTUM MECHANICS

Now, if our science is a science of our experience and quantum mechanics reflects this experience by correctly describing what we find in our measurements, it follows logically that quantum mechanics provides important information about how we experience our reality. Quantum mechanics, at least to some extent, must be about the observer's experience. This is reinforced by the fact that the very formulation of quantum mechanics is centred on the observer and the results of measurements by the observer. The role of the observer is, in fact, so pivotal in quantum mechanics that the whole formulation would not even make sense without the observer!

It is remarkable, then, that many physicists, instead of looking at what quantum mechanics tells us about our experience of reality, prefer to focus their efforts in trying to get rid of the observer. For more than a century now, physicists have repeatedly introduced new theoretical ideas to free quantum mechanics from the observer. As a result, there is now a whole array of interpretations of quantum mechanics, all aimed at negating the role of the observer, but with none of them fully succeeding in actually removing the observer.

The very formulation of quantum mechanics would not even make sense without an observer.

"Any intelligent fool can make things bigger and more complex... It takes a touch of genius — and a lot of courage to move in the opposite direction." – **Albert Einstein**

"To explore the fundamental nature of the cosmos, we don't have to travel to outer space, but to inner space; the one thing that we cannot deny and the one thing that science has yet to explore"

Where does the pain exist?

Some scientific experimental findings also serve to remind us that the reality that we experience in our mind—whether it is pain or the smell of a rose—doesn't exist outside our consciousness.

The universe is like a "reality sandwich" which has three layers: the "material" world, a "quantum" zone of matter and energy, and a "virtual" zone outside of time and space, which is the domain of God, and from which God can direct the other layers. Human beings' brains are "hardwired to know God"

In science and spirituality of life, when viewed, from two angles, there is a deep connection between these two approaches. Quantum physics is the best way to explain the mystery of life. In the light of spiritual wisdom we all are interconnected through the unified field of consciousness.

MINDFULNESS

Witnessing and self-distancing are the best tools for effective mindfulness. By practicing witnessing, you can distance yourself from your mental tendencies. Your thoughts, emotions, and mental problems are transformed, by their merging in the silence and peace of the witness. You can sit for 10 to 15 minutes of mindfulness meditation. Turn your attention to the contents of your mind; the internal chatter and the images arising and dissolving in your mind. You can label your thoughts and images. Always maintain an attitude of a detached and kind observer

A mystic of the early sixth century, writes: **"At the end of all our knowing, we shall know God as the unknown";**



10. CORRELATING VEDANTA AND QUANTUM PHYSICS

Study of the Upanishads reveals that the ancient seers had insights into the unified, complimentary, indeterminate and relative nature of the universe. The later findings of the modern physics too brought out a world view quiet akin to the Seers' mystic findings. Both were led by some creative visions which appear more or less equal in their findings. History of thought is coloured with the argumentative stand of science and spirituality with their ideas often running in contrast to each other.

However it all ended with the advent of visionaries like Einstein, Bohr, Planck, Heisenberg, Bohm etc. These scientists changed the very world view of science which gradually began to acknowledge spirituality and the idea of absolute consciousness. Many modern scientists realized the significance of Eastern philosophy, especially upanishadic philosophy. The leading exponent of quantum mechanics, **Erwin Schrodinger** concluded that the basis of the world is undifferentiated consciousness. Later this was further confirmed by physicists like **David Bohm, Eugene Wigner and John Wheeler**.

The seer looked upon the world with his mind and heart and was able to have the vision of reality without any external aid. The scientists stood for an objective reality whereas for the seer the reality was one with himself. He was able to have the lofty vision of his own self in all things and all things in his own self.

Findings of the new physics thus appear to be as coming in agreement with the spiritual experiences that the Upanishadic Seers speak of. Their similarities could be reviewed in the context of classical physicist's finding that energy is neither created nor destroyed though it can be transformed, a premise all the theories of universe are based on.

Science is trying to understand the universe 'out there' and Vedanta is trying to understand the universe 'in here'

Quantum Physics, Spirituality, your thoughts, emotions, and success or lack of success in life are all closely intertwined or interconnected. What is the source of the universe? This is a question that has haunted us since the beginning; Quantum Physics is a detailed study of how everything in the cosmos has come to exist, beginning at the atomic and sub-atomic levels. More simply put, it is an in depth

study of the building blocks of the entire Universe, the seen and the unseen. Basically, the Quantum Physics tries to analyse the things that are experienced in life in various forms and tracing them back to where they originated and were derived from which as you will soon discover consists of pure energy or "light.

"The purest form of energy according to the really "intellectually intelligent" scientists who study Quantum Physics is what they refer to as wave forms of probability that exist within an Infinite field of probabilities. Quantum Physics reveals the Universe to be a single gigantic field of energy in which matter is just a 'slowed down' form of energy. Further, it says, matter/energy does not exist with any certainty in definite places, but rather shows 'tendencies' to exist, (I.e. the 'Uncertainty Principle'). Even more intriguing is the notion that the existence of an observer is fundamental to the existence of the Universe - a concept known as 'The Observer Effect' - implying that the Universe is a product of consciousness (I.e. the Mind of God).

$E=MC^2$ and Cosmos --> Universe --> Galaxy --> solar system --> Earth --> Individuals -> Organ Systems --> Cells --> Molecules --> Atoms --> Subatomic Particles = Energy (light).

Basically Science started from 'out there' and then moved inwards to find the underlying reality. Vedanta started from 'in here' and then moved outwards to understand the universe. The ultimate goal for both of them is the same.

In the early 20th century, things took a dramatic turn in science. As physicists started exploring atomic level particles, they found none of the classical laws were applicable to these particles. Classical physics became out dated at the atomic and sub-atomic levels. To understand and explain the happenings in the realm of the sub-atomic particles, quantum physics was born.

Quantum physicists have figured out and know, where ALL physical things, whether events, conditions, and circumstances as well as everything in the entire Universe stem from. Put simply, quantum physics breaks physical things down into their purest and most basic form, attempting to discover the Ultimate Source from where they (which includes everything) are derived.

WAVE-PARTICLE DUALITY

One of the experiments that led to the acceptance of wave-particle duality is the **double slit experiment**. Wave-particle duality is the confusing explanation that particles, including light, can be expressed not only in terms of being a particle but also a wave. Conveniently, a quantum object can sometimes exhibit particle behaviour and sometimes wave behaviour.

The double slit experiment was also conducted on particles, like the electron, and similar results were obtained. The electron, thought to be a particle, also produced the same diffraction pattern. The electron and other elementary particles are currently also considered to have wave and particle characteristics – wave-particle duality. When one slit is open the electron behaves like a particle. When the second slit is open, the electron produces a diffraction pattern resembling a wave pattern. If a measuring device is placed on the second slit to determine if the electron passes through the slit, it reverts back to the same result as if one slit was open – no diffraction pattern is found.

Thus, Heisenberg divides the process of the collapse of the wave function into two parts. The first part is the transition from the 'possible' to the 'actual', which takes place during the interaction of the object with the measuring device. He then assigns the discontinuous change in the probability wave as the second part, where the knowledge of this process is registered in the observer's mind.

In many ways this is quite similar to Vedanta. Vedanta teaches us that the mind is made of waves or 'vrittis' and these 'mind waves' become the objects which we see around us in this physical universe.

We can suppose that 'waves' described by quantum physics are the same as the 'waves' in the mind, because both are waves. This fact is the common ground between quantum physics and Vedanta. So; whenever confusion arises in quantum physics we can take the help of Vedanta in application.

What is quantum physics?

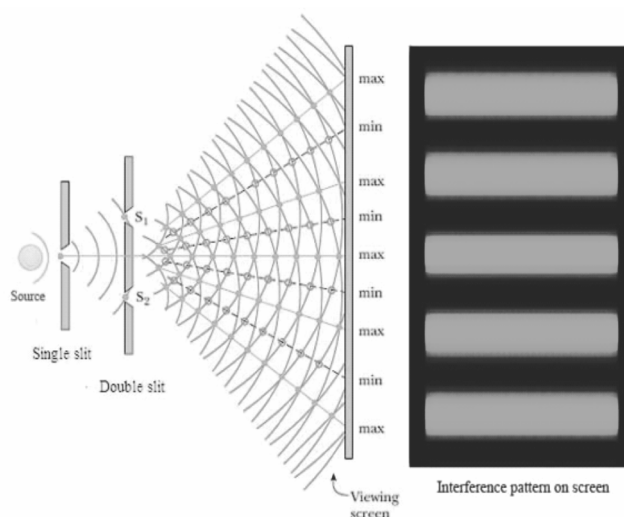
A quantum is the minimum unit of any physical entity involved in an interaction. Quantum theory is a branch of physics which is the fundamental theory of nature at small scales and low energies of atoms and subatomic particles. Quantum physics or quantum mechanics provides a mathematical description of the wave/particle duality and interactions of energy and matter.

What is the Double-Slit Experiment?

The double slit experiment in quantum mechanics is an experiment devised by physicist Thomas Young. It shows that light has both a wave nature and characteristic of particle nature and these natures are inseparable. The same is true of electrons and other quantum particles.

The double-slit experiment is the seminal experiment that cracked modern science to open to quantum mechanics. It's an experiment based on the nature of light itself. The double-slit experiment was designed to determine if light acted as a particle or a wave. And what was discovered was that light behaved as a wave under most conditions. However, when the motion of each photon was observed, then they acted like particles instead.

"DOUBLE SLIT EXPERIMENT" OUR OBSERVATION COLLAPSES THE QUANTUM WAVE INTO THE PARTICLE STATE



The electron change between a wave, whose location is spread over a wide area, to a specific position, or a particle, comes into existence only when we observe it.

In other words, when measured, the quantum object appears at some single place, probability distribution simply identify the most probable place, but when we do not measure it, the quantum object exists in more than one place at the same time,

like a wave or a cloud.

Light was passed through a single slit and then onto a photographic plate. In the two slit experiment, they found a series of bands on the photographic plate, which suggested that light was a wave. When a single slit was used, they found only a single band on the photographic plate, suggesting that the light was a particle and not a wave. The curious part of this experiment is what made light behave as a wave when there were two slits and then behave as a particle when there was only one slit? This experiment was repeated again and again and the result was always the same. There was something which was telling light when to behave as a wave and when to behave as a particle. This dilemma was the birth of quantum physics.

This caused a bit of a quandary in science. Our previous paradigm accepted things as one thing or another, but not both, as either a particle or a wave. However, this experiment determined that the act of observation determined whether light acted as one form or the other.

Light as wave and particle

Einstein's well known photoelectric effect showed that light is a particle. When light is shined on a photoelectric material, we get reflected light on the other side. On studying or observing this reflected light, Einstein found that the reflected light was not a wave, but it was made up of packets of energy. Each packet is a unit of fixed energy and this packet is known as a photon and has all the characteristics of a particle.

Max Planck also found the emission of photons or discrete packets of energy when he tried to understand the emission of energy from a black body. Depending on the colour of the heated black body, photons with different energy levels were emitted. The hotter the black body, the higher the level of energy in the photons emitted. Also, these higher energy photons had a higher frequency of light as compared to the lower energy photons which had a lower frequency of light.

So, light exhibits properties both of a 'wave' and of a 'particle'. In 1923, **De Broglie**, a French doctoral student made a bold assertion that not only light but all matter must have both 'wave' and 'particle' properties. Here matter means matter, including, you, me, planets, cars, in fact any living or non-living object in this universe. The tree in front of you is a particle, and using the de Broglie formula; you

can also calculate the wavelength of the tree based on its energy content. **In 1927, the de Broglie hypothesis was proven experimentally - thus, all matter is both a wave and a particle.**

The tree outside my window definitely looks like a particle, so the question is when the tree is a 'wave'. Is it ever a 'wave'? It must be a 'wave' otherwise the **De Broglie theory** would be wrong. If I turn my back to the tree, you are no sure whether the tree is there or not, because you are not seeing the tree. Now the tree may be a wave.

Looking at the example of the tree, it would suggest that anything in your presence would always be a particle, but if something is not in your presence it could mean that it's a 'wave'. Your presence is necessary for anything to be a particle. This is the implication of the de Broglie theory.

Peculiar and strange indeed; can something be a 'wave' and a 'particle' at the same time or must it be either a 'wave' or a 'particle' at any given time? If the tree is a particle, then it just cannot be a 'wave' at the same time, and vice versa. Science has no answer to this question. **Here the solution can be found by Vedanta. Let us find out by using Vedanta.**

Just as Newton's law of motion is very important in classical physics, Schrodinger's wave function is so in quantum physics.

Schrodinger's equation represents a physical system and this physical system always consists of an observing system and the observed system. The observed system is a wave function, and this wave function is the wave component of the wave/matter duality as postulated by **De Broglie**. The **De Broglie** hypothesis says every object in this universe is both a 'particle' and 'wave', the wave part can be represented by the Schrodinger' wave equation and this wave is being observed by the observing system

Schrodinger formulated a complex equation for the wave function for the wave part of the **De Broglie** theory. The **Schrodinger** wave equation represents only 'standing' waves not 'traveling' waves which propagate but in an enclosed environment. Electrons, as waves, are standing waves because they are enclosed within an atom. For the observing system to observe a standing wave it must be enclosed in some type of environment. Scientists can find out the enclosed environment for all such standing waves in the universe.

Schrodinger's wave equation is a general equation which represents all the possible standing wave functions in the universe. **Schrodinger's** wave equation is a generic equation which represents all possible standing wave functions in the universe. The main variables in this equation are time and energy. If you input the correct variables for a particular observed system, the Schrodinger wave equation will represent that wave function. If you input the energy variables of the electron wave, the **Schrodinger** equation will represent the electron wave function over time. Understanding the energy structure of electrons, photons, molecules and other micro objects is simpler, therefore it is possible to apply the **Schrodinger** wave equations to these wave functions. Macro objects have more complex wave functions and it is much more difficult to input their variables to create the **Schrödinger** wave function. **In conclusion, we may say that the Schrodinger wave equation is applicable in every wave function both simple and complex.** The only limitation is that science still does not understand the input variables needed for the complex waves representing macro objects like you, me or cars and planets.

You can convert the Schrodinger's wave function into a probability wave function by squaring the wave function. The probability wave function contains all the possible outcomes. There could be infinite possibilities.

Another important aspect of the physical system for the Schrodinger wave equation is the observing system. When this observing system interacts with the observed system at any given time, the wave collapses to one of the possibilities for that given time and then all the other possibilities have a zero chance of occurring.

In double slit experiment a light wave passes through the two slits, and it has all the possibilities of striking anywhere on the photographic plate on the either side. When the light wave touches the photographic plate at a particular location, the wave function of the light collapses at that point and that point is no longer a wave but shows the characteristics of a photon particle. Once the wave function collapses, at that point, the probability is one and the probability at all other points is zero. In this case the observing system is the photographic plate which collapses the wave function.

Here is a direct hint that the wave function only collapses in the presence of an observing system. If there was no observing system, the observed system would continue to be a wave function. Before interacting with an observing system, the

observed system was a wave and the moment after interacting with the observing system, the observed wave function collapsed to become a particle.

Interpretation of time, $t=0$

The wave function is a mathematical device invented by Austrian physicist Erwin Schrödinger that describes the close connection between particles and waves — such as the wave-like interference pattern that develops when electrons (quantum particles) pass through closely-spaced slits.

It is important to understand what we mean by t (time) = 0. So, we can say that $t=0$ means that it is not the past, not the future but the present. It means it is 'now'. Anything $t = 0+$ or $t = 0-$ is not 'now' but it is the future or the past. Even a nanosecond more or less than $t = 0$ is not 'now'; it would be past or future. For your information, based on the Plank constant, the smallest possible time unit is $t = 10^{-44}$. Even the passage of this extremely small time unit would mean the event is not 'now', but the past or the future.

According to science time $t=0$, for the beginning of creation of universe. Here for any starting point $t=0$, but now it cannot be $t=0$. It may have been $t = 0$ at the time of the big bang, but right now the big bang is 13.7 billion years old. It is an event from the past.

Without Subject or Observer and Object or Observed, any perception process would be incomplete. Even the physical system for the Schrodinger wave function must have an observed system and an observing system.

Let us understand $t = 0$ for the Observer/Subject.

The observer cannot be either eye or mind, for they also can be observed. The eye can be observed by mind and mind can be observed by self. So the self, that is, consciousness must be the final observer. For the observer $t=0$ means, it is NOW, for the consciousness is timeless, that is, beyond time. So, it is always now.

For all observers looking an object $t=0$, is within themselves. The only way to understand this is, that each and every living being creates their own universe and also the $t = 0$ for each and every one of them. But all observers are conscious beings, so, is the common Observer/Subject for every living being and therefore there is only ONE $t = 0$.

Here the common observer in each person is consciousness. This can be explained taking the example of number of buckets filled with water. It is the example taken from **Vedanta**, Picture of the sun shining over an unlimited number of buckets filled with water. What would you see? The sun reflected in each and every bucket. You will not see a partial image of the sun, but the complete image of the sun in each and every bucket. Now imagine the bucket represents our body and the water in the bucket is our mind. There are an unlimited number of living beings with a mind in this universe. The reflection of sun in each bucket is same sun. So, similarly the consciousness is the common observer in each person. So you can see how, consciousness/Observer within each one of us is the $t=0$.

Let us understand $t=0$ for the objects/observed

We do not see any 'now' objects where $t=0$, we only see 'memory objects', which are no longer current. The universe is only made up of 'memory objects'. It is just impossible to find a 'now' object in the physical universe. It must be understood that 'memory objects' means both living and non-living objects.

So where is the universe where everything is 'now' and where there are no memory objects? This is just not possible in the space time framework as we know it. To be in the 'now' universe, every object in this universe must be at $t=0$. If t is not $=0$, then it is not a 'now' object, it is a memory object. We know the $t=0$ for the Observer is within you, but where is the $t=0$ for the 'now' object.

