

The Broken and the Whole

Om. A-sa-to ma sad gam-ma-ya. Ta-ma-so-ma jyo-tir gam-ma-ya. Mri-tyor ma a-mri-tam ga-ma-ya. Avir avir ma e-dhi. Rudra yat te dak-shi-nam mu-kham. Tena mam pahi nityam. Tena mam pahi nityam. Tena mam pahi nityam.

Lead us from the unreal to the Real. Lead us from darkness unto Light. Lead us from death to Immortality. Reveal to us Thy Resplendent Truth and evermore protect us, Oh Lord, by Thy Sweet and Compassionate Face, by Thy Sweet and Compassionate Face, by Thy Sweet and Compassionate Face.

The title of my talk this morning is: The Broken and the Whole. In our everyday life we encounter both the broken and the whole. Thanksgiving is coming and in families they will first cook the whole turkey and it will be on the table. Beautiful to see! We look at five minutes, look at that, but then we have to break it. We have to cut it. We have to use it. So the whole is necessary, but the broken is also necessary, for our practical life. Sometimes the whole is welcome and broken, not. Nobody wants a broken heart. Nobody wants to live in a broken family. At the same time whole is welcome, it is beautiful, but in our practical life, we have to cut the whole. We have to fragment the whole. We have break the whole. Then it comes to use. So we are encountering the broken and the whole all the time in our life.

Sometimes there is conflict between the whole and the broken and then we are in trouble. Conflicting emotions are surging in the heart. We do not know what, which emotion to follow. Simultaneously love and hate are swelling in the heart. We do not know how to harmonize them. So we do not know how to unify these conflicting emotions. The body. Health means every part of the body, all the functions of the body are working nicely. We feel a feeling of wholeness, an experience of wholeness in the body. We touch our head; it is all right. We touch our ear; it is all right. We shake the teeth; all right. Now no teeth is shaking. We look at our face; it is all right. No wrinkles. We try to walk; we say, "no arthritis." We see all parts of this body are functioning as they should, so that is the experience of the whole in our body, the experience of the whole.

But if some day something happens. Some organ goes, doesn't function properly, in spite of my vigorous health, one... one tooth is aching or some other symptom of illness has come in another part of this body. Then we feel that wholeness is gone. My health is now broken -- not completely broken, but a crack. A crack is there. Now with all means, we, with vitamins, with medicines we try to repair that crack. And we want to be restored to the wholeness.

It happens in bodily health. It happens in the mind. In the mind there are tensions, antagonistic feelings, conflict of emotions. We feel we are broken. The functioning of the life needs an experience of wholeness, wholeness in the body, wholeness in the mind, wholeness in the family, wholeness in the surroundings, and if possible, wholeness in this whole world, because the world for us is a broken world. There is difference everywhere. Everywhere difference. And that difference, the difference really is painful. Unity is joyful. The more and more we can establish unity in our life on all levels, in our body, in our mind, in our heart, in our family, in

our society, we find it is possible in this whole world. If we can establish the wholeness, if we find no crack anywhere, everything is harmonious and whole. Then we really experience the highest bliss. Now this experience is not possible in our practical life; it is a spiritual experience.

The purpose of spiritual life, serious spiritual life, is to attain that experience of wholeness. The Vedantic scriptures tell us, really speaking the whole universe is not a universe of difference, of fragmentation. It is really whole all the time. Difference means your ignorance. The more you prepare your mind for that experience of wholeness, of harmony and unity-- you gain. So these Upanishads over and over remind us of our spiritual goal, the experience of unity. We read the... we are familiar with the expression Sat-Chit-Ananda. And another adjective is added to this Sat-Chit-Ananda, the Sanskrit word is Akanda, that is unbroken. Kanda means piece. Akanda means, no piece – the whole. So Akanda-Sat-Chit-Ananda means unbroken Sat-Chit-Ananda. Sat means reality-existence. Chit means knowledge-consciousness. And ananda means joy.