It is not possible to have an object with $t=0$, for the moment you say $t=0$, the time passes away. So it is not possible to obtain an object with $t=0$.

We have seen earlier $t=0$ is the coordinate for the observer/Consciousness. **For any object to be a 'now' object, the only condition is that it must be within Observer/consciousness.**

The only way to understand that for anything to be outside the space time frame work, it must be in its 'un-manifest' or 'potential form' or 'seed form'. There is no actual object (say-sun), but there is only the potential to become the object (say-sun).consciousness has the potential to become any object in the universe.

This reasoning and logic will be applicable to every memory object in the universe. The $t=0$ for all the memory objects in this physical universe is present within

consciousness/Observer in its 'potential or seed form'. There is no actual universe within Consciousness, but the only the potential to become the universe.

Consciousness (pure awareness)

The meaning for $t=0$ therefore is only pure consciousness (pure awareness). We have seen that consciousness is the observer in each one of us. So $t=0$ for consciousness (awareness) for each one us.

And also all now objects are within each one of us $t=0$ for all for all now objects are within the consciousness. By this we can conclude that subject (Consciousness) and now objects are one and the same. Here the implication is that the consciousness is aware of itself. Meaning it is self-aware.

Awareness is aware of itself without separation. But actually in normal life subject and object are separate. But here there is no separation here in **awareness**.

The very crux of Vedanta is that awareness (consciousness) is self-aware. By this we can clearly understand that awareness (consciousness) is self-aware, and the name given in Vedanta is Brahman.

Vedanta affirms that all this is Brahman, In Sanskrit "**sarvam kalvidam brahma**", (All this is Brahman).

CREATION

By this we can say that everything was born out of consciousness, including so called big bang. In other words, each one of us has our own big bang. The big band is taking place not once. It is constant and continuous process. It takes place every time when the observer has a desire to perceive. Whenever the Observer has a desire to perceive, the Observer creates the universe anew. Not only creation but destruction also when not observing. **In Vedanta we learn that sristi, sthiti and laya, meaning creation, existence and destruction are a continuous and constant process. Even in individuals also it is taking place all the time.**

Creation in consciousness has three steps, intention where there is a seed like thing takes place. Then a form comes as subtle manifestation, and finally a thought when consciousness (awareness) illumines it. Then we see a gross object as if seeing outside. So all objects we are creating every time like this.

This is not only in individual but macrocosmically.

Consciousness in name and form is thought

The seed body is very similar to a seed from which a huge tree, with branches, leaves and fruits, comes out. A seed already has the potential form of the tree built into it. You could say that the tree is in an un-manifest condition inside the seed. The seed body is also called a causal body, because it is the cause for the tree to grow from the seed. For us humans, too, the individual seed body will become an individual human being with all its genetic character traits, or tendencies (called Vasanas). These are also the blueprint of that person's life including all the karmas that one will exhaust in this life.

We have already understood that $t = 0$, that all the memory objects are in potential form. In other words $t = 0$ is the seed body; it has everything in potential form. It has the tendencies to create all the physical objects in the universe. The cosmic seed body has the potential form for all the possible objects in the universe. You, I and all living beings have a much smaller seed body; we are a small sub-set part of the cosmic seed body. Our potential form is limited in scope as compared to the potential form of the cosmic body.

Forms are subtle bodies like, emotions and feelings; in short, our mind is the main component of the subtle body. We saw the seed body has $t = 0$. The subject and objects are unified and homogenous. The mind or the subtle body breaks down this unity of the seed body and creates a duality by the separation between the subject and object.

"Mama yoni mahadbrahma tasmin garbham dadamyaham, sambhavah sarvabhutanam tatho bhavati bharata. (Bhagavad Geeta ch 14-3)

Sarvayonishu kaunteya murtayah sambhavantiyah, tasam brahma mahadyonih, aham beejapradahpita" (Bhagavad Geeta ch 14-4)

The total material substance, *prakṛiti*, is the womb. I impregnate it with the individual souls, and thus all living beings are born. O son of Kunti, for all species of life that are produced, the material nature is the womb, and I am the seed-giving Father. (Bhagavad Geetha, ch 4—3, 4)

In quantum physics we saw that there is consciousness which is infinite potential. From that observer creates a body by intention of observation. This is what is meant by wave collapse. By intention we bring out a potential hidden memory object into creation.

Here one important concept we should understand is that waves collapse in quantum physics. The same idea is there even in Vedanta that there is vibration in consciousness as tanmatras, which are basic vibrations. These vibrations are universal fundamentals which are five; they are space, air, fire, water and earth. They are subtle and cannot be seen. By a method called pancheeekarana all objects in universe are formed as gross objects, where something like permutations and combinations of these subtle vibrations takes place. This pancheeekarana (is the word) takes place not only in universe but even in individuals.

Here some may have doubt why there is subtle vibration in consciousness. That is because when we are not conscious of our true nature of ourselves, there starts misapprehension. So by ignorance we start creating some life like dream. Just as air, moves, water flows, consciousness creates. So, creation starts in the consciousness in an individual, called jiva in Sanskrit, ego in general.

The same can be expressed in quantum physics. Every living and non-living object has a wave form; it could be from your seed body, a part of the cosmic mind or your memory. I have a wave form, you have a wave form and every living and non-living being in the universe has a wave form. These wave forms operate within the confines of the mind, either the individual or the cosmic mind. All the different waves representing different things superimpose on each other to form complex wave patterns. This is the same way when you see multiple ripples in the swimming pool combining to form different wave patterns.

So that there is a fully functioning subtle universe. This subtle universe is in vritti or wave form. Different wave patterns represent different living and non-living objects.

According to Vedanta we are all conscious beings, in other words we are pure consciousness. We are all potentially Divine. But what happens is, there happens a non-apprehension of this fundamental fact. Consequently there arises a misapprehension. This is what is known in Vedanta as MAYA (Vikshepa). Non-apprehension creates misapprehension. This can be understood very clearly by famous example that is seeing a rope as snake falsely. For all of us this kind of

experience happens very commonly. Why this does happens? By ignorance of real rope, there arises snake vision. By ignorance Brahman appears as world.

According to Vedanta entire world creation is a false appearance due to non-apprehension of our real nature that we are conscious awareness.

In the same way there is a fully functioning subtle universe and also a fully functioning gross universe. The subtle universe operates in the 'potential form', while the gross universe is made up of memory objects. The main role of Maya power is to convert the 'potential form' into memory objects. It must be understood that each one of us observes a different set of memory objects depending upon their stored memory tendencies called vasanas in Sanskrit.

We can see the gross universe, but the subtle world is really where all the action takes place. The gross universe is only a projection of the subtle universe. The subtle universe is like the software program, which in the presence of the projector, projects the movie on the screen. The gross universe is totally dependent upon the subtle universe.

Comparison of Vedanta and quantum physics

To start with let us understand the concepts of time and space. Before newton's theory of relativity time and space were considered different. Einstein with his Theory of Relativity showed that space and time were interlinked and he changed the terminology from 'space and time' to 'space time' and this space time had 4 dimensions, which is very difficult to comprehend for even knowledgeable persons.

Time and Space are one and the same thing; the only difference is that time is subtle while Space is gross. Space and Time are referring to the same thing. Space is the gross version of time. Space is gross; we can see Space out there. No one has seen Time, but we can certainly experience time. From our discussion earlier on Subtle and Gross bodies, we can understand that time is non-physical or subtle. We have seen that anything subtle is an activity that happens in the mind. As we saw, mental activities are made up of waves or 'vrittis'. Since Time is nonphysical, subtle, it must be a mental activity and it must be made up of waves or 'vrittis'.

Now we know from science and Vedanta subtle body creates gross body taking energy and mass, energy is subtle and mass is gross ($E=mc^2$). In Vedanta we know

that mind creates body, mind being subtle and body being gross. Similarly time is subtle and space is felt gross. Time creates space according to physical science..

For every 186,000 miles of space, we create 1 second of time.

If we go on increasing time, space also increases. From this reasoning it is quite clear that Time is creating the expansion of the universe. Every year the universe is expanding by 1 light year. As more Time is passing, the Space of the universe is expanding. It is therefore only correct to conclude that Time (which is subtle), creates Space (which is gross). Time is subtle and therefore it is a waveform and is present in everyone's mind.

If you are looking at the sun, the sun will also be present in your mind as a 'vritti' or waveform. Let us try and visualize how the 'vritti' of the sun combines with the Time 'vritti'. It will generate a superimposed waveform in the mind. The time factor is now added to the sun. It is like a mathematical waveform with time as a variable. If you think about it, this superimposed waveform will now provide a history of the sun. Since time has been superimposed on the sun waveform, the new waveform will have the 'potential' to show the sun in all its stages of growth from its birth 4.6 billion years to right now.

Depending upon the Observers location in the universe, Suns of different ages will be observed. Depending upon the age, it will be placed that many light years away in space. This logic is not only applicable to the Sun but to each and every object in the universe, both living and nonliving. The Time vritti will combine with the waveform for each and every object in the universe, and this combination will contain the 'potential' history in time for all the objects in the universe. It would seem that the time vritti or waveform is extremely powerful and it has the ability to create objects of different ages.

Time is subtle and Space is gross, the same logic can be used for Energy and Mass. The famous Einstein equation $E = mc^2$ is self-explanatory. Energy is subtle and Mass is gross, they are both interlinked. Mass is the gross version of Energy. Just like Time is a vritti, in the same way Energy also is a vritti and is present as a waveform in an individual mind and also in the cosmic mind. This Energy vritti when it superimposes with any object vritti, will provide the required energy to the object becoming gross and when this object becomes gross, it will have the required mass.

By all this we can say that the Schrodinger wave equation applicable to any object, and has two variables - time and energy. We have just seen that any Vritti or waveform of any object in the mind also has two variables—time and energy.

We saw earlier that de Broglie, the French physicist, asserted that matter is both a wave and a particle.

Knowing the seed, subtle and gross aspects of the universe from Vedanta, I think we are ready to answer any questions that can be raised by the de Broglie hypothesis. The waveform of matter belongs to the subtle universe and the particle form of matter belongs to the gross universe. They both represent the same thing. Every living and non-living physical object in this universe exists as a wave and as a particle. Vedanta also says that there are subtle vibration and gross objects after panchekarana. Vedanta teaches us that there is the fully functioning subtle universe where the different waveforms interact with each other to form complex waveforms.

So both Vedanta and quantum physics are related very closely.



11. TATWAMASI

(YOU ARE THAT)

Present generation needs openness of everything also self-knowledge

Our burgeoning scientific knowledge has led to technologies that have enabled us to control and manipulate our world.

Spiritual teachings have likewise sought to liberate people from suffering, but their path has been inward. They have sought to understand the mind and to develop inner technologies that enable us to find happiness and freedom within ourselves.

Olden days the sages expounded the ultimate Truth under a strict cover of secrecy, thus enabling religion to play its role in lower human society. But religion in the present day world has been dethroned in many ways, and ungodly cults have come into existence in large numbers.

Therefore it is high time now to throw off the veil of secrecy, and broadcast the whole Truth in the face of the world which has already advanced much, intellectually.

The play of **CONSCIOUSNESS** is evident in space rather than an object. If we see a mountain, tree, or furniture, we do not think more, we do not recognize easily the part played by consciousness.

Consciousness stands as pure experience, without an experiencer. When I come to know a chair, I realize the existence of a something called Consciousness, distinct and separate from the chair. The chair becomes only instrumental towards directing my attention to the Consciousness, 'I'-principle, pure Consciousness.

What is ego?—It is a crude mixture of consciousness and material part. When ego thinks of a thought it is nothing but consciousness, the material part drops away, and the consciousness shines in its glory.

When I think, and perceive thoughts, feelings and body, we slip down and apparently entangle myself in the web of the world, thus forgetting our true nature.

To drop ego; - Direct your thought to real nature pure consciousness, all limitations drop away, you then shine as true consciousness. Directing attention to your real nature is the only sure means of killing the ego.

When the ego is thus dropped, the mind returns to its nature, then the whole of the objective world appears as a single mass and that whole mass stands transformed into pure Consciousness. Just as the dream vanishes and apparent dream world disappears.

Manifestation; - The Reality is manifest as Consciousness first, and Consciousness manifests the object next. If one thing is said to manifest another object, the first thing is really manifesting itself, as the background of the second. The rock manifests itself as the background of the statue image. Thus, Consciousness manifesting perceptions means that Consciousness remains as background and perceptions appear and disappear in it.

Detachment from the world; - When I am identifying myself with a body I call mine, all other bodies become alien to me as objects, the two together – my body and all other bodies – comprising the world. But when what I call 'my body' is seen as my object, distinct and separate from me, naturally I have no other option left except to extend the same perspective to the whole world and group my body also along with the world of objects.

Then all bodies become mine, or no body is mine at all. In either case, I stand as the real background of the whole world. *The body is the cell in which both the Sage and the ignorant man seem to sleep. The one feels free and the other bound.*

What is bondage and what is liberation? -- Bondage is identification with body, senses and mind. Liberation is the giving up of that identification, by visualizing what you are, in the regular order.

The world of forms is never the cause of bondage. It is the world of names alone that binds you.

A perception, left to itself, dies out naturally; but if you give a name to it, the perception becomes an idea. Then it becomes capable of being remembered, and only then does it begin to bind you. Diversity is bondage and Non-duality is liberation.

Creation- How is it caused? - When by mistake you see a rope as snake, the snake cannot appear if the rope is not there already. But we know that the rope never undergoes any change. Similarly, the world can never appear if Atma is not behind it, without undergoing any change. Therefore, if any cause is to be posited for the world, the most correct answer would be 'Atma (consciousness) itself'. Thus, in fact, there is no creation; and if creation is taken for granted, Atma is the only cause of it. But causality can never exist in Atma (consciousness).

Who sees the creation?-The whole world is continuously and constantly keep on changing. All or any change can take place only against a changeless background. The changeless in the witness is you as "I". I will see or witnesses the creation. So "I" is the changeless witness. That is you only.

Self-forgetfulness is the cause of the creation of the world, and self-remembrance or withdrawal to the Self is the destruction of the world. But **ultimate reality** is above both change and changelessness, transcending both.

Life; - Life consists of independent and disconnected appearances: of actions, perceptions and mentations upon Atma [Self], the changeless background. Thus, it is 'Atma' that keeps the continuity of phenomenal life.

You have three kinds of life, each distinct and separate from the rest. 1) A physical life, confined to activities of body and perceptions of the senses. 2) A mental life, confined to thoughts and feelings. And 3) self-life (or a life of the Self), being experience alone. The first two lives are known to all. But you do not often know or note that you have a self-life (or life of the Self).

How do we know that consciousness (self) exists? The very question is lit up by consciousness itself. The light of Consciousness is proved by the fact that objects are lit up (or known) in its presence.

The pure Consciousness is not perceivable, as is evident in deep sleep. But when it is confined or limited to a particular object, it seems to become perceptible. Even then, it is not the object but it is Consciousness alone that is perceived. Therefore, nobody has ever seen or perceived an object, but only light or Consciousness.

Consciousness + something = idea.

In the creation of the world, it is ideas that get solidified into the gross world. Immediately, it assumes independent reality and begins to react upon the mind itself.

Consciousness objectified is thought, and Thought objectified is the gross world. Gross world subjectified is thought, and Thought subjectified is Consciousness.

Space is generic form of objects and time is generic form of thoughts. Consciousness in name and form is thought, it is the art of concealing the truth.

What is devotion?

Bhakti or devotion is a mental attitude directed to an object, generally an ishta-deva [a chosen form of God]. This by itself does not give the ultimate result, moksha.

What is liberation?

Moksha [liberation] is impersonal. To attain moksha, the goal of bhakti has to be gradually changed to the impersonal, by understanding the nature of God. But the truth about God is that it is the highest concept of the human mind. Therefore, a subjective examination of the mind has to be gone through and its background, the Self, visualized. This can never be done by the mind alone, unaided.

Hence the truth of one's own real nature has to be heard from the lips of a Sage (Guru). By that, one's own svarupa [true nature] is immediately visualized. It is then that incessant devotion has to be directed to that goal. That is real bhakti, and it enables one to get established in Atma [Self]. That is mukti (liberation).

It can also be done by self-enquiry. The real devotion or bhakti according to Adi Sankara "Swaswarupanusandhanambhaktirityabhidheeyate"--Incessantly clinging to one's own real nature is verily termed Bhakti. That is real bhakti and it enables one to get established in self (consciousness). That is liberation.

Your experience alone is accepted as a proof for the existence of anything.

Suppose you see an object. What is your immediate experience? You see and you can see only form. But form and seeing can never be outside. They are in the mind itself. Here, a subtle sense organ and a subtle form are created in the mind, and a subtle perception takes place.

This again is not independent. It is established by the knowledge beyond the mind. Beyond the mind, there being neither object nor activity, you can only say knowledge knows knowledge. Similarly, experience experiences experience. Both these statements mean that you are all alone, shining in your own glory, even during so-called perceptions, thoughts and feelings.

I allow myself to be conditioned by time and space, and then perceive the object with the gross instrument of some sense organ. The next moment, I give up the space element, allow myself to be conditioned by time alone, and I perceive only subtle forms with subtle sense organs in the mind. The next moment, I give up the time limitation also and stand alone; and then I am experience or knowledge itself.

This experience or knowledge alone was present in the earlier itself, before apparently limited perceptions as well.

'Spiritual experience' is only one. It is visualizing or knowing the real Self. It knows the self in identity, without the least trace of subject-object relationship

Feeling is an appearance

You perceive all the three states and all your activities from birth till death, so you are evidently a changeless being. But when you say you are angry, you actually become anger itself. This is, of course, a clear change from your centre and that cannot be. Therefore anger, or any other feeling, is only an appearance. You can remember your anger afterwards. So you must have perceived the anger yourself. As perceiver, you can never be affected by the anger. So you were never angry.