So the Upanishad tells us, in our practical life all the time, we are experiencing existence. But each experience of existence is a broken existence. All the time we are feeling, knowing, seeing, pieces of existence. Sight, sound, smell, innumerable objects – living objects, inanimate objects, millions of different types of sounds, tastes, smells, but each is difference from the other. And that is painful. That had... had we been able to experience everything in that background of unity, then our experience would have been different. Then we would have been able to live in a kind of peace. So in our normal life, which according to the language of Vedanta is ignorant life, when we have not the vision of truth, then each experience is fragmentary, each experience is broken and each experience is bound to bring you pain. So the experience of Sat, the experience of existence, all the time without stop, we are experiencing: this is, this is, that is, this is, I am, you are – the experience of is – are – or am, with relation to many, many, endless objects. Inside. Outside. Thoughts. Emotions. Feelings. Desires. And outside: sight, sound, smell. The altogether we are surrounded by all the time, experience of Sat, reality, existence. Now the Vedantic scriptures tell us, really speaking then this existence is Akanda, unbroken. But due to your ignorance, you are seeing everything separate from the other. Really speaking there is no difference between the tree and the mountain, between the living and the non-living. Everything, if you can raise your mind to that level of unity, you can see everything is Eternal Existence. That existence has no beginning, has no end. That existence is called, God.

God's existence is never broken. It is never influenced by time. In God's existence we do not say "was," or "is," or "will be." It is eternal. It is timeless. Vedanta says, "Don't think it is poetical fancy." This is the goal of your spiritual knowledge. Your spiritual experience has somehow to come to this point: when you are able to see that you are living, you are functioning, you are permeated, you are pervaded, you are surrounded by this unbroken existence: Akanda. Akanda-Sat. Now if you experience this, where is death for you? You... that is immortality. All the time we are afraid of death because we know we are continuously changing. We are running to dissolution—everything. My body, your body, her body, his body, my house your house, her house, his house, your possessions, my possessions,

everything [is] in a race. Going. Going. Rushing. Rushing. Rushing. Where? To dissolution. This is not poetry. This is a fact. We know that, in our heart of hearts. That is why we are afraid of death. Somehow we want to preserve ourselves; somehow we want to experience immortality.

Now experience of immortality is not possible by any other means except by spiritual vision, spiritual knowledge. If we can have experience of God, then... then and there instantly we know we are immortal. We are immortal. We are Akanda. We are one with that Sat... Akanda-Sat. Now that is why [the] Isha Upanishad, one of the smaller Upanishads, but very important Upanishad, it begins with this verse: "Isha vasyam idam sarvam yat kincha jagatyam jagat." ¹ "In this world you see, everything is running, running, running. So cover everything, don't allow them to run, because everything is flying and you are sad. If everything flies from you, you feel lonely and deserted. But everything is running."

So, Upanishad says, "Cover everything with a cloth, with a shawl, with a scarf." And what is that scarf with which we have to cover the running things and prevent things from running away? God-- Isha. There is Eternal Reality, and that is not, that is within your reach. Bring that God; bring that eternal Isha, the Lord, and cover everything with the Lord. In other words, if you can have the knowledge of the eternal, the knowledge of the infinite, then nothing can run away. Then the scene changes; nothing runs away. You know then, the running away is just an illusion. Everything is really Akanda. Any existence that is coming to your experience is really infinite. The infinite can never be broken, and everything is infinite. The sky is the infinite. The stars are the infinite. Everything is an expression of the infinite. And the infinite has not really left anything.

The infinite is holding everything. But this needs a vision. Normally this experience does not come to us. That is why we are afraid; we are distracted; we are restless; we are ignorant. In other words, in simple language, because in our experience God is absent. The eternal is absent. The unbroken, the whole is absent. We are tormented by the broken, and we are experiencing fear and pain. So the Vedantic scriptures tell us: seek the Whole. Seek the infinite, and [the] infinite is there; infinite has not run away. Find out that infinite and cover everything, the Isha Upanishad says, with that Isha, with that infinite. Then, you will... your life scene will change: not that you will become a stone. Your body will be there; your things will be there, but you will see the play of the infinite. You will see the fun: how the infinite is appearing as broken, how the unbroken is appearing as the broken. But the knowledge of the infinite, the knowledge of the whole will be in the background of your consciousness. With that knowledge, if you can run your life, your life will be sweet and strong and fearless. That is what is called, spiritual wisdom, spiritual knowledge. That is what is called freedom, mukti. Mukti means knowledge, knowledge of the whole.

Instead of functioning and [being] surrounded by broken things and broken experiences all the time, we have to live in the infinite. We have to live in the Akanda, the unbroken. Sat-Chit-Ananda. Three things. Now with regard to Sat, this: our experience has to reach a point where we feel that even though this universe is appearing to us all the time as manifold and broken fragments, really as God, as the infinite Sat, it is not broken. The broken appearance is only on the surface. At the

back of everything there is the Akanda; there is the unbroken; there is the infinite. The example given in Vedanta – two examples are given for our understanding. One is the example of the ocean. Look at the ocean. Millions of waves are coming all the time: some big waves, small waves. And, when we look at the waves, we see it is many, as if the whole ocean is broken into so many endless number[s] of waves. But is that so? Just close your eyes and see this: below the waves there is the unbroken ocean, unbroken mass of water. And when a wave breaks into the ocean, the... the broken merges into the unbroken, into the whole. So from one standpoint if a person does not pay his attention to the surface, to the waves, but just tries to see the ocean as a whole, he becomes peaceful. He sees it is really – though there are waves, but really the waves are also the ocean. The waves have not come from the sky. The waves are coming from the mass of the ocean. So it is really one ocean. The many, the broken appearance is really not... is not really true. The ocean all the times is ocean. Sometimes the appearance of waves are there. This is one example given, so this whole universe including our personality, our body, our mind, and everything that we experience: sights, sounds, smell, touch – all experiences are really one experience of one reality. One reality and there is no beginning or no end to that reality. When our mind goes to that level of experience, time and space vanish. There's only reality.

Another example given, is the example of space. Now space is infinite space. When we come out of our house, look at this space, we see infinite, unbroken space. But at the same time, this infinite space, in many places has been captivated in small volume. See? Say there are so many buildings. Each building is enclosing a certain volume of space. The infinite space has been imprisoned in material bodies. If there is a sphere, inside the sphere, a section, a volume of space has been enclosed. Even in the tiny atom, some amount of space has been enclosed. So the whole... region of space, we find, though space is invisible, vast, one, yet we see many enclosures, many prisons. Any material body is so to say, a kind of wall, enclosing a certain amount, volume of space. Now if you break these walls, then that imprisoned space again becomes one with the infinite space. If we break this auditorium, the space that was enclosed in this auditorium at once becomes the infinite space. In the same manner, Vedanta says, that the appearance of this many, the what is called names and forms, if we break the names and forms, everything becomes Akanda, the unbroken existence-reality. So just as this happens with regard to our experience of existence, this also happens with regard to our knowledge.

Just as we are all the time surrounded by the experience of existence, we are also surrounded by what is called knowledge. All the time we are knowing – no rest! As soon as we wake up, we begin to know. We know the immediate surroundings, we know our body, know what is going on inside our mind. Knowing. Knowing. Knowing. Thoughts. Thoughts. Thoughts. When we go to sleep, the waking world recedes but another world comes, the dream world and there is no cessation of knowing. We are again knowing a strange world – new space, new people. When we go to sleep, do you think that we have ceased to know? We have ceased to know in some sense, but in another sense, there is knowledge. We know that we are happy. Nothing is bothering me. There is no mind, no body, nothing... I am so happy. So that is also a kind of knowledge, the knowledge of our sleep experience.

Now, so you see, all the time we are surrounded by pieces of knowledge. Pieces of knowledge... the Sanskrit word for knowledge is chit. Chit means knowledge. So just as all the time we are experiencing reality-existence in [a] broken way, so also we are experiencing knowledge. When we read a book, what is happening? We are gathering information. We are adding, increasing the storehouse of our knowledge – book after book we are reading. What is happening? We are making our mind heavier. Our mind is gathering information. At that time we are reading, then later on we are remembering. See all the time, these activities of this mind. So... But everything is happening in fragments. Pieces of knowledge is coming all the time, through our senses, through our reading, through our remembering – knowledge. This is, Vedanta says, this is the function of chit.

Just as we are surrounded by sat, we are also surrounded by chit, or knowledge all the time – consciousness. But there is such a thing as Akanda, unbroken consciousness. Broken consciousness is no good. It is painful. The more you read, the more you become restless. You read one book, you gather so much information and the mind thinks, “I have to read the next one; I have to read the next one.” And if you have studied one subject and even you have studied for ten years you know that, you see that you really know a little, like the great Newton. The great Newton, the great scientist, he devoted his whole life to science and then people began to praise him and he is a humble man, is a man not [like] modern people. He is... he was a really a learned man. Real learning is bound to bring humility. So he said, “Why are you praising me? What I have done? What I have attained? Knowledge is like a vast ocean and at most what I have done: I have collected a few pebbles from the shore. I have not been able even to touch the water, in spite of all my discoveries and all.” See? So that happens to anyone. There is no end to knowledge.