Every emotion is a clear pointer to that permanent background Peace. So you can very well lose your apparent self at the upsurge of any emotion; not in the emotion itself, but in its permanent background that is love.

At the background of every emotion there is peace or love, True self-knowledge separates that feeling and enjoys true love.

Every object ties you down not to unreality, but to the Reality itself. Therefore every activity, in fact, destroys its object by making it vanish into the Reality. **Spiritual experience is non-duality.** One's real nature is objectless happiness, and that one can experience it. It is experienced not through subject-object relationship as in the waking and dream states, but in identity as in deep sleep. In deep sleep, the mind is dead.

How a sage and ignorant man do sees?

The Sage sees first pure degreeless harmony and then he sees the object. So he may be said to see the object in the beauty. But the ordinary man, who stands only at the body level, sees the object first; and only then does he see something of the beauty or harmony expressed in the object. This helps him to have a peep into the beyond and nothing more.

The Sage sees the same harmony always and everywhere, even in apparent misery and discord.

I am changeless subject.

The entire world is my object and I am changeless subject. Each one of my objects serves only to point to me and to prove me. I need only make my stand there firmer and establish myself at the real centre, as the ultimate subject 'I'.

The objects are present only when they are perceived. But I exist always changeless, whether perceptions occur or not, extending through and beyond all states.

ONE LOVES ONE'S SELF

It is universally admitted that one loves only that which gives one happiness, or that a thing is loved only for its happiness value. Evidently, happiness itself is loved more than that which is supposed to give happiness. It is also admitted that one loves one's self more than anything else. So it is clear that you must be one with happiness or that you are happiness itself. All your activities are only attempts to experience that happiness or self in every experience.

"Atmanastu kamaya sarvam priyam bhavati"- is the upanisadic statement

For every perception, thought or feeling, you require the services of an instrument suited to each activity. But, to love your own self, you require no instrument at all. Since you experience happiness by retreating into that 'I'-principle, that 'I' must be either an object to give you happiness, which is impossible; or it must be happiness itself. So the 'I'-principle, Peace and Consciousness are all one and the same. It is in Peace that thoughts and feelings rise and set. This peace is very clearly expressed in deep sleep, when the mind is not there and you are one with Consciousness and

Peace.

Pure consciousness and deep sleep are your real nature. Having understood this in the right manner, you can well give up the use of the words 'Consciousness' and 'Happiness' and invariably use 'I' to denote the Reality.

Don't be satisfied with only reducing objects into Consciousness. Don't stop there. Reduce them further into the 'I'-principle. So also, reduce all feelings into pure Happiness and then reduce them into the 'I'-principle. When you are sure that you will not return to identification with the body any longer, you can very well leave off the intermediaries of Consciousness and Happiness, and directly take the thought 'I, I, I, ...' subjectively.

Diversity is only in objects. Consciousness, which perceives them all, is one and the same.

By reducing objects into Consciousness or happiness, you come only to the brink of experience. Reduce them further into the 'I'-principle; and then 'it', the object, and 'you', the subject, both merge into experience itself. Thus, when you find that what you see is only yourself, the 'seeing' and 'objects' become mere empty words.

All perceptions are to be reduced to the ultimate I principle through knowledge.

You are the background of all

Whenever the ego-mind subsides or disappears, the background Awareness shines as Happiness. Whenever objects of Awareness disappear, pure Awareness shines by itself, as pure Consciousness. You are the background of all your emotions and passions.

The 'I' thought is not the real "I". Eliminate the thought aspect completely from the "I" thought, and what remains is the real "I" principle. A human being is an incongruous mixture of body, senses and mind with the 'I'-principle. All except the 'I'-principle are changing every moment.

An object is nothing but an idea

Science says that the proof of the existence of an object can only be its perception by the senses. The perception, when it is examined, is found to be this. Certain rays of light passing through the eyeball fall on the retina, producing an inverted image

there. The optical nerves take this impression to the brain centre, from where it is transmitted to the mind as a mere idea. Therefore an object is nothing but an idea.

World is apparent when consciousness thinks something other than itself.

Consciousness and everything other than Consciousness exist in two different planes. When we look from the plane of Consciousness, we find there is nothing other than Consciousness, and there this question cannot arise.

No two things can exist simultaneously.

Even in the waking state, can you connect two thoughts, perceptions or objects? No. Because things appear and disappear one after the other and none of them can be given permanence. No two things can exist simultaneously and nothing can be connected. When this is the case even in the waking state, why do you go so far as the dream state to prove the illusion? **You are the One and so you can have connection only with that One.**

*In the example of the snake in the rope, the snake is symbolic – representing the whole world, including all appearances. The rope is the changeless background 'I' or Consciousness. Nothing other than the rope has ever been there. Therefore the snake is not, and so also the world is not. **You are alone the ultimate Truth.***

You are the ultimate perceiver

I perceive objects through the senses. I perceive the senses through the mind

(Taking mind and buddhi as one generic mind). I perceive the mind by myself.

I am therefore the ultimate perceiver in all cases. When I stand as that and look back, the perceived disappears and is transformed into myself or Consciousness. When the perceived disappears, my perceiver ship also ceases and I remain as pure Consciousness.

Can we prolong the interval between two mentations?

When you reach that interval, you find yourself divested of body, senses, mind, space and time; and then the so called interval appears no longer an interval but 'timeless'. The idea of prolonging the timeless is absurd. The mistake arises because you stand as an embodied being and look at it from a distance, in the waking state.

All you have to do is to get into that so called interval, discarding all that you possess – namely, body, senses, mind, space and time. In that state, everything is perfect.

The path of knowledge (jnana marga)

The Knowledge path does not claim to take you to the Truth or to illumine the Truth. You are always the Truth, and the Truth is self-luminous. So the knowledge path claims only to remove the obstacles in the way – viz. the sense of separateness and its objects – by applying the correct tests of Reality, such as changelessness and self-luminosity. When all obstacles are thus removed, the self-luminous 'I' remains ever shining in all its glory. This is called visualization or realization.

Knowledge is attained as a result of relaxation of the mind and the giving up of all that is foreign to the real Self, leaving you as the Absolute, in your own glory.

KNOWLEDGE HAS NOTHING TO KNOW, EXCEPT KNOWLEDGE.

Knowledge without object is wisdom proper. "To know, in the real sense, is "to be". Your goal is to be the "peace" of deep sleep, which is "being" itself and not anything expressed or expressible.

The world consists only of perceptions, thoughts and feelings. As soon as any one of these appears, it is absorbed into yourself as knowledge, thereby destroying completely the objectivity of the world.

Can pain affect you?

Even the worst pain shows the real 'I'. When you tell a doctor that you have a particular pain anywhere in your body, it is not as the sufferer that you say so; because the sufferer can only suffer and cannot say. It is the knower alone that can say anything about the pain suffered. Thus the pain shows you that you are ultimately the knower, who is the real subject.

Therefore the world only helps you to know yourself. Evidently, the world was created in order to prove you.

We are objectless consciousness

I manifest myself first as objectless consciousness, by my own real nature that is self-luminosity. Then objectless consciousness expresses itself as an idea or an object and we say we perceive it. The apparent object loses its limitations, and its content, the consciousness, stands as the objectless Self. So it is nothing but the Self that we

perceive.

All we need is to remove the coloured spectacles of our senses and mind. And then we will see the reality, in all its nakedness and its full glory.

You are personal, when you are conscious of anything; and You are impersonal, when you are consciousness itself.

What is the world? Why is it there?

The Absolute, wrongly supposed to be time, space and causality, is the manifested world. It is the illusion of the apparent 'I' seeing the illusion of the world. It is the senses and mind, which form part of the world, that strive to establish the world.

The world is only a thought. The world is nothing but perceptions, thoughts and feelings. Take the mind away from the world. What remains? You can neither say that it exists or that it does not exist. So you alone remain. When you see the tree, you stand as the tree. When you think of the tree, you stand as that idea. When you stand as Consciousness, both tree and idea of tree merge into Consciousness, leaving you as you are.

How the world does appear?

This Consciousness seems to degenerate, by appearing to express itself through the mind and senses, as thoughts and perceptions. By accepting the medium of the mind and senses, the appearances – namely thoughts and perceptions – seem to be separate from the Self. This is how the world appears, though in essence it is nothing but the Self.

Throughout, the existence of a positive something is experienced without a break, beyond the shadow of a doubt. This, on closer analysis, is found to be that changeless, subjective 'I'-principle or Consciousness itself. That is YOU

Why do we see the world?

When the world is examined objectively, emptiness is the background of all appearance, because it is there before and after appearance. Examining it subjectively, your Self – Consciousness – is the background.

Objectivity does not pertain to the object. Consciousness objectified is the object. The object is an object on account of you. The world of objects never affects one,

except through one's own thoughts. Therefore the only thing needed, to be free, is to transcend thoughts. This is possible only by examining thoughts and disposing of them, without leaving even a trace behind. The trace is the objectivity attached to the thought. This objectivity can be eliminated only by examining thought subjectively; and finding that it is nothing but awareness, the Self, and that all appearance was illusion

Buddha first analysed the external objective world in the right yogic fashion, utilizing mind and intellect as instruments, and at the end reached what may from the phenomenal level be called void or nothingness. (But nothingness what Buddha meant is the poorna of Vedanta, we cannot take him for granted)

That which was called void or nothingness has to be understood as Atma itself. But Buddha's followers seem to have stopped short and interpreted the Ultimate to be that void or nothingness.

Can we improve the world?

It is spiritually ill-conceived and illogical question. The question admits that you look out through your senses and see a sense world which is imperfect. You want to make it perfect by work which is also outside yourself, which is absurd.

How different persons view the world

The scientist identifies himself with the physical body, and so deals with objects and their relationship with each other.

The yogin and the mystic identify themselves with the mind, as ideas or ideals which are only subtle objects, and visualize them accordingly. The vedantin identifies himself with Consciousness, which is his own real nature, and sees everything as Consciousness.

How we see the things (sense perception)

Suppose you see a table. The following activities take place there:

The sense organs supply the form. The mind supplies concepts or ideas. The Self supplies the sense of Reality.

Of these three, the first and second items are disconnected and get connection only through the third, the Self. So, to see through the changeless Self is the right

perspective. If you see through either of the first two items, which are changing, you cannot come to any definite conclusion.

The first is in space, the second is in time, and the third is beyond. So through the first two items, you come progressively closer; and in the third, you become one with your own Self – the Truth.

To be free from pleasure and pain

I feel pleasure at one moment and pain at another. But I am changeless all along. Thus my pleasure and pain do not go into my real nature. So how can they affect me?

The truth is that both these are illusions, and that you stand as that Truth even when pleasure and pain come and go. It is not removal or forgetting the pain that is sought, but only the right knowledge that pain and pleasure are nothing other than your real nature – Consciousness. **Therefore, you are not affected by whatever may come.**

How to solve a problem whether ordinary or spiritual?

You can never find the solution in the same plane as the question itself. When you look from the next higher plane, the question as such disappears altogether.

The mind is incapable of explaining itself in its own plane. So, in order to explain it, you must rise to the background – the plane of Consciousness. Looking from there, you see the mind with all its doubts and difficulties transformed into Consciousness; and nothing ever remains over which needs to be explained.

What are space and time in spiritually?

Space is a misnomer, and what appears as space is nothing but Consciousness. Space as 'this' or 'that' cannot remain over, independent of the objects themselves. Space and objects both being mutually dependent for their very existence, they can both be disposed of as unreal. Then Consciousness alone is left over, as real.

Time is only a thought form. Thought arises, abides and subsides in consciousness. Therefore, time as such is non-existent and is in essence pure Consciousness.

Time is only an idea. World is built upon the plurality of ideas, depending upon time which is but an idea. Therefore time is not. Idea is not. Both are nothing but the ultimate

Reality. This time is the arch-deceiver of all.

Is there a test for spiritual progress?

Your increased sincerity and earnestness for the Truth, which you alone can know, is the best test possible.

1. If you feel pleasure in talking, discussing, singing or thinking about the ultimate Truth as often as possible, you may rest assured that you are progressing in the right direction.
2. If, when left alone or when retired to rest, the thought that spontaneously comes to your mind is about the ultimate Reality or your Guru, again you are well on the way of progress.
3. Usually, pleasure is enjoyed at the end of a thought. But if that pleasure begins to appear uncaused, even during the thought about the ultimate Truth, you are indeed fortunate and are in Truth already.

Stages of progress

1. Objects: Not objects in the technical sense, but merely things. Here the Consciousness part is not referred to at all. This is an ignorant man's stand.
2. Consciousness of objects: This is also an ignorant man's stand, but a little higher than the first.
3. Objects of Consciousness: This is the sadhaka's stand at the beginning. Proceeding further, he sees –
4. Objects in Consciousness: This is also the sadhaka's stand, a little later.
5. Objects as Consciousness: This is a jivan-mukta's stand (which may be compared with a detached knowing of the dream state).
6. Objects vanish and Consciousness reigns.

Gross forms appear when you perceive with gross sense-instruments. Thought-forms appear when you think (i.e. when you perceive with subtle senses).

Knowledge-form alone shines when you know. But knowledge cannot be limited by any form. So the world is pure knowledge alone.

It is this one pure knowledge that appears as gross-form, thought-form and knowledge-form. Thus objects appear in terms of the instrument used.

The ultimate subject alone is spiritual, and everything with the least trace of objectivity is phenomenal. **You are that alone.**

What is the relationship between subject and object?

The 'I'-principle is the only one thing whose existence is never questioned. This is never an object of the senses or the mind.

Regarding this 'I'-principle at the time of experience, no subject-object relationship exists.

During the perception of objects also, the experience is exactly the same. The apparent object gets transformed into the 'I'-principle or knowledge, and stands as one with it, beyond all subject-object relationship.

The activity of the Jnani [Sage] is also the same, but undertaken knowingly. He realizes that no activity vanishes before being recorded or merged in knowledge or the Self. It means that sound, form etc. are never perceived as such, but all of them merge in knowledge.

The objective world does not include the subject. But the subject includes the objective world. Therefore, you cannot find a correct explanation of the objective world from the objective world itself, but only from and through the subject.

Occurrence of thought

Thought rises in Consciousness, rests in Consciousness and sets in Consciousness. Therefore, it is nothing other than Consciousness. It consists of the content and the boundary.

Thought rises up in pure Consciousness beyond time; so thought cannot be anything other than Consciousness. Therefore, the usual conception of thought is wrong, or 'thought' is a misnomer. YOU are pure consciousness.

If a thought occurs, to whom does it occur? Is it to the body? No. Because body is by itself dead and inert matter. Then, is it to the mind? No. Because the mind is itself a thought and one thought cannot occur to another thought. Therefore, it must be to 'Me', who am beyond the mind as Consciousness, that every thought occurs.

Thought rises in Consciousness, exists in Consciousness and vanishes into Consciousness. So, of what stuff can thought be made? Of pure Consciousness alone, just as waves are made of water. When Consciousness is limited or objectified, it is called thought.

If waking and dream are two states, why do we attach more importance to waking state?

Every past experience is a dream; and you have only one experience in the present – the wakeful. Both the active states [waking and dream] are waking states when actually experienced. That state in which you remain at any particular moment is then considered to be the waking state and more real than any other.

If you feel that the waking state is only like a dream, you are sure to wake up to the Reality soon.

How to consider waking state as a dream?

By a 'dream' we mean something which is not real. What is Reality? That which does not disappear at any time.

Now, what is there in the waking state that does not disappear? Nothing. Therefore, everything objective, connected with the waking state, is unreal.

When the unreal appears as real we call it a dream. Therefore, the waking state is all a dream. But there is one thing that does not disappear in any state, pure Consciousness, the Atma that is YOU.

By standing as the witness, you establish yourself in the unity in diversity.

People usually have a tendency to work always, why?

To the ordinary man, the fruit of action provides the incentive to work. The fruit of action is desired simply because it is supposed to give you pleasure. And pleasure is liked for your own sake and not for the sake of pleasure. Your real nature has already been proved to be Peace and Happiness, which are the source of pleasure. Therefore,

the ultimate incentive for any work is to touch your own nature of Happiness.

The ordinary man does not know this truth, and considers pleasure as something different from him. So he stands in need of some incentive to make the effort to reach it.

But the Sage knows well that this Peace or Happiness is his own nature and needs neither incentive nor any effort to reach it, since it is already reached and established, so far as he is concerned.

An incentive for action is required only by those in the realm of duality. The Sage, having transcended duality, does not recognize actions to be real at all, much less the incentives for them. If ever he appears to do anything, those actions come up spontaneously, and he never takes a thought about it afterwards. He never does act.

Everybody can say the following: The only thing I know for certain is that I am aware. I, as Awareness, is the only Reality there is. I am not an object and am not separate. I am pure unmanifest Subjectivity, which is beyond all conceptualization. All else is conceptual and subject to change and loss. Whatever changes cannot be Me because I am changeless. I am not in the world; the world is in Me. I am not in space and time; they are in Me because they are nothing but concepts. There is nothing outside of Awareness so there is nothing outside of Me.

Eventually, you will see that there is no difference between Awareness and the contents of Awareness, between pure Subjectivity and pure objectivity, or between Noumenon and phenomenon. That is why You are everything and everything is You.

"As I alone reveal this body, even so do I reveal this universe. Therefore mine is all this universe, or verily nothing is mine"--ASTAVAKRA



12. REALIZATION—AN ENQUIRY AND VERBAL ANALYSIS

This concept is very important for it is the final state of one's redemption, the freedom. I thought of this and enquired much and feel often confused. Question came to me, as to whom is the realization? Many realized souls are different in their experiences. Adisankara himself is said to be only super intelligent not realized. It is said many boycotted him, in his mother's death ceremony at the end.

To me the question arises as, to whom is the realization first. Definitely not the body it is inert, for we are without body in sleep, become conscious of the body on waking. We were very happy, blissful in sleep without the body. On waking we identify with the body and say "I". **Who is this I?** With body we experience all kinds of pains for as it is said in Bhagavad Geetha "**Dukhalayam asaswatam**". Swamy Vivekananda says "Vyadimandiram". So it is not the body, 'I' is not the body. If we say mind, in deep sleep mind also will not be there along with the body, but you are there as blissful. So again 'I' is not the mind. If we say ego, again identification with the body that happens, and consequently ego. It comes and goes. Ego troubles you as it is t's nature, and you do not want to be troubled. Again 'I' is not ego also. Then who are you and to whom is the realization? **Ego comes between the self and the body as an imaginary agent. It can be easily negated with enquiring for its form, it disappears. So, to whom is the realization?**

For me this question **who am I?** Troubled and confused throughout my life, and read books, interacted with gurus, and saints etc., for the ultimate reality. We must be definite about this, otherwise how do you proceed further and as who? We cannot proceed with vague idea for it is irrational and we start from nowhere and reach nowhere.

Bhagavad Geetha says 1) "**iswarahsarvabhutanam hriddeserjuna tistati**", 2) "**mathhahparataramnanyat kinchidasti Dhananjaya**" 3) "**mayatata midam jagadavyakta murtina**" and in Vedanta 4) "**sarvam khalvidam Brahma**" etc. **there are number of expressions in Vedanta scriptures that everything is Brahman. Then where does this ego come from? And who are you?**

So, it goes without saying that God is there inside every living being. If this is true

then, is the realization for him? which is absurd. Brahman means consciousness, we are conscious beings always with human experience; we experience that pure Consciousness in sleep without objects. And Consciousness must be in waking world also as we are. We should recognize it always. In cinema hall screen doesn't disappear when film runs. Like that consciousness must be there always, just as in sleep, in waking also. it cannot disappear after waking. We should recognize with reason.

After true enquiry we should assert, and experience consciousness as our true nature. Because of intensity of pains and suffering, problems, conflicts, fear etc. that occur we may forget that we are Consciousness. Interestingly all these must occur in consciousness only. Here pains are inevitable they are common to both realized and common people. **"Pain is inevitable but suffering optional. Vedanta is not pain killer"**

RAMANA HAHARSHI SAYS **"To know anything illumination is necessary. Such illuminating agency can only be in the form of light which is however lighting the physical light that we see normally and darkness. It is infinite and remains as consciousness. Consciousness is the self of which everyone is aware. No one is away from the self. So, everyone is self-realized. Yet what a mystery that no one knows this fundamental fact and desires to realize the self."**

SARADADEVI SAYS **"What does one become by realizing God? Does one get two horns? No, what happens is the person develops the discrimination between the real and the unreal, gets spiritual consciousness and goes beyond life and death".**

ASTAVAKRA says **"He who considers himself free is free indeed and he who considers himself bound remains bound, "As one thinks, so one becomes" is a popular saying in this world, and it is quite true"**.

Astavakra also says **"Have faith, my son, have faith. Never confuse yourself in this. You are knowledge itself, you are the Lord, you are the Self and you are beyond Nature"**.

Astvakra again says **"If you detach yourself from the body and rest in consciousness, you will at once be happy, peaceful, and free from bondage"**

The test of realization for oneself is expressed in Vedanta in Sanskrit "**Bidyante hridayagranti, cidyante sarva samsayah, ksheeyante sarva karmani**". The knot of ignorance will go, all doubts vanish and all desires to do desireful work will vanish. This is the experience of a true knower. ---**Mundakopanisad**.

Even desires, they will come and go never remain. Bhagavad Geetha says "**apurynamnamacalapratistam, samudramapah pravisantiyadvat, tadvat kamayam pravisantisarve sa santimapnoti na kamakami**".

Many realized it is said in scriptures that they after realizing they exhibit same old behaviour, behaviour does not change for it is body's parabda. We cannot recognize realized people so easily for we look from own samskara and not them as the realized.

In the world we are nothing but Consciousness and it can never be adulterated. So, we should assert that we are in reality Consciousness only. But we see that anybody asserts and says with clarity that he is Consciousness itself in the society; he will be tortured and many times killed. We have killed many in history like Jesus; Socrates etc. even scientists like Galileo etc. were tortured, when they said it is earth that is rotating not sun after search and discover. Numbers of examples are there to say that many truth finders are either tortured or killed.

HERE I QUOTE SOME VIEWS OF SPIRITUAL GIANTS TO THINK ABOUT

Ramana mahrshi says "I" is the name of God. When somebody asked **Nisargadatta** that he is Brahmajnani, he said it seems" How dare to say like that and insult me I am Brahman". **Swamy Tapovanm** close associate of swamy Sivananda, and who always was in Gangotri or Uttarakasi, rarely coming down to Rishikesh from whom I learnt much never said that he is realized.

Swamy Chinmayanandaji used to say that "**a busy business man in world may be a yogi, where as a yogi meditating in cave in Himalayas may be a bhogi**"

"In this playhouse of infinite forms, I have caught of the formless and thus my life has been blessed". ---Rabindranath Tagore-(Geethanjali)

By knowing Brahman how can you become Brahman? NO, "You cannot become Brahman by knowing Brahman. You are already that. Once

forgetfulness is removed, you shine as Brahman". – SWAMY SARVA PRIYANANDA

Nisargadattamaharaj says "I have number of desires so what? They never disturb me".

It is not the desires that create problems but infatuation identifying with desires and to achieve, and to enjoy pleasures, which are Maya.

Not only desires but thoughts also, they also come and go, only thing is we should know for certain that all thoughts as objects are unreal and misleading from our true nature Consciousness. If any sorrow, anger, insecurity etc. come immediately we should negate and be clear. By the method NETI, NETI we should clear them and remain as **Consciousness**

Advaita Vedanta says "Do not stop thinking". You are in the waking state. In the waking state, you reflect upon reason, upon your experiences. To know that there is screen behind film you need not stop a movie, but reason will tell you. Pathanjali says "stop thinking". Here what happens is there will be suppression of desires. Vedanta does not agree this, for in deep sleep we are thoughtless, that is not realization. By reason alone that you realize that there is background of all our experiences, that is consciousness.

–Swamy Saravapriyananda

*it is the opinion of great Masters that in Self-realisation, God-realisation, spiritual experience or whatever you may call it, nothing happens to the world. You are not going to destroy the world and melt it down into liquid. It is just what it is. If you consider it as a liquid, even now it is a liquid only and not a solid object. If you think it is something else, let it be that; it does not matter. But it is this consciousness that brings meaning to all these individualities in the universal organism.***–Swamy Sarvapriyananda.**

Sarvapriyananda also says "I am now realized, I throw my passport. NO, NO".

Even the worst of sinners can be saved. There is no sin that cannot be burnt in the fire of wisdom. Api cet sudurācāro bhajatam mām ananyabhāk, sādhuḥ eva sa mantavyaḥ (9.30): "He is to be considered as a saint—even though in the eyes of people he is a culprit, a criminal, a sinner—provided he has resorted to Me, and his heart has been purified by the repentance that he has felt in his heart and the devotion that he has shown to Me honestly, sincerely, without any kind of

restriction." There is no sin before God.—Swamy Sarvapriyanandaji.

Here one may question how come sins get burned. Here the person comes to know that he is not the doer, he dis-identifies with doing, and doer is only gunas of nature, he comes to know that he is pure consciousness eternally. The doing concept vanishes from him, that is the meaning. Then he remains as pure consciousness.

"Sarvbhutastitam yo mam bhajatyekatvamastitah, sarvatha vartamanopi sa yogi mayi vartate"—Bhagvad geetha

Lord says in Geetha, "Whatever be your behaviour, if you really surrender yourself to Me, you are redeemed." **Sarvathā vartamānopi:** "Whatever be a person's behaviour, if his spirit is united with the absolute—**sa yogi mayi vartate**—that yogi is in Me, lodged in My spirit."

Again Geetha says " **Anaditwat nirgunatwat paramatmayamavyayah, sarirastopi kaunteya na karoti na lipyate**". Outside his body's behaviour continue to be same according to parabda of the body, but inside he does not get bound. He feels light.

Yogaratova, bhogaratova, sangaratova, sangavihinah, yasyabrahmani ramate chittam nandati nandati nandatyeva—Adisankara

Krishna was a person of great enjoyments. Vasishtha was devoted to rituals. Janaka was a king. Jadabharata was looking like an idiot. Suka was renowned for his dispassion. Vyasa was busy in teaching and writing. But all these are regarded as equal in knowledge. Different forms serve different purposes, but their essential being is one.—Yogavasista.

Then why is the realization difficult?

What happens is that the people do not have confidence and faith in God that does not appear, and cannot be seen. They are more in attachment with their wife, children, property which is immediate. For them they are more real. Normally people fear death because they are afraid that they lose happiness (pleasure) by separating from them and society. Such people cannot know God. If they are ready to sacrifice everything for the sake of God, they will get everything. Again sacrifice is mental not giving away things, as nothing belongs to you. Not giving up but thinking that nothing belongs to you is the idea.

Accept what comes of itself, allow to go what goes, nothing belongs to you to give, stay as witness.

Bhagavad Geetha says "**Prakasam cha pravrithim cha mohameva cha pandava. Na dwesti sampravrithani na nivrithani kankshati ; also, Guna vartante ityeva**"

"Accept what it comes, leave it what goes off, think only gunas act", Think that nothing belongs to you.

In realization what is needed is negating name and form and seeing God only everywhere as background of all names and forms. Because God has everything and can give everything, but the ignorance prevents them and is the cause for this. So, poor and innocent people want only world of things with all kinds of pains and sufferings.

Realization is not a thing to be achieved in time, like after doing this that etc. it depends on how much you are serious and intense. It is not time bound, for time is also creation of mind and it is illusion. Not only Vedanta says but Quantum science clearly says that space and time are not separate and but one, called as **space-time** and it is illusion, it creates illusory world before us. Realization cannot be within time. And also it is not a thing to achieve, because what comes in time will go in time. It is not a new thing to achieve. You are already that. What you want to achieve and know is only by knowledge and faith in Guru or scriptures or self-enquiry. It is like removing darkness by light which doesn't take time. In realization ignorance is like darkness and Light of knowledge will remove it. It doesn't take time but intense longing.

Here one imaginary story is there to illustrate. It seems Parvati once asked Siva "Srisailasikaram dristwa punarjanma na vidyate". But in Srisailam people are seeing daily sikaram, but are getting born again and again. To teach parvati, Siva took her to srisailam and they acted as old couple and Siva had fallen into drain water ditch, and parvati asked on goes in srisaialm to help and lift him. But they had put a note that they may have chances of dying after helping. Everybody went on ignoring; one prostitute came forward, out of pity, tried. Parvati asked whether she is not afraid of death. She told that she has seen sikaram and Shiva looks after. She had firm faith. So this kind of faith one must have, but rare.

Opposite to this one more imaginary example that one Guru was telling to his

disciple that if we have faith in God anything can be possible. A disciple asked guru, with faith can we move mountain that we are seeing at a distance. Guru told yes, go and meditate like that the mountain will move. He went and meditated for sufficient period and came back and told that it has not moved. Guru asked why he thinks that the mountain has not moved. Disciple told that he knows before itself that it will not move. So, here he has meditated in such a way that it will not move, this is the kind of faith all of us have in this world.

Once a leprosy patient went and touched the feet of Jesus and his leprosy was cured, then other so many people asked for them also. Jesus said I have not done anything but his faith only helped him to get cured.

It is the faith that takes anyone direct to god. Even otherwise also God can cure a devotee his sinful prarabda. I have studied somewhere that God cures his prarabda in his dream and relieve him of his sins. God knows who is a faithful devotee. And nothing is impossible in God. We should have infinite faith in the all-pervading consciousness, Awareness the God.

Again Arjuna, Parikshit, and Srirama only listened and heard and did not do anything, no any sadhana. It is said that they are realized. So it is the intensity that matters.

There are mahavakyas, PRAGNANAM BRAHMA, AYAMATMA BRAHMA, TATWAMASI, AND AHAM BRAHMASMI. Sarvam khalvidam brahma, Atmanastu kamaya sarvam priyam bhavati etc. We must have full faith in such divine statements.

Chelladurai a Christian whose explanations of Bible are found to be like Vedanta, said that it is not the application of spiritual knowledge that is wisdom but "EVERYTHING IS DIVINE IS WISDOM".

Realization is a kind of getting up by dream and knows that it was a dream. It is like God, the forgotten self, want to remember his forgetfulness; it is like God knowing God. In reality there is nobody except God, but it is like a play of God himself in himself.

Here is one small funny story by Swamy sarvapriyananda to illustrate, but very meaningful. It seems that God felt bored of aloneness and wanted to play. He created one person like him and started to play. He wanted one more and created

and started to play. This was so interesting that he went on creating number of persons limitlessly and the play was very interesting. By this out of his intense involvement in play, he has forgotten himself who he was. Then he started to know who he is really. That is what it is seeming now. We are all such gods who are forgotten selves. On getting spiritual knowledge we reassert our true nature, which is realization.

True spiritual knowledge is required to realize. But finally we must empty that knowledge also, for consciousness is only self-illumination and doesn't contain anything, even knowledge also. From ignorance knowledge arises, but after realization knowledge disappears. Only pure Conscious infinite space like in deep sleep remains at the background of all our daily activities. Ramana maharishi illustrates this. Bamboo represents ignorance. After rubbing one another produces fire (represents knowledge). Fire burns bamboo and extinguishes itself also. So, knowledge also must be emptied. After knowledge we remain as pure consciousness as true nature all alone in its own ALONENESS, which we are really as pure consciousness at the background of all objects of the world including our body. This is what scriptures, saints, even Buddha also calls sunya which is nothing but poorna. Buddha never have meant sunyam as nothing but only NO THING without objects only, but pure consciousness

Here is a beautiful saying of LUDWIG WITTGENSTEIN

"Our life is a dream, we are asleep, and once in a while we wake up enough to know that we are dreaming".

The words "**ACCEPTANCE, FLOW**" are very important in our life. Be as witness of what goes on in life and simultaneously involving in our daily activities.

Still some may question that when everything is Brahman what have we to do? The solution is that we are not the doers at all but nature does everything. **Prakrite kriyamanani gunai karmani sarvasah, ahnkara vimudatma kartahamiti manyate.**

"Nahikaschit kashnamapi jatutistatyakarmakrit, karyatehyavasah karma sarvah prakritijairgunaih"

Krishna Says "**na me partasti kartavyam trishu lokeshu kinchana, ----varta evachakarmani**" and "**Lokasangrahamevapi sampasyan kartumarhasi**".

Development in spirituality is inconceivable. Unintentional karma is not karma. Service to others doesn't come under intentional karma. So, it is not karma.

But there are so many sages, saints, and swamijis, who are not only doing service, but also uplifting humanity with jnana, which is nothing but divine. It is like God helping God or something as an illusion.

There are some verses in Vedanta Pancadasi (Vidyaranya), which throw some light on realization

--From the point of view of the body, senses, mind and intellect there is no difference between the ignorant and the realized, when they engage themselves in action or abstain from them.

#--The realized man is convinced that worldly desires are like dream objects or magical creations. He knows further that the nature of the world is incomprehensible and that its objects are momentary. How can he then be attached to them? The mere enjoyment does not mean that the enjoyed thing is real.

#--When a man realizes his identity with Brahman which illumines the world of waking, dreaming and sleeping states, he released from all bonds.

Ramanoparavidyopanisad (Ramana Maharishi)

#--In the heart of every living creature, the self, shining as real self, shines by his own light(of consciousness) as "I" and hence everyone knows himself as real. Who is there in the world who says "I do not exist?"

#--Only two paths are laid down for the aspirant to deliverance, 1) For the valiant the quest of one's own self and 2) for the fearful self-surrender to God and in these two all the paths are included.

#--The popular notion that there are many sages is not true. All differences belong to the world.

How does a liberated man behave?

Every man is a liberated [free within, while living as a person in the world]; but he has only to know it. The spontaneous and unaffected conduct of every man proves beyond the shadow of a doubt that he is always a liberated (jivan-mukta). He has

only to know it. And that [knowing] is called realization. His conduct and words show that the 'I'- principle is not at all affected by actions, perceptions, thoughts and feelings – all of which he is called upon to witness and apparently participate in, from time to time.

But the onlooker might not perceive this internal change in the jivan-mukta's perspective. He may still take him to be the old jiva [personality], a subject of the changing states.

Allow Consciousness to come in at every stage of your perceptions. Recognize Consciousness in all your perceptions, and see that it is the only real part of the perceptions. Gradually, you realize that the whole world – including your own body, senses and mind – is nothing but Consciousness, and you are free.

The shifting of emphasis, from the objective to the subjective part of your activities, is alone necessary to establish you in the Reality.

The ignorant man does not experience anything other than the body, and is blissfully ignorant of the 'I'-principle. The Sage does not experience anything other than the 'I'-principle, and knows the body to be only an illusion.

How does a jnani behave in ordinary life? Can he weep and laugh?

He can weep and laugh depending on situations. He does everything else: acting, perceiving, thinking and feeling, apparently like an ordinary man. But there is a world of difference between the activities of the two.

But the Jnani knows perfectly well that his real nature Peace (objectless happiness) is the background of all emotions, and welcomes grief and weeps like anybody else. But, not for a moment does he lose sight of the background Peace.

Whom do you call a sage?

Anyone is a sage who has experienced that the "I" principle or consciousness is the only subjective. In all his apparent activities, he is concerned with only consciousness. When one's attention is directed to Consciousness, the material part of perception drops away as unreal.

He says to himself that I know my actions, perceptions, thoughts, feelings; and I know myself also. So I am the ultimate knower always. But when I look from my own level of the 'I'-principle, the known disappears altogether and the knower- ship also

ceases. All his activities are seldom preceded by volition of the will, all his real interest being in Consciousness alone, which is involved in it.

A sage says that "All this is manyness of the One" A sage looks all objects without forgetting their common background, the "I" principle or consciousness.

So, even if a Sage appears to be leading a normal life as before, he does not see the world as the onlookers see it. Even when the others think that he is hunting after objects of pleasure, he from his own stand is always enjoying his svarupananda.

If you can see the entire world, including your own body, as only drishya (the see-able), you are free; and you have accomplished what has to be accomplished.

By a subjective transformation alone can realization be complete. Then you have only to make it natural. For that, you must outwardly allow the body, senses and mind to continue their activities as before; but inwardly, after every activity, emphasize the Consciousness or witness aspect, so as not to allow those activities to form new samskaras [habit-driven inclinations].

How to lead life after realization?

You may conduct yourself in everyday life exactly as you have always done. But there will be a world of difference between your activities before and after realization of Truth. Formerly you lost yourself in the objects, but now it is their turn to lose themselves in you.

But the mind has to cease to be mind after realization of Truth. It is the mind that wants 'feelings'. The mind expects the Truth to shine in the realm of the mind. That is impossible.



13. WHY THERE ARE SO MANY GODS?

(Adyathma, Adhibhuta and Adhidaiva)

The adhyatma is the inner, the adhibhuta is the outer. Adhyatma is that which pertains to the Self. Adhibhuta is that which pertains to the world of objects. The adhyatma and the adhibhuta, the subject and the object, man and nature, have been in this sort of relationship—not really related, but only apparently connected.

There is something midway between the perceiving subject and the world of objects perceived. The third thing is the consciousness that enables us to know that there is a blend between us and the world. This transcendent element is called adhidaiva. There is no subject and object in the third element.

The subject and object seem to be creating an unbridged gulf. The adhibhuta is a term to designate nature in its totality. Adhibhuta or nature was an astronomical diversity constituted of planets, stars, and so on, including the Earth, and there was apparently no relation between them. We seemed to be suspended in space in a very mysterious manner unknown to the human mind.

Adhidaiva is the superintending principle, the divinity transcending the subject-object relationship, the consciousness that is the connecting link between us and the world outside, the seer and the seen. **Normally we are not at all aware of this for we are always objectified by ignorance.** The working of this at our background we call fate.

"Whoever can conceive this Total in the mind—Brahman as the Absolute, which includes the adhibhuta prapancha, the adhyatma prapancha, and also the connecting link of adhidaiva—and removes from the mind the idea of the causality of God in terms of the world, such people are really able to think of Me in the proper manner at the time of passing."

The adhyatma is the swabhava, or the natural characteristic, of an individual person. The natural disposition of the individual is his swabhava.

The Supreme Being is a total blend of all the aspects of possible concepts—the adhyatma, adhibhuta, adhidaiva, etc.

Introduction of adhidaiva arises on account of the necessity to understand the relation between adhibhuta and adhyatma. As a matter of fact, adhidaiva is nothing but a relation between adhibhuta and adhyatma. We know through a connection that we establish between the adhyatma and the adhibhuta that is there as an objective world.

What is the relation between the adhyatma and the adhibhuta? How do we know that there is a world outside? Who tells us that there is something external to us? We shouldn't accept immediately what the senses tell us. How do the senses jump to the objects? Our eyes are here within our bodies; how do they jump to the mountain to tell us that the mountain is there? Our senses do not move physically from our bodies to the objects outside, and yet they tell us that there is something outside. How do they tell? What is this non-physical relation between the outer world and us? We know the existence of a mountain in front of us, though not through our physical contact, it is due to a separate relationship that we have. **This is the mystery of the process of perception.**

There are endless connections of this type. The relationship of adhyatma and adhibhuta is involved in an infinite variety of degrees of ascent and descent. **This imperative of the presence of a consciousness between adhyatma and adhibhuta in various degrees is the reason why you sometimes feel there are many gods. Sometimes the question arises: Are there many gods, or only one God? There is only one God, the Absolute, but inasmuch as it manifests itself as an interconnecting link between subject and object through millions of degrees of ascent and descent, it looks as if there are millions of gods.**

The independent analysis of the adhibhuta revealed that study of nature is not going to succeed unless the adhyatma also goes with it hand-in-hand. The subject cannot simply be abrogated from the process of analysis. It is not the object that studies the object. It is the subject that wants to study the object. This is very simple to understand. Who is it that wants to study nature? Not nature. Nature never said, "I'll study myself." It is we as a subject—as thinking being endowed with the curiosity for knowledge—that wishes to study nature.

The subject does not fully comprehend the object because there has not been an understandable relationship established between the subject and the object. We are still halfway. There is still a mysterious, unknown relationship between subject and object. That which is outside us is in the position of an object. It will not be

possible to know the object independently, because it is always beyond the grasp of the subject. No proper or intelligible relationship has been established between the subject and the object.

All relationships are false. They are not true, because they do not belong to the whole. What does not belong to the whole cannot even exist. What can be outside the whole?

The simple psychological truth is that two parts cannot be known unless there is something which transcends the two parts. We cannot know that there are two persons or two things unless the two persons and things are transcended by a connecting consciousness. It is not two that see the two, but one that sees the two. One asserts that there are two; however, it is not two that say that two exist. I, as a single unit, know that there are two, three or a hundred. Even the multitude in this variety is known by one. I as a single unit of awareness, assert that there are many things in the world. This one that knows should therefore transcend the limitations of the variety of the world.

Adhyatma is the within, adhibhuta is the without, and adhidaiva is the above. The adhyatma and the adhibhuta have many layers of manifestation. The **deepest adhyatma** is that unrelated infinitude of consciousness in us. To know this is true knowledge. It is in this sense that we are told that adhyatmavidya, or the science of the adhyatma, is supreme among all branches of learning because when one knows it, one knows everything else.

The necessity for the introduction of something called the adhidaiva arises on account of the necessity to understand the relation between adhibhuta and adhyatma. As a matter of fact, adhidaiva is nothing but a relation between adhibhuta and adhyatma. We know through a connection that we establish between the adhyatma and the adhibhuta that there is an objective world. The connection between us and the object, between the adhyatma and the adhibhuta, should be capable of revealing consciousness. It cannot be an inert material relation. There is actually no material relation between us and the mountain there. **We are aware of the mountain through another principle that is functioning within us, which is super-physical and which can vibrate sympathetically through these instruments—the mind, senses, body, retina and so on.**

The relationship between us and the object outside is super-physical, super-

psychical and super-mental. If we like to call it so, it is a spiritual relationship. The relation between us and the object is spiritual—not even psychological or physical. It is consciousness that reveals the presence of an object outside.

There is a need for a conscious connecting link between the seer and the seen, without which we can have no knowledge of the world outside. The link between the seer and the seen should be naturally and obviously a relation of consciousness, without which we cannot account for our knowledge of things. Hence, consciousness seems to be underlying the whole process. The process of knowledge is indwelt by the principle of consciousness. Consciousness of process implies a transcendence of the processional passage of events, links or stages.

There is a twofold process involved in perception—the mental and the spiritual. The mind and consciousness, which should not be confused with each other, function simultaneously in the process of perception. The mind is very, very elastic, and it is a force whose pervasive capacity is incredible. Instantaneous seems to be the work of the mind. The mind pervades the form of the object by a movement.

The Vrittis (vibrations)

The two features of perception are— knowledge and knowledge of a form. This limitation of perception to a particular object is the work of the mind, but the illumination behind it is the work of consciousness. So, there is a twofold feature of perception—the form and the consciousness of form.

Specification and the awareness of the specification is the two fold feature of a perception of any kind. This specification of an object is called a vritti. Vritti is nothing but the function of the mind by which it assumes a specific modification in relation to an object. This specific modification is a kind of mould into which the mind casts itself in respect of an object which is in front of it. When there is perception of a mountain, there is a vritti of a mountain, one may say. The mind has a vritti of a mountain, a vritti of a person and a vritti of this or that. A vritti is nothing but a mould into which the mind casts itself with reference to an object in which it has interest and which it cognises.

Our personality is made up of vrittis—nothing but vrittis. The whole of psychology is nothing but the study of the vrittis of the mind. These vrittis are illumined by the consciousness inside. Life is given to the vrittis by consciousness, just as seeds germinate in the earth when there is rainfall, proper temperature, manure, etc. This

consciousness in relation to the perception of an object may be said to be the **adhidaiva** of that object, while the object is the **adhibhuta**. This consciousness immanent in the **vritti**, which is necessary for the perception of the object, may be said to be the **adhidaiva** of that object. The location of this consciousness in the perceiving subject is the **adhyatma**. The **adhyatma, adhibhuta and adhidaiva** ultimately are not separated from one another—they are interrelated.

A **vritti** is a mood of the mind, a modification of the mind, a way in which the mind tries to connect itself with an object—a movement of the mind towards an object. A **vritti** therefore is a transformation, a change and disturbance on the surface of consciousness. A **vritti** has the capacity to mould itself into the form of an object in perception, and it becomes so identified with the form that we cannot know which the mind is and which the object is.

The movement of the mind is like a wind that blows on the surface of the true consciousness within us. It is the **vritti** again. For all practical purposes we may say the mind's function is the same as a **vritti** of the mind. Yoga is concerned with **vrittis** very much, and sometimes yoga is defined as the control of the modifications of the **vrittis** of the mind.

This **adhyatma, adhibhuta and adhidaiva** complexity is a three-wheeled vehicle, as it were, which takes all the three wheels together when it moves. When this psychological fact is extended to the universe as a whole it becomes God, world and soul. **Adhyatma, adhibhuta and adhidaiva** are nothing but the seeds of the development of thought in the concept of soul, world and God—individual, universe and Creator. There is a consciousness underlying both the seer and the seen, on account of which there is perception of an object. If there is no connection of consciousness with the object, there is no perception, and unless there is a movement of consciousness through a **vritti** towards an object, there is no perception.

We may also ask whether there really a movement of consciousness towards the object. Movement is another name for a process. Does consciousness also undergo a process or is it a part of the process? **It cannot be, because a process can only be known by a process less being.**

If consciousness is a process, there should be another process less consciousness behind it. The process is not of consciousness—it is rather of the **vritti**. **Vritti** is a process, but not consciousness itself. The consciousness that is behind the seer, the

seen and the process of seeing is '**being**' rather than a process. It is existence as such. **Adhidaiva**, by which we may understand the presiding consciousness above the tripod of seer, seeing and seen, is not subject to change as the phenomenon of the object or the process of perception are. This presiding deity of the subject-object relationship is called **adhidaiva**.

Why are there so many gods in religion?

Humbly we can say that there can be many gods from one point of view, though there is only one God ultimately. Hence religious consciousness has a great value and meaning.

Who are these many gods?

There are stages or degrees of objective reality. This is covered by the Samkhya and corroborated even by our modern scientists. There are degrees of the manifestation of the objective reality, and there are also degrees of our personality. In Sanskrit they are called the koshas (layers). Just as there are degrees of manifestation of objective reality, we noticed that there are also layers of the subjective personality of the adhyatma.

There are layers after layers or degrees of reality— subjectively as well as objectively. If we accept that there are degrees of reality, we have to accept there is a consciousness implying every degree of reality. **That consciousness is adhidaiva, and that is the god of any particular degree. Therefore, one may have a god for any stage of the manifestation of reality, whether externally or internally. Subjectively, too, the very same gods are superintending and presiding over these regions. If degrees of reality exist, gods must exist.**

The adhidaiva is this presiding consciousness over a particular degree of reality, both objectively and subjectively. The adhidaiva is the connecting conscious link between the subject and the object in any level of manifestation of reality. It may be physical, it may be psychological, it may be vital, or it may be intellectual. The worlds exist, the gods exist, religions exist, and devotion to the gods therefore is one of the ways of realisation of Truth.

The degrees of reality are the explanations for the existence of the many divinities or gods of religion, and these divinities are connected with us. They are not far away in the heavens, millions of miles away. They are transcendent and

immanent both. They are transcendent in the sense that they imply both the subject and the object. They are immanent in the sense that they are present in us also. The presiding deity is the connecting link between the subject and the object. This connecting link is transcendent because it is not limited to the subject, and it is immanent because it lives in the subject as well. God is both transcendent and immanent—not only a god but also the ultimate God is of the same nature. Here we have an interrelated cosmos before us, not merely an objective world. The cosmos is an interrelated system of subject, object and its presiding consciousness.

Now we have come to the conclusion that we are in an interrelated creation. It is not merely a far-off adhibhuta, or an isolated adhyatma, or a distant adhidaiva, but a mutually related, co-related system is this universe. Yoga means an ascent from the lower to the higher.

The so-called patriot may criticise the yogin, thinking that he is a selfish man. However, the patriot limits his love only to his own country, while the apparently unconcerned yogin is concerned with the larger structure of the cosmos; otherwise he would not be a yogin. All yoga is one. All life is yoga; the whole life is yoga. We cannot close our eyes to something and then be a yogin. We have to be completely awake to every kind of reality and every degree of manifestation of reality. The whole world is the object of study of the yogin.

The multitude in you and the variety of the world have been resolved into the threefold complex of adhibhuta, adhyatma and adhidaiva—beyond which and outside which there can be nothing.

Yoga is Knowing Things as the Adhidaiva Would Know Things

We cannot do anything unless we approach the world through the **adhidaiva**. The **adhidaiva** has a consciousness of the **adhibhuta and the adhyatma** which is quite different in nature and structure from the knowledge that the **adhyatma** had, independently of the **adhibhuta**. Yoga is the diving into that consciousness which acts as the connecting link between the **adhibhuta and the adhyatma**.

PRAKRITI AND PURUSHA

Nature is nature, man is man, and they will be always like this. Man looks at nature and nature may react to man, but there cannot be an ultimate resolution of this gulf

between man and nature. Instead of saying man and nature, the Samkhya says purusha and prakriti. These are the Sanskrit words for 'man in essence' (purusha) and 'nature in essence' (prakriti). In this philosophy, there are only two things in the whole creation—purusha and prakriti.

Sankhya calls the objective character of perception as prakriti, and the subjective consciousness which perceives is called purusha. So the Sankhya divides reality into two phases, or blocks of power—consciousness and matter, subject and object, and purusha and prakriti. Experience is supposed to be engendered by a contact of consciousness with prakriti. Purusha comes in contact with prakriti.

The analogy of the Sankhya is well known. Consciousness never becomes an object. It never actually enters the object. It appears to perceive as if there is some object (Maya).

There is an infinite universal purusha consciousness all pervading. There is a prakriti or the potentiality for the manifestation of all the things of the world. In light of the Sankhya philosophy, this prakriti or the potentiality of creation is made up of three strands, as they call it, the properties sattva, rajas and tamas. The equilibrated condition of the prakriti is called sattva; the distracting, dividing activity of prakriti is called rajas; and the inert, non-active, inactive condition is called tamas. When the purusha consciousness reflects itself in this equilibrated aspect of prakriti, it becomes a cosmic conscious potential creative force called Mahat. Sometimes this Mahat is identified with Brahma. This Mahat is a cosmic generality of awareness of everything. In the case of purusha, we cannot say that it is aware of everything, because there is no question of space, time, or anything. So, purusha is just what it is. So, we cannot say purusha is cosmically conscious, etc. That designation is applicable only to Mahat, where the potentialities of spacetime emerge, and there is a cosmic consciousness, potential omnipotence, omniscience, and omnipresence.

This cosmicality of Mahat becomes conscious of itself: "I am the all-pervading being." This particular stage is called Ahamkara when the cosmic consciousness makes a cosmic affirmation of this otherwise-universal omnipresence and asserts itself as "aham asmi"—I am, I am what I am, I am that I am. Don't mistake this Ahamkara with egoism of a human being. Egoism, as we understand in common parlance, is pride, assertiveness of a bodily individuality. This has to be distinguished completely from the word Ahamkara. Actually, the Sankhya could have used another word, instead of confusing this Ahamkara with that ahamkara. Anyway, this

has been called Ahamkara— cosmic awareness of one's being oneself only, and there is nothing external to oneself.

Here, a threefold splitting of operation takes place. **The adhyatma, adhibhuta, and adhidaiva** stages are supposed to be the threefold ramifications of this central universal Self-consciousness of 'I am'.

Prakriti, which is the objectivity of the purusha, that is, consciousness, is constituted of three properties, called sattva, rajas and tamas. Tamas is inertia, pure inactivity; a raja is dynamism, distraction and action; and sattva is balance and harmony. The permutation and combination of these three gunas are the very substance of prakriti. These three gunas, by permutation and combination, create a situation of transparency in the cosmos, and the indivisible consciousness gets reflected, as it were, in this transparency, which is suddha tattva. It is the beginning of the process of the creation of the universe.

Now, a tragic event takes place. *The one indivisible ahamkara, or Virat, gets divided into a three-partite state, as it were—the object, the subject, and the connecting link between the object and the subject. These are known as the **adhibhuta, adhyatma and adhidaiva**.* Thus, we see there is a world outside on account of the division that has taken place, and we are set aside as subjects perceiving the object outside, not being aware that there is a connecting link between the object and the subject, which is called the **adhidaiva**. Then there is a continuous solidification of this objectivity into tanmatras, called sabda, sparsha, rupa, rasa, gandha, and the five elements, called prithvi, apa, teja, vayu, akasha; and we have come down into the solidity which is this earth.

The individual, who is the perceiver of this so-called external world, is also constituted only of the three gunas. The bricks out of which the world is made are the very bricks that also make our body. The mind is subtle matter and the physical body is gross matter, and this grossness and subtlety depend upon the extent of the rarefaction of the gunas of prakriti that have gone into the composition of this body. Nevertheless, whatever is in the world outside is also within us. So there is an organic connection between the subject and the object.

This perception by the subject of the object varies from person to person, from individual to individual, among the eighty-four lakhs of species of creation, as they say. An ant's perception may not be the same as an elephant's perception, and so on. The judgment of values varies in accordance with the capacity to perceive in the

case of different species of creation. The human being is one species, and he cannot take upon himself the privilege of knowing everything as if he is omniscient. He has only human eyes, and therefore, he sees only human values, and can see nothing else in this world.

The movement of prakriti within itself in the form of the sense organs and the mind on the one hand, and the objects on the other hand, are taken by us as two different activities taking place.

We should not forget that the sense organs and the mind are composed of the very same gunas of prakriti—sattva, rajas and tamas—and, in different permutations and combinations, the objects are constituted of the very same three gunas. So when something is known, when we cognise or perceive an object, it is prakriti that is colliding with prakriti. **Therefore, nobody does any action, ultimately.**

It is the prakriti that is the doer

Bhagavad Geetha's philosophy, finally, is that no individual action is possible. All action is cosmic action, as the very concept of individuality is ruled out in the light of this predicament of all perception being only a collision of the subjective side of prakriti with its objective side. Hence, who does anything in this world? It is prakriti doing within itself. ("prakrithe kriyamanani gunai karmani sarvasah, ahankara vimudathma kartahamithi manyate" (Geetha)

The whole universe is a dance of prakriti (NATARAJA)

All perception—finally, all knowledge—is a conditioned observation of things through the mind and the sense organs on account of prakriti conditioning things subjectively on the one hand and objectively on the other hand. Thus, sensory perception cannot be regarded as correct perception. Even pure mental cogitation cannot be regarded as correct perception, because the externality characterising the object vitiates the validity of any perception. The error of perception of any kind is the introduction of space and time in the midst of the otherwise indivisible movement of prakriti—subjectively as gunas, and also objectively as gunas.

Between two waves in the ocean there are gaps, but the gaps are filled with a basic fundament of the very same substance of the wave, and two waves which are different from each other are connected by a basic ocean. In a similar manner, individual perceptions in respect of objects outside are actually a dancing of the

waves of the gunas of prakriti within themselves. The whole universe is a dance of prakriti (NATARAJA). Neither you do anything, nor do I do anything.

Thus a tattvavit, a knower of this reality of the mutations of the gunas of prakriti in relation to the activities of an individual, knows that the gunas act on the gunas (*Guna guneshu vartante-Bhagavad Geetga*). All actions are nothing but the collision of parts of prakriti with other parts of prakriti. When the sense organs perceive an object, these gunas, as the sense organs, come in contact with the gunas as the object of prakriti. The forces of nature operate individually as well as externally.

We noted previously that the sense organs are constituted of the gunas of prakriti, and are intelligently superintended by the divinities—**the adhidevatas, which work in between the adhyatma, the individual, and the adhibhuta, the object. (Guṇā guṇeshu vartanta iti matva):** All this wonderful activity of the world, this great drama which is the history of mankind—natural or anthropological, or whatever we call it—is just a play of prakriti. It is not a particular event caused by any individual anywhere. We may say nature does everything, or we may even say God does everything.

"Beyond the senses are the objects, beyond them is the mind, beyond the mind is the intellect, and beyond the intellect is the Cosmic Mind which is hiranyagarbha." "Beyond hiranyagarbha, the great Self, is mulaprakriti, the Unmanifest (AVYAKTA-ISWARA), beyond it is the purusha, the Spirit; and **beyond the purusha, there is nothing.**"

Enjoyment in prakrithi

Our so-called enjoyment has been merely a kind of titillation of the nerves and the sense organs—"a scratching of what itches us", as it is sometimes said. When the nerves are tickled, it looks as if we are enjoying something, but it is not enjoyment. We are mistaken thoroughly, because after the tickling of the nerves, there is a fall of the strength of the nerves and we feel worse than we were before. After enjoyment, whatever be the nature of the enjoyment, we feel more miserable than before the enjoyment came. We want to cling more and more, so we want more and more repetitions of the same kind of enjoyment—the same contacts, same possessions, same quantity, same songs, etc.

Hence, enjoyment is not the way of wisdom; yoga is the way. Yoga does not mean a

kind of asceticism or a withdrawal or relinquishment of the normal life of the world. Again, this misunderstanding has to be removed. Yoga is not withdrawal. From where would we withdraw, and into what? In yoga we are not withdrawing into anything—we are only rising into something higher.

The world is not outside reality, because the reality is that which comprehends both—the world and us together. That which is real is that which includes the subject and the object, and this is true at every level of reality and in every grade of truth. There is then no abandoning the world or escaping from life and running away. It is impossible; to where can we run away? We are in the world wherever we go. If at all we can escape, the escape should be to the higher.

Finally we stand alone

A time will come when the student of yoga will realise that he is alone in this world, and his aloneness is the peculiarity of the wisdom that becomes opened before the inner eye. The truth is that we are alone. That we are apparently in the midst of friends and associates is a kind of illusion that has been cast over us, and this illusion will be dispersed like a cloud when the time for it comes. We will stand alone, and then we must have the strength to confront the realities of life. **A student of yoga is one who is ready to face life.**

The need for yoga

The need for yoga has been felt because the world has been discovered to be impossible to manage. Nothing can be external to consciousness, and yet we can develop a notion of externality to consciousness. It is the notion of externality that causes bondage, and the whole process of yoga is thus a conscious withdrawal from this notion of externality to a blending of its internal and external nature. In this blend there is neither the internal nor the external.

Transcendence- the will of God

A little event is a cosmical event, though it may be a very insignificant, meaningless something for common perception. But a thing is not as redundant as it may appear on the surface. The universe is awake at the birth of every event. There is an intermingling of the outer and the inner, the objective and the subjective in the occurrence of any event. There is also a transcendent meaning inherent in the

occurrence of anything. Often, we call this transcendence the Will of God.

We are other than what we truly are in the artificial condition of the waking condition. Therefore, no man can be happy in the world. It is impossible to be happy in a world of relationships or in an untrue self in the waking life of relations. Hence we find that we come out of sleep with a sense of refreshment and happiness.

The deep sleep condition reflects our true nature

Happiness and our true being are the same. Being and happiness are identical. The deep sleep condition reflects our true nature, and it is into that which we sink and which we truly are, and so we are the happiest.

In addition to being and happiness, we also know by implication that the deep sleep state was a state of consciousness. It was Being-Consciousness-Happiness, or satchidananda. This is the Sanskrit word for Being-Consciousness-Bliss. Sat is being or existence, chit means consciousness, ananda is bliss. We are satchidananda—Existence, Consciousness, Bliss packed into one Reality.

. Wittgenstein a scientist once said "**Our life is a dream, we are asleep, and once in a while we wake up enough to know that we are dreaming**"

We cannot know the world

Vedanta asserts that "KNOW THY SELF AND BE FREE". We should not try to know the world, because we cannot know it, as it is unrelated to consciousness. Consciousness cannot relate itself to anything that is unconscious. Awareness and matter cannot come together. The counterpart of consciousness is unreal. It cannot be real, because consciousness is a whole, and it cannot be divided.

By implicated analysis and through a kind of inference, not by perception, we learn that our consciousness should be a whole, and that it is Being and Freedom combined. This is our true nature. This we are.

Relationships can bind me. Relationships seem to be incapable of any kind of connection with me as true awareness. Awareness is a unique something which cannot be related with something which is unaware. Such is my blessed true nature. Therefore transcend the limitations of the variety of the world.

The whole of the world is nothing but this threefold activity of nature – sattva, rajas

and tamas –which is the structure, the constitution, the basic substance of the tanmatras, the five elements.

Tanmatras cannot be seen. They are subtle, as they are made of the sattva portion of the cosmic prakriti. Sattva is equilibrium of force; therefore, it cannot be seen. Equilibrium cannot be seen. Only distraction, objectivity, can be seen with the eyes.

The three gunas of prakriti; and the sattvic element of these constitutes the tanmatras, the rajasic element constitutes the prana, and the tamasic one the physical world. Hence, beyond the physical world, there are the tanmatras; and beyond them, there is the mind constituted of their subtle, sattvic principles like: sabda, sparsa, rupa, rasa and gandha. Still superior in function to the mind is the intellect. While the mind functions indeterminately, there is decision and clarified understanding in buddhi; it makes decisions in all matters. The senses give distorted reports, the mind collects them and the intellect passes judgment. Here, we have reached the end of the human world. The highest faculty in man is the intellect. So man is said to be a rational being. But, says the Upanishad, there is something superior to the intellect. He has to rise beyond himself by a process of self-transcendence

What is beyond the intellect? We cannot know, because knowing ceases there. The Upanishads are intuitional declarations and go no further than mere knowing. Internal and transcending, but unknown to it, are the wider cosmic powers. When we exceed the intellect, we go beyond the physical. The jiva goes to the virat when his intelligence rises to an understanding of what is beyond it. There, human consciousness reaches a state of existence feebly felt in ecstatic moments.

The awareness of existence of prakriti is the universal ishvara. He is the cosmic Witness of all things, and there must be something even beyond Him because, even here, is duality. Transcending Him is the purusha. The purusha is not a male, It is Being. That which is cosmically existent always is the purusha. It is another name for the Absolute.



14. TWO ADVAITA MASTERS--REMEMBERENCE

Adisankara And Swamy Vivekananda

(Remembrance)

ADISANAKARA

#—**Vadhanthu sastrani Yajanthudevah, Kurvanthu karmani bhajanthu devatha**

Athmaikya bodhena vinapi muktir nasiddathi brahmasatantharepi.

(Let the scriptures proclaim , and let them sacrifice to the gods, let them perform rituals and let them worship deities, but there is no liberation without the realization of one's identity with the ATMAN, no, not even in the lifetime of a hundred Brahmins put together.

#—"Pravakshyami ardhaslokena yaduktam granthakotibhih

Atmasatya jagan mitya jivo brahmaiva Na param". ---Adi Sankara

Adi sanakaracharya says "I will express in half sloka (verse) the essence which is expressed by cores of scriptures that, self is real, world is an appearance in self itself, self is nothing but supreme SELF"

According to Adisankara

1) "Brahman is reality" 2) "The world is an illusion" an 3) "The individual self is nothing but Brahman ". Sankara's illusion is taken to mean the misinterpretation of experience (and not 'non-extent'). To see the world as independent and separate from the self is an illusion. To know reality is to experience the diversity of universe (Brahman) as identical to one's self (Atman). Vedanta's ultimate teaching is that Atman (individual self of any being) is identical to Brahman.

#—a person asked Adi Sankara "when everything is Brahman who is ignorant?" Sankara asked him 'why do you ask this question?' The person said "because I do not know". Sankara immediately said 'Then you are ignorant'.

#---It is not something that we offer by way of scriptural study or a garland or ritualistic performance in a temple or a shrine. Superior to all this is the soul wanting God—not merely our mind or our physical personality feeling pain and expressing a desire to unite ourselves with God. The deepest in us asks for the deepest in the cosmos. That is the highest devotion.

#---"**Swasvarupanusandanambhaktirityabhidheeyate**"

Incessantly clinging to one's own real nature is verily termed Bhakti. That is real bhakti and it enables one to get established in self (consciousness). That is liberation.

#—Acharya **Adisankara** said" Brahma satya jaganmithya jeevo brahmaiva na parah". Apart from you, the real you from that there is no Vishnu, there is no Shiva, no durga, no kali, no Allah, no Brahman, no yehova, nothing. What is Vishnu, kali, what Brahman is, that is also you. Old age, sorrow etc., they affect only mind, but I am not mind. I am existence, consciousness, bliss. Brahma is also existence, consciousness, bliss. That is the only reality. The world is false appearance, you are real. (Swamy Sarvapriyananda)

#—Adi **Sankara** says from the stand point of Consciousness every worm is the brother of Krishna, Jesus, Rama etc. (swamy sarvapriyananda).

One verse each from his famous short scriptures

Manisha panchakam

Brhamivahamidam jagachha sakalam chinmatravistaritam,
Sarvam chaitadavidyaya trigunayaasosham mayakalpitam
Ithyam yasya dridha mathih sukhatare nityo pare nirmale
Chandalostu sa tu dwijostu gururityesha manisha mama.

I am quite convinced that he is the great master, be he a Brahmin or an outcaste (chandala), who, dwelling on the pure and infinite Brahman thinks of himself as that very Brahman, of whose manifestation the whole universe is, though apparently the universe is assumed to consist of different things, due to ignorance and the three gunas (satva, rajas and tamas)

Kaupina panchakam

Vedanta vakyeshu sada ramantoh bhikshanna matrena cha tushtimantah.
Vishokamantah karane charantah **kaupinavantah khalu bhagyavantah.**

Roaming ever in the grove of Vedanta ever pleased with his beggar's morsel
Wandering onward his hurt free sorrow, best indeed is the wearer of the loin cloth
(kaupinavantah).

From Bhajagovindam

#---Kaate kanta, kaste putrah, samsaroyam atheeva vichitrah
Kasyatwam, kuta aayatah, tatwaschintaya tadihabrata

Who is your wife? Who is your son? Strange is this samsara. Of whom are you? Where
have you come from? Brother, ponder over these truths

#---Yogaratova bhogaratova, sangaratova sangavihinah
Yasya Brahman ramate chittam nandati nandati nandatyeva

One may take delight in yoga or bhoga, may have attachment or detachment. But
only he whose mind steadily delights in Brahman enjoys bliss, no one else.

#---NIRVANA SATKAM

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivoham Shivoham

Na Ca Praanna-Samjnyo Na Vai Pan.ca-Vaayuh
Na Vaa Sapta-Dhaatuh Na Vaa Pan.ca-Koshah |
Na Vaak-Paanni-Paadam Na Copastha-Paayu
Cid-Aananda-Ruupah Shivoham Shivoham

Na Punnyam Na Paapam Na Saukhyam Na Duhkham
Na Mantro Na Tiirtham Na Vedaa Na Yajnyaah |
Aham Bhojanam Naiva Bhojyam Na Bhoktaa
Cid-Aananda-Ruupah Shivoham Shivoham

#--Causing the external and internal universes which are now perceived to vanish and meditating on the Reality, the Bliss embodied, one should pass one's time watchfully, if there be any residue of Prarabda work left.--**Vivekachudamani**
(Here external and internal universes –the worlds of matter and thought .The former exists outside of man, whereas the latter he himself creates by the power of thought. Causing to vanish---through the eliminating process, "Neti, Neti—Brahman is not this, not this etc.)

#---"Arthasya nischayo drishtho vicharena hitokittah; na snanena, daanena, pranayamashatena va"

"By reflection, reasoning and instructions of teachers, the truth is known, not by ablutions, not by making donations, nor by performing hundreds of pranayama's"

Talk as much philosophy as you like, worship as many gods as you please, observe ceremonies and sing devotional hymns, but liberation will never come, even after a hundred aeons, without realizing the Oneness. — **Adi Shankaracharya**

#--sometimes a fool, sometimes a sage, sometimes wandering, sometime insulted, sometimes honoured, sometimes unknown, etc.;-thus lives the man of realization, ever happy with supreme bliss.

(A man of realization is judged by outside people like that or this, but he is supremely indifferent to what others think of or do towards him)

#---The man of realization, bereft of the body idea, moves amid sense enjoyment like a man subject to transmigration, through desires engendered by prarabda work. He himself, however, lives unmoved, in the body, like a witness, free from mental oscillations.

#---The nature of one Reality must be known by one's own clear spiritual perception; it cannot be known through a priest or saint. Similarly the form of the moon can only be known through one's own eyes. How can it be known through other?

SWAMY VIVEKANANDA

#--Swamy Vivekananda never spoke of belief or faith, but experience. God is to be experienced. We should experience now, in life, not promise of heaven after death.

If reality is everywhere it must be here, if it is eternal it must be now. It should not be post mortem promise. We need not search outside, but look into yourself (which is subtlest).

#---Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha.

#---Where can we go to find God if we cannot see Him in our own hearts and in every living being

#---The Vedanta recognizes no sin it only recognizes error. And the greatest error, says the Vedanta is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that.

#---All is the Self or Brahman. The saint, the sinner, the lamb, the tiger, even the wrong doer, as far as they have any reality, can be nothing else, because there is nothing else.

#---all that is real in me, is God; all that is real in God is I. The gulf between God and me is thus bridged. Thus by knowing God, we find that the kingdom of heaven is within us.

#---As body, mind, or soul, you are a dream; you really are Being, Consciousness, Bliss (satchidananda). You are the God of this universe.

#---As long as we believe ourselves to be even the least different from God, fear remains with us; but when we know ourselves to be the ONE, fear goes; of what can we be afraid?

#---Do not look back upon what has been done. Go ahead!

#---However we may receive blows, and however knocked about we may be, the Soul is there and is never injured. We are that Infinite.

#---If there is one word that you find coming out like a bomb from the Upanishads, bursting like a bombshell upon masses of ignorance, it is the word "fearlessness."

#---If you think that you are bound, you remain bound; you make your own bondage. If you know that you are free, you are free this moment. This is knowledge, knowledge of freedom. Freedom is the goal of all nature.

#---Knowledge can only be got in one way, the way of experience; there is no other way to know.

#---Neither seek nor avoid; take what comes. It is liberty to be affected by nothing. Do not merely endure; be unattached. (Prakasannah, pravrittincha, mohameva cha pandava, nadwesti sampravrithani na nivrithanikankshati—Geetha)

#---Perfection is always infinite. We are the infinite already. You and I, and all beings, are trying to manifest that infinity.

#---Religion as a science, as a study, is the greatest and healthiest exercise that the human mind can have.

#---The essence of Vedanta is that there is but one Being and that every soul is that Being in full, not a part of that Being.

#---There is only one sin. That is weakness.... The only saint is that soul that never weakens, faces everything, and determines to die game.

#---He said that science is the search for truth in the external world, and religion is the search for truth in the internal world. Pushed to the extreme, they both meet as there is one truth that is expressing itself internally and externally

#---Some would call you a saint, some chandala, some a lunatic, others a demon. Go on to thy work straight without heeding either.

#---We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative. We must do it or die.

#---We must worship the self in Krishna, not Krishna as Krishna.



15. WHAT GREAT SCIENTISTS AND PERSONALTIES SAY

1. "You cannot teach a man anything; you can only help him discover it in himself."

—**Galileo**

2--Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are a part of the mystery that we are trying to solve.—**Max plank**

3-All matter originates and exists only by virtue of a force... We must assume behind this force the existence of a conscious and intelligent Mind. This Mind is the matrix of all matter.—**Max plank**

4--Ego is the immediate dictate of human consciousness--.**Max plank**

5--I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.--**Max plank**

6--As a man who has devoted my whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such.—**max plank.**

7--Religion and science go together. As I've said before, **science without religion is lame and religion without science is blind.** They are interdependent and have a common goal—the search for truth.—**Albert Einstein.**

8--The most beautiful thing we can experience is the mysterious. It is the source of all true art and all science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed.—**Albert Einstein**

9--Be a loner. That gives you time to wonder, to search for the truth. Have holy curiosity. Make your life worth living." **Albert Einstein.**

10--"If you want to live a happy life, tie it to a goal, not to people or objects." **Albert Einstein.**

11--"Peace cannot be kept by force: It can only be achieved by understanding." **Albert Einstein.**

12--The one who follows the crowd will usually go no further than the crowd. The one who walks alone is likely to find themselves in places no one has ever been before." **Albert Einstein.** "It's easy to stand in the crowd but it takes courage to stand alone"--**Gandhi**

13--The multiplicity is only apparent. This is the doctrine of the Upanishads. The mystical experience of the union with God regularly leads to this view, unless strong prejudices stand in the West."—**Schrodinger**

14--Vedanta teaches that consciousness is singular, all happenings are played out in one universal consciousness and there is no multiplicity of selves."—**Schrodinger.**

15--Einstein believed in science and would regularly read the Bhagavad-Gita. Einstein's famous quote on the Bhagavad-Gita is: "When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous." -**Albert Einstein.**

16--My entire work in Physics and Calculus was taken wholesale from the Vedas and Kerala book of Calculus. It was simply taken from the Vedas where it was originally used for calculating rates of change in Astronomy and Astrology for many thousands of years before me.-**Newton.**

17--After the conversations about Indian philosophy, some of the ideas of Quantum Physics that had seemed so crazy suddenly made much more sense. ---**Werner Heisenberg**.

18--I think that modern physics has definitely decided in favour of Plato. In fact the smallest units of matter are not physical objects in the ordinary sense; they are forms, ideas which can be expressed unambiguously only in mathematical language.--**Werner Heisenberg**

19--Separation of the observer from the phenomenon to be observed is no longer possible. ---**Werner Heisenberg**.

20--"From a clear knowledge of the Bhagavad-Gita all the goals of human existence become fulfilled. Bhagavad-Gita is the manifest quintessence of all the teachings of the Vedic scriptures." - **Adi Sankara**

21--The total number of minds in the universe is one-- **Schrodinger**

22– Quantum physics thus reveals a basic oneness of the universe-- **Schrodinger**

23--Multiplicity is only apparent, in truth, there is only one mind.—**schrodinger**

24--Research is what I am doing when I don't know what I am doing—**Werner von Braun**.

25--"Nothing in life is to be feared, it is only to be understood. Now is the time to understand more, so that we may fear less."— **Marie Curie**

26--"By 'life,' we mean a thing that can nourish itself and grow and decay."
– **Aristotle**

27--"The whole of science is nothing more than a refinement of everyday thinking." – **Albert Einstein**

28— Vedic texts such as the Bhagavadgeetha and the Upanishads were collectively considered the most influential books ever written, by eminent people like -- **Immanuel Kant, Schrodinger, Heisenberg Einstein, telsa etc.**

29-- "An experiment is a question which science poses to Nature, and a measurement is the recording of Nature's answer." – **Max Planck**

30-- "Science is a beautiful gift to humanity; we should not distort it." – **A. P. J. Abdul Kalam.**

31--"There is no law except the law that there is no law." – **John Archibald Wheeler**

32-- "Mathematics reveals its secrets only to those who approach it with pure love, for its own beauty." – **Archimedes.**

33-- "What I love about science is that as you learn, you don't really get answers. You just get better questions." – **John Green.**

34--Why are we here? Where do we come from? Traditionally, these are questions for philosophy, but philosophy is dead. Philosophers have not kept up with modern developments in science. Particularly physics. --**Stephen hawking**

35--The black holes of nature are the most perfect macroscopic objects there are in the universe: the only elements in their construction are our concepts of space and time. - **Subramanian Chandrasekhar**

36--Imagination is more important than knowledge. - **Albert Einstein**

37-- Equipped with his five senses, man explores the universe around him and calls the adventure Science. - **Edwin Powell Hubble**

38--Valid criticism does you a favour—**Carl Sagan, Astronomer**

"Technology is a useful servant but a dangerous master." — **Christian Lous Lange**

39—Neil's Bohr

1--Everything we call real is made of things that cannot be regarded as real

2--In the great drama of existence we are audience and actors at the same time.

3--A deep truth is a truth so deep that not only is it true but it's exact opposite is also true

4--Opposites are not contradictory but complementary

5--I go into the Upanishads to ask questions.

6--The opposite of a great truth is also true.

7--The opposite of every great idea is another great idea.

40—GANDHI

a) ---Nobody can hurt me without my permission.

b) ---Live as if you were to die tomorrow. Learn as if you were to live forever.

c) ---Hate the sin, love the sinner.

d) ---An eye for an eye will make the whole world blind.

e) ---You can chain me, you can torture me, you can even destroy this body, but you will never imprison my mind."

f) ---"There is no 'way to peace,' there is only 'peace.'"

g)---"Each one has to find his peace from within. And peace to be real must be unaffected by outside circumstances."

h) ---"Fearlessness is the first requisite of spirituality. Cowards can never be moral.

l)---"In matters of conscience, the law of the majority has no place.

j) ---Our greatest ability as humans is not to change the world; but to change ourselves.

K)---"When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad-Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day." -**Mahatma Gandhi**.

When one is united with the beloved, all physical and mental boundaries disappear. Likewise, in self realization, we forget separateness and merge with the supreme self.---(Brihadaranyaka upanisad).

Unknowingly every night we enter the heavenly world of Brahman and sleep like children in his embrace. But while awake, the mind leads us to miserable deeds and a sinful life.---(chandogya upanisad).

He who knows what is enough will always have enough.--(Tao the ching).

Only those who know the secret of the visible world, get a glimpse of the invisible that created all worlds.--(Atharva veda).

Science is organized knowledge, wisdom is organized life. --(Immanuel kant).

All I know is that I know nothing. --(Socrates).

There is no time or space, no life or death, for the one who realized the self and dissolved all ignorance. The enlightened mind knows no distinctions, conflicts and desires. It encompasses all polarities and existence. --(Astavakra geetha).

Only the wisest and stupidest of men never change. --(conficius).

The world truly exists only in consciousness Everything is illusion. (yogasutras)

The ordained controls the fate of souls in accordance with their prarabda karma. Whatever is destined not to happen will not happen try as you may. Whatever is destined to happen will happen do what you may to prevent it, This is certain, the best course is to remain silent"--(Ramana maharshi)

Who is your wife? Who is your son? Supremely wonderful indeed is this samsar. Of whom are you? From where have you come? Oh. Brother, think of that truth here. --(Bhaja govindam).



16. WHAT SWAMY VIVEKANANDA SAYS ABOUT BUDDHA

(From complete works and lectures in India and other countries)

Swamy Vivekananda stressed that the Buddha's religion was meant not only for those who adopted Buddhism but for the entire world. He thus highlighted the universality of the Buddha's teachings, which led to people in the West taking keen interest in the message of the Buddha. In February-March 1894, Vivekananda delivered another lecture on the Buddha in Detroit. Vivekananda was very precise and succinct in his assessment of the Buddha and Buddhism:

It [Buddhism] was founded by a great man called Gautama, who became disgusted at the eternal metaphysical discussions of his day, and cumbrous rituals, and more especially with the caste system. Some people say that we are born to a certain state, and therefore we are superior to others who are not thus born. He was also against the tremendous priest craft. He preached a religion in which there was no motive power, and was perfectly agnostic about metaphysics or theories about God. He was often asked if there was a God, and he answered, he did not know. When asked about right conduct, he would reply, 'Do good and be good' (4.135).

Buddha brought the Vedanta to light, gave it to the people, and saved India. A thousand years after his death ... Shankaracharya arose and once more revived the Vedanta philosophy. He made it a rationalistic philosophy. In the Upanishads the arguments are often very obscure. By Buddha the moral side of the philosophy was laid stress upon, and by Shankaracharya, the intellectual side. He worked out, rationalised, and placed before men the wonderful coherent system of Advaita. ...

In Buddha we had the great, universal heart and universal patience, making religion practical and bringing it to everyone's door. In Shankaracharya we saw tremendous intellectual power, throwing the scorching light of reason upon everything. We want today that bright sun of intellectuality joined with the heart of Buddha, the wonderful infinite heart of love and mercy. This union will give us the highest philosophy. Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and peoples. ...

What is now wanted is a combination of the greatest heart with the highest intellectuality, of infinite love with infinite knowledge. The Vedantist gives no other attributes to God except these three—that He is Infinite Existence, Infinite Knowledge, and Infinite Bliss, and he regards these three as One. Existence without knowledge and love cannot be; knowledge without love and love without knowledge cannot be. What we want is the harmony of Existence, Knowledge, and Bliss Infinite. For that is our goal. We want harmony, not one-sided development. And it is possible to have the intellect of a Shankara with the heart of a Buddha.

What was there in this country before Buddha's advent? Only a number of religious principles recorded on bundles of palm leaves—and those too known only to a few. It was Lord Buddha who brought them down to the practical field and showed how to apply them in the everyday life of the people. In a sense, he was the living embodiment of true Vedanta.

He did not go to the forest to meditate for his own salvation; he felt that the world was burning, and that he must find a way out. "Why is there so much misery in the world?"—was the one question that dominated his whole life.

The Lord Buddha is my Ishta devata—my God. He preached no theory about Godhead—he was himself God, I fully believe it.

He was the only man who was ever ready to give up his life for animals to stop a sacrifice. He once said to a king, "If the sacrifice of a lamb helps you to go to heaven, sacrificing a man will help you better; so sacrifice me." The king was astonished. And yet this man was without any motive power. He stands as the perfection of the active type, and the very height to which he attained shows that through the power of work we can also attain to the highest spirituality.

Hinduism cannot live without Buddhism, nor Buddhism without Hinduism. Then realise what the separation has shown to us that the Buddhists cannot stand without the brain and philosophy of the Brahmins, nor the Brahmin without the heart of the Buddhist. This separation between the Buddhists and the Brahmins is the cause of the downfall of India. That is why India is populated by three hundred millions of beggars, and that is why India has been the slave of conquerors for the last thousand years. Let us then join the wonderful intellect of the Brahmins with the heart, the noble soul, and the wonderful humanising power of the Great Master.

Hence the polestar of the Buddhist path is not a final unity but the extinction of suffering, which brings the resolution of the existential dilemma at its most fundamental level.

The Buddha's repeated lesson is that samsara is the realm of suffering governed by greed, hatred, and delusion, wherein we have shed tears greater than the waters of the ocean, while Nibbana is irreversible release from samsara, to be attained by demolishing greed, hatred, and delusion, and by relinquishing all conditioned existence.

It moves, not in the direction of an all-embracing identification with the All, but toward disengagement and detachment, release from the All. "When one sees, 'all formations are impermanent, all are suffering, everything is not self,' one turns away from suffering: this is the path to purity."

The religion of objective reality contains an ideology which is dualistic and unverifiable. Here the belief in god is the belief in objective reality. The belief in the independent existence of an object, whether it is god, nature, or human, always implies a threat to the security of the ego and the body-mind. All religiously held dualistic belief, including the religion of objective reality, must lead to suffering.

Like Jesus, the BUDDHA left no writings, what actually taught are open to speculation. Buddha encouraged people to follow a path of balance rather than extremism, which he called middle way. Faith and belief played no part in the Buddha's original teachings. In that Buddhism is more a teaching, not a religion. The teaching of Buddha is –inviting you 'to come and see 'but not to come and believe. This invitation is the only true 'religion' because it does not depend on beliefs, which always with other beliefs.

The heart of Buddha's teaching consists of the "four noble truths ". The noble truth of suffering (Dukkha) is "birth is suffering, age is suffering, sickness is suffering, death is suffering; sorrow and lamentation, grief and despair are suffering, not to get what one wants is suffering". It also includes deeper ideas such as, imperfection, impermanence, etc.

Swami Vivekananda, among others, tried to reconcile the upstart tradition that the Buddhists brought forth in Dharmic India with its Vedantic roots. Swami Vivekananda beautifully highlights the spiritual and philosophical moorings and

position of the Buddha in a larger Dharmic and Vedantic tradition

Buddha was a great Vedantist (for Buddhism was really only an offshoot of Vedanta), and Shankara is often called a "hidden Buddhist." Buddha made the analysis, Shankara made the synthesis out of it. Buddha never bowed down to anything—neither Veda, nor caste, nor priest, nor custom. He fearlessly reasoned so far as the reason could take him. Such a fearless search for truth and such love for every living thing the world has never seen. Buddha was the Washington of the religious world; he conquered a throne only to give it to the world, as Washington did to the American people.

'Buddha is the name of infinite knowledge, infinite as the sky; I, Gautama, have reached that state; you will all reach that too if you struggle for it.' Bereft of all motive power, he did not want to go to heaven, did not want money; he gave up his throne and everything else and went about begging his bread through the streets of India, preaching for the good of men and animals with heart as wide as the ocean (4.136).

Vivekananda having said, 'Buddha seems to have been the only prophet who did everything for others and absolutely nothing for himself. He gave up his home and all the enjoyments of life to spend his days in search of the medicine for the terrible disease of human misery' (2.496).

In the beginning of his San Francisco speech on the Buddha, Vivekananda proclaimed the overwhelming impact of Buddhism on the history of human civilisation: 'Buddhism is historically the most important religion ... because it was the most tremendous religious movement that the world ever saw, the most gigantic spiritual wave ever to burst upon human society. There is no civilisation on which its effect has not been felt in some way or other'

Vivekananda unambiguously assesses the Buddha's position in India: 'At the time Buddha was born, India was in need of a great spiritual leader, a prophet' (8.93). No portrait or assessment of the Buddha is more impressive and persuasive than that presented by Vivekananda in the following address: India was full of it [priestcraft] in Buddha's day. There were the masses of people, and they were debarred from all knowledge. If just a word of the Vedas entered the ears of a man, terrible punishment was visited upon him. The priests had made a secret of the Vedas—the Vedas that contained the spiritual truths discovered by the ancient Hindus!

At last one man could bear it no more. He had the brain, the power, and the heart—a heart as infinite as the broad sky. He felt how the masses were being led by the priests and how the priests were glorying in their power, and he wanted to do something about it. He did not want any power over any one, and he wanted to break the mental and spiritual bonds of men. His heart was large. The heart, many around us may have, and we also want to help others. But we do not have the brain; we do not know the ways and means by which help can be given. But this man had the brain to discover the means of breaking the bondages of souls. He learnt why men suffer, and he found the way out of suffering. He was a man of accomplishment, he worked everything out; he taught one and all without distinction and made them realise the peace of enlightenment. This was the man Buddha (8.96–7).

In his last address on the Buddha, Vivekananda elaborated on all aspects of Buddhism, particularly the Buddha's legacy to mankind: The life of Buddha has an especial appeal. All my life I have been very fond of Buddha. ... I have more veneration for that character than any other—that boldness, that fearlessness, and that tremendous love! He was born for the good of men. Others may seek God, others may seek truth for themselves; he did not even care to know truth for himself. He sought truth because people were in misery. How to help them, that was his only concern. Throughout his life, he never had a thought for himself. How can we ignorant, selfish, narrow-minded human beings ever understand the greatness of this man? (8.103–4).

Swamy Vivekananda considered Buddhism a universal religion and emphasised its universal aspects: 'Yet the religion of Buddha spread fast. It was because of the marvellous love which, for the first time in the history of humanity, overflowed a large heart and devoted itself to the service not only of all men but of all living things—a love which did not care for anything except to find a way of release from suffering for all beings' (8.99–100).

The essence of Buddhism is four fold noble truths.

1—There is misery, the suffering.

The first noble truth teaches us that all experience is underlain with anxiety and insecurity. This anxiety and insecurity are unavoidable consequences of the sense of separate existence.

2—There is cause for suffering

The second noble truth teaches that the origin of suffering is the thirst which produces re-existence and re-becoming. Bound up with passionate greed. It finds fresh delight now here and now there, namely, thirst for sense pleasures.

3—There is way out of suffering.

The third noble truth is cessation of suffering by complete cessation of the very thirst, giving it up, renouncing it, and detaching oneself from it.

4—There is path of ending of misery, the suffering.

The fourth noble truth is the path of cessation of suffering. It is simply the noble eight fold path, namely, right view, right thought, right speech, right action, right lively right effort, right mindfulness and right concentration.

Cessation of suffering is nirvana, Buddhist term for enlightenment.

The eight fold path though seems set of rules; they are just pointers to or true nature.

Buddhism accords quite well with the present theories of quantum physics,

In summary, one can see that the difference between the Buddhist nirvana and the Vedantic moksha is one of perspective. The Vedantic explanation -- that of merging into the One-is a more objective philosophical view. The Buddhist interpretation is more accurately a phenomenological description. But in each case the actual experience is the same.

There is that dimension...[...]...where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: unestablished, unevolving, without support [mental object].

This is an interesting foundation for the conception of Nirvana, particularly in the context of the idea of 'Sunnyata.

If one reflects on what is being said, one sees that the ultimate reality is being spoken of as a nothingness that transcends all materialism and physicality, temporality and spatiality.

Buddha said: 'These ceremonials were all wrong. There is but one ideal in the world. Destroy all delusions; what is true will remain. As soon as the clouds are gone, the sun will shine.' How to kill the self? Become perfectly unselfish, ready to give up your life even for an ant. Work not for any superstition, not to please any God, not to get any reward, but because you are seeking your own release by killing your- self. Worship and prayer and all that, these are all nonsense. You all say, 'I thank God'— but where does He live? You do not know, and yet you are all going crazy about God.

Buddha was more brave and sincere than any teacher. He said: "Believe no book; the Vedas. If they agree with me, so much the better for the books. I am the greatest book; sacrifice and prayer are useless." Buddha was the first human being to give to this world a complete system of morality. He was good for good's sake; he loved for love's sake.

Buddha was one of the Sannyasins of the Vedanta. He started a new sect, just as others are started even today. The ideas which are now called Buddhism were not his. They were much more ancient. He was a great man who gave the ideas power.

The essence of life is suffering, said the Buddha. Here are no moments of joy, because down under the joy, you will find that subtle, all pervasive undercurrent of tension, no matter how great the moment is, no matter how much you gained, you are either going to lose or guard what you gained. In the end you are going to die. In the end you are going to lose everything, it is all transitory.

Nirvana is probably best characterized as the realization that there is no self, although what that means -- what there is that realizes this -- is unclear. The Buddha compounded the mystery by emphasizing that nirvana is neither annihilation nor eternal life. Clearly this is necessary since there never was a self to be destroyed or live eternally; but it is confusing insofar as our thought naturally tends to fall into the dichotomy of one or the other.



17. ALL ACTIONS ARE COSMIC ACTIONS

ARE YOU THE DOER REALLY?

(BUT ONLY GUNAS OF PRAKRITI THAT ARE DONG)

Spiritually speaking we are not the doers at all, the nature spontaneously goes on doing, breathing goes on by itself but we think we are breathing. Seasons change, earth rotates and revolves around sun, air moves etc. our daily activities also are of that kind, we call this swabhava nature's activity.

Even thoughts arise spontaneously through intervals of mental vacuum and he thinks it is he who is thinking. The thoughts get transformed involuntarily into action, and he thinks it is he who is acting. All the while, he is doing nothing but to misconstrue the actions of the totality as his own actions

Let me illustrate this by a few verses in Vedanta, Bhagavad geetha etc.

1)--Nahikashith kshanamapi jathuthistastyakarmakrith, karyate hyavashakarma sarvaprakritijairgunaihi. (Geetha, 3-5)

There is no one who can remain without action even for a moment. Indeed, all beings are compelled to act by their qualities born of material nature (the three guṇas).

2)--prakritekriyamanani gunai karmani sarvasah, Ahamkaravimudatma kartahamiti manyate. (Geetha, 3-27)

All activities are carried out by the three modes of material nature. But in ignorance, the soul, deluded by false identification with the body, thinks itself to be the doer.

3)--Tatvavithumaahabaho gunakarmavibhagayoho, guna guneshu vartanta iti matva na sajjate. (Geetha, 3-28)

O mighty-armed Arjuna, illumined persons distinguish the soul as distinct from guṇas and karmas. They perceive that it is only the guṇas (in the shape of the senses, mind, etc.) that move amongst the guṇas (in the shape of the objects of perception), and thus they do not get entangled in them.

4)--Prakrite gunasamhuda sajjante gunakarmasu, tanakritsnavido Mandan kritsnavinna vichalayet. (Geetha, 3-29).

Those who are deluded by the operation of the guṇas become attached to the results of their actions. But the wise who understand these truths should not unsettle such ignorant people who know very little.

5)--Na mam karmani limpanti name karmaphalespruha, Iti mam yobhijanati karmabhirnasa badyate. (Geetha, 4-14)

Activities do not taint me, nor do I desire the fruits of action. One who knows me in this way is never bound by the karmic reactions of work.

6)--Kimkarma kimakarmeti kavayopyatra mohitah. (Geetha, 4-16)

What is action and what is inaction? Even the wise are confused in determining this.

7)--karmanyakarmayah pasyedakarmani cha karmayah sa buddhiman manusyeshu. (Geetha, 4-18)

Those who see action in inaction and inaction in action are truly wise amongst humans.

8)--Naivakinchit karomeeti yuktomanyeta tatvavit, pasyan srnunvan sprusan jigrannasnan gachan swapapan swasan, Pralapan visrujan grunhanunmisanni misannapi, indryanindriyaarteshu vartanta iti dharayan. (Geetha, 5-8, 9)

Those steadfast in this karma yoga, always think, "I am not the doer," even while engaged in seeing, hearing, touching, smelling, moving, sleeping, breathing, speaking, excreting, and grasping, and opening or closing the eyes. With the light of divine knowledge, they see that it is only the material senses that are moving amongst their objects.

9)--Na kartritvam na karmani lokasya srijati prabhuh, nakarmaphalasamyogam, swabhavastu pravartate. (Geetha, 5-14)

Neither the sense of doership nor the nature of actions comes from God; nor does He create the fruits of actions. All this is enacted by the modes of material nature (guṇas).

10)--Prakritaivacha karmani kreeyamanani sarvasahh, Yah pasyati tathatmanama kartaram sah pasyati. (Geetha, 13-29)

They alone truly see who understand that all actions (of the body) are performed by material nature, while the embodied soul actually does nothing.

11)--Nanyam gunebhyah kartaram yada drastanupasyati. Gunebhyascha param vetthi madbhavam sodhigachhati. (Geetha, 14-19)

When wise persons see that in all works there are no agents of action other than the three guṇas, and they know me to be transcendental to these guṇas, they attain my divine nature.

12)--Adhistanam tatha karta karanam cha prithgvidham, vividascha prithakchesta daivam chaivatra panchamam. (Geetha, 18-14)

13)--Sariravangmanobhiryatkarma prarabhate narah, nyayam va viparitam va panchaite tasya hetavah. Tatraivam sati kartaramatmanam kevalam tu yah, pasyatyakrita budhitvaanna sa pasyati dumatih. (Geetha, 18-15, 16)

The body, the doer, the various senses, the many kinds of efforts, and Divine Providence—these are the five factors of action.

These five are the contributory factors for whatever action is performed, whether proper or improper, with body, speech, or mind. Those who do not understand this regard the soul as the only doer. With their impure intellects they cannot see things as they are.

14)--Swabhavajena kaunteya nibadhah swena karmana, kartum nechhasi yanmohath karishyavasopisah. (Geetha, 18-60)

O Arjuna, that action which out of delusion you do not wish to do, you will be driven to do it by your own inclination, born of your own material nature.

15)-- All action is cosmic action, as the very concept of individuality is ruled out in the light of this predicament of all perception being only a collision of the subjective side of prakriti with its objective side. Hence, who does anything in this world? It is prakriti doing within itself.

16)-- A Devotee; Is it possible to enjoy Samadhi while busy with worldly work? RAMANA; It is the feeling "I work "that is the hindrance. Ask yourself who works?

Remember who are you, and then the work will not bind you. It will go on automatically. Make no effort either to work or to renounce. Your effort is the bondage. What is destined to happen will happen. If you are destined to work, you will not be able to avoid it. You will be forced to engage in it. So, leave it to the higher power. It is not your choice, whether to renounce or retain it. (**Ramana maharshi**)

17)-- You have bitten by the great black serpent of egoism" I am the doer" Drink the nectar of faith "I am not the doer" and be happy. (**Astavakra**)

18)-- why do you talk of action? Are you acting ever? Some unknown power acts and you imagine that you are acting. (Ramana **maharishi**)

19)-- A natural work is just like a child acts, without any aim or purpose that is like a work for lokasangraha.

20)-- God alone is the Doer. Do your duties in the world as if you were not the doer, but knowing all the time that God alone is the Doer and you are the instrument."
Ramakrishna GOSPEL.

"Yasya nahanmkritibhavo buddhiryasyana lipayte, Hatwapi sa imamlokannahanti na nibadyate"

21)-- Those who are free from the ego of being the doer, and whose intellect is unattached, though they may slay living beings, they neither kill nor are they bound by actions.—(Geetha—18-17)

22)-- The world and its activities – including that of the body which you call 'yours' – may continue in the usual manner, apparently as though nothing has happened.

23)-- More fundamental than both matter and energy is action. *Planck laid the foundations of quantum physics with his realization that the indivisible unit in the physical world, the "quantum" as he called it, was action. (This is what is similar to "Bhutabhavadkaro Visargah karmasangritah"—B Geetha)*

24)-- According to Vedanta god's will is the cosmic intelligence that pervades the universe and governs it. In this way the laws of nature are manifestations of god's will. Wind moves, water flows, etc.-Nature's actions.



18. ASTAVAKRA UVACHA

(You = the ultimate reality)

The self alone is real and all non-self is an appearance. The false identification of the self with the non-self is the cause of bondage. Bondage is thus due to ignorance of the real nature of the self, and freedom is attained as soon as the ignorance disappears and this is self-realization. The disappearance of ignorance automatically entails the disappearance of the non-self. The existence of anything other than self is the cause of all our worry and unhappiness. So, as long as the mind sees another self, there is bondage.

The one realizes that it is his own self that sustains and illumines the universe. The whole universe belongs to him, or rather hangs as a floating appendage to his being. The unity of the self with all that exists is realized. There is neither plurality of objects nor a plurality of subjects.

The self-existent, infinite consciousness plays the role of a number of subjects through its false identification, with the mind, organs, which are the creations of the resourceful MAYA.

MAYA is the creator of the phenomenal world-the principle of unreason, the fountain head of irrationality. Maya, prakriti, or non-self carries in itself the secret of her death.

Swamy Vivekananda says of all systems of philosophy, it is pre-eminently Vedanta that can make us free from fear, be it of death or tyranny. Vedanta is the only philosophy that can satisfy the aspirations of mankind for all time.

Paramarthika is only real. It is always recognized that the apparent pratibhasika and the conventional vyavaharika orders of reality are rather phases of unreality, as absolute reality is denied to them. All things other than the self are only appearance, no matter how persistent and consistent they may appear to be.

Astavakra and Janaka

1) If you detach yourself from the body and rest in consciousness, you will at once be happy, peaceful and free from bondage.

(The self is not really the body, so if we can only get rid of this identification, we shall at once realize that we are consciousness itself and thus become happy and free from bondage. the very moment just as clouds recede and sun seen)

2) Oh, the root of misery is duality. There is no other remedy for it except the realization that all objects of experience are unreal and that I am pure, One, Consciousness, and Bliss.

3) I am like the ocean and the universe is like the wave; this is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

(As long as we consider this world to be real, we cannot escape the pairs of opposites)

4) Look upon friends, lands, wealth, houses, wives, presents and such other marks of good fortune, as a dream or a juggler's show, lasting only a few days.

5) Kingdoms, sons, wives, bodies and pleasures have been lost to you birth after birth, even though you were attached to them.

6) Have faith, my son, have faith. Never confuse yourself in this. You are Knowledge itself, you are the Lord, you are the Self, and you are beyond Nature.

7) My child, you may often speak upon various scriptures or hear them. But cannot be established in the Self unless you forget all.

8) Let even Hara, Hari and the lotus-born Brahma be your instructor, but unless you forget all, you cannot be established in the Self.

9) The liberated one neither abhors the objects of the senses nor craves for them. Ever with a detached mind he experiences them as they come.

10) One who acts in conformity with such thoughts as "this is done by the body and not by me, the pure Self" -- such a one, even though acting, does not act.

11) You are the one seer of all and are really ever free. Verily this alone is your bondage that you see yourself not as the seer but as something other.

12) You have been bitten by the great black serpent of the egoism "I am the doer," Drink the nectar of the faith "I am not the doer," and be happy.

13) You pervade this universe and this universe exists in you. You are really Pure Consciousness. Do not be small-minded.

14) Know that which has form to be unreal and the formless to be permanent. Through this spiritual instruction you will escape the possibility of rebirth.

15) As I alone reveal this body, even so do I reveal this universe. Therefore mine is this entire universe, or verily nothing is mine.

16) As cloth, when analysed, is found to be nothing but thread, so this universe, when analysed, is nothing but the Self.

17) Light is my very nature and I am no other than light. When the universe manifests itself, verily then it is I that shine.

18) Wonderful am I! Adoration to myself who know no decay and survive even the destruction of the world, from Brahma down to a clump of grass.

19) Body, heaven and hell, bondage and freedom, as also fear, all these are mere imaginations. What have I to do with all these—I whose nature is Pure Consciousness?

20) Realizing this universe as mere illusion and losing all curiosity, how can one of steady mind yet fear the approach of death?

21) Oh, the man of understanding, the knower of Self, who plays the game of life, has no similarity to the deluded beasts of burden of the world.

22) Glorious is the life of the wise one, free from expectation, free from attachment for children, wife, and others, free from desire for the object of senses, and free from the care of even his own body.

23) Blessed is the wise one who stands alone, who is attached to nothing, who is

without any possession, who moves freely and at pleasure, who is free from the pairs of opposites, and whose doubts have been rent asunder.

24) Praised, the wise one does not feel pleased; and blamed, he does not feel annoyed. He neither rejoices in life nor fears death.

25) The wise one does freely whatever comes to be done, whether good or evil; for his actions are like those of a child.

26) The yogi is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons and other relations.

27) Oh, I am really Consciousness itself. The world is like a juggler's show. So how and where can there be any thought of rejection and acceptance in me?

28) Knowledge, knower and the knowable -- these three do not exist in reality. I am that stainless Self in which this triad appears through ignorance.

29) I am indeed in all beings, and all beings are in me. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

30) As the wise one has no distraction and does not practise meditation, he is neither an aspirant for liberation nor is he in bondage. Having known the universe to be a figment even though he sees it, he exists as Brahman Itself.

31) The ignorant person does not attain peace either by inaction or action. The wise one becomes happy merely by knowing the Truth.

(It is not external behaviour, but internal consciousness that differentiates a man of knowledge from an ordinary man. Externally they may have everything in common)

32) An ignorant person does not attain liberation through repeated practice of control of the mind. The blessed one through mere knowledge becomes free and unaffected by change.

33) You are perfect and the same in misery and happiness, hope and despair, and life and death. Therefore in this way enter into the state of dissolution.

34) He who is free from doubts and has his mind identified with the Self, does not

resort to practices of control as a means to liberation. Seeing, hearing, touching, smelling, and eating, he lives happily.

35) Where is the world? And where its appearance? Where is the end? and where are the means? For the wise one who is ever changeless like the firmament?

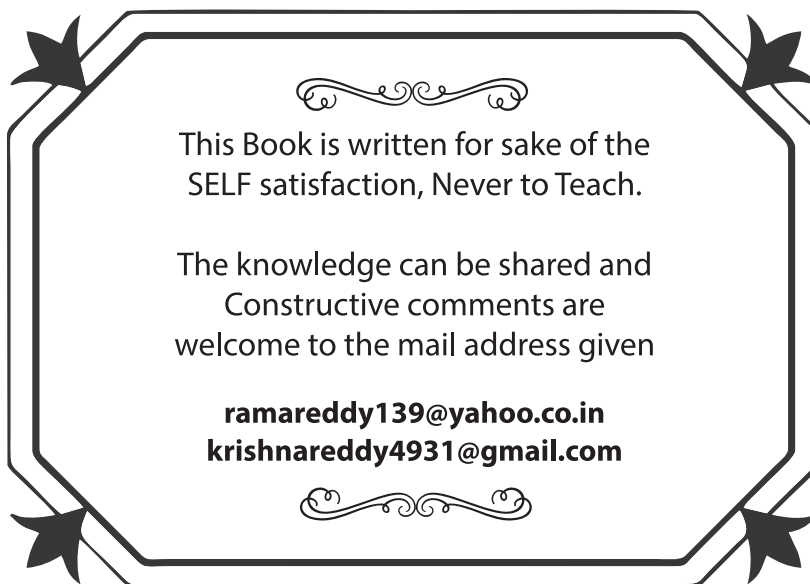
36) Where is the bondage? Or liberation, joy or sorrow for one who shines as the Infinite and does not perceive relative existence?

37) Where is the doer or enjoyer? where is cessation of thought? Or the rising of thought, where is direct knowledge? Or reflected knowledge, for me who am ever Impersonal?

38) Where is distraction? where is concentration?; where is knowledge?, where is delusion?; where is joy? And where is sorrow? For me who am ever actionless?

39) Where is relativity? where is transcendence?; where is happiness? Or misery for me who am ever beyond any discursive thought?

40) Where is existence? where is non-existence?; where is unity?, where is duality? What need is there to say more? Nothing emanates from me.



Thraya (Threes)

Asti, Bhati, Priyam, Srusti, Sthiti, Laya,
Satwa, Rajas, Tamas, Manah, Buddhi, Ahamkar



Budha



Sankara



Vivekananda

DUALITIES

Creation contains dualities illusorily created as if by single infinite truth, CONSCIOUSNESS, which creates conflicts and bind him to the maya. The person will be tossed by these dualities by all kinds of pains and problems.

Dharma-Adharma, Good-bad, sin-virtue, Min-matter, Sukha-Dukha, Black—White, Long-Short, Far-Near, Motion-Rest, Freewill-Destiny, Up-down, fast-Slow, Expand-Contract, Wife-Husband, Male-Female, Rich-Poor, Clean-Unclean, Pure-Impure, Educated-Illiterate, Heaven-hell, Finite-Infinite, Full-Empty, Boy-Girl, Young-Old, Like-Dislike, Love-hate, Heavy-Light, Knowledge-ignorance, halt-Proceed, Safe-Danger, Easy-Difficult, Small-Big, Freedom-Bondage, Sinner-saint, Construction-Destruction, Useful-Waste, Success-Failure, beginning-End, Possible-Impossible, Circular-Linear-----CONTINUE to infinite (you can go on writing further)