There is no end to knowledge. You study this subject and you see there is so much to study. You study one flower: rose. You will write ten books on rose[s]. Then you say, “Only rose[s], there are so many other flowers to study.” Can you devote your life... is it possible in one life to study to that extent all flowers? So there is a kind of dissatisfaction. Knowledge is, can never come to an end. Now you study one subject. There are so many other subjects to study. See? It is... There is no end to this. So there is always a dissatisfaction of unfulfillment that is coming from fragmentation. So if you want really, peace in knowledge, if you want to have satisfaction in knowledge, we have to go to the spiritual knowledge. You have to come to that one kind of knowledge, which unifies all fragments. Just as there is one existence, the existence of God, which unifies all broken fragments of existence – everything is in God. People may have died and disappeared from us, but they are in God. Nothing can die and disappear from God. That is what the Isa Upanishad hints: “Cover everything with God. Then nothing can run away. Everything will... will attain this status of immortality, of the whole.” So the same thing happens in knowledge. Knowledge can become whole.

When knowledge of God comes, we know all other knowledge are just fragments, just a little glow of that infinite knowledge which is God. Your astronomy, your knowledge of flowers, your knowledge of sciences, your knowledge of atoms, all these are just [a] little radiation from that infinite light which is God,

that infinite knowledge which is God. A spiritual person feels that, and he is satisfied.

He is satisfied. That is why we find in the Upanishads a teacher is asking a student-- the student was a very arrogant student; he studied the Vedas and this book and that book and he becomes very proud of his learning. Then this teacher -- not his teacher but his father, he returned home after twelve years of study, he returned home, the father was a very wise man. He was really an illumined sage. Seeing this son, he was very sorry that this fellow studied twelve years and what he has acquired is just arrogance, pride, vanity. So he asked him, "You have studied all these books. Have you studied something, have you an understanding of that knowledge, knowledge of the One, by knowing which you know everything? One knowledge that stands for all knowledge, have you studied that knowledge?" He said, "No." Then the father began to teach him, that we find in the sixth chapter of the Chandogya Upanishad.

So there is a knowledge of the whole. Really speaking we cannot really understand these things, when we are... our mind is in this practical clouded level. We have to raise our consciousness, we have to purify our mind. Then we really understand, that there can be a knowledge, and that knowledge is the knowledge of the whole. Any other knowledge are just pieces, just faint reflections of that infinite knowledge which is God. That is why in our scriptures, in the Vedanta, God is described as Jyoti, Light of Knowledge, Light of Knowledge, the whole knowledge, the knowledge that comprises all possible knowledge -- the knowledge of the past, the knowledge of the present, the knowledge of the future, the knowledge of matter, the knowledge of energy, the knowledge of the mind. Everything is in that infinite knowledge which is God.

The Chandogya Upanishad says, "There is no joy in little knowledge, alpe." ² There is no joy in little knowledge. You should remember this is all from the spiritual standpoint. Not from your practical standpoint. From the spiritual standpoint, spiritual life comes when we have prepared for something great. If you want to be always penned in[?] to this little experience of this world, then these questions do not come. If you have really been dissatisfied with what is called the broken stage of things, if your mind is really hungry for the whole, for the totality, for the unity, then these things come. And the Upanishads, great teachers tell us-- it is possible. Knowledge can be, can be raised to a level of wholeness -- that is, the knowledge of God.

When we have knowledge of God, we have the knowledge of totality. We have the knowledge of the whole. Then you feel any other knowledge is really a reflection of that infinite knowledge. Then your heart becomes satisfied. Your heart -- just think of Sri Ramakrishna, the modern saint -- he was not a man of letters. His school education was very little. But in later life when he was an illumined soul, when he... this all the doors of knowledge are open to him, when he had knowledge of God, he said, "I... I don't need any books. Mother has opened all books to me. I am not ..." He sometimes he used to make jokes, because many learned people used to come to him, many young men, university men used to come to him. Sometimes they would talk of philosophy, science, this and that. He would listen and then he would say, "I am not... I am not sorry that I have not studied your philosophy, your

science, your this, your that. Mother has filled my heart with this knowledge – the whole knowledge, the knowledge of God, and in that knowledge all other fragmentary knowledge is there.” So knowledge comes to the ultimate satisfaction when you have the knowledge of the whole. Just as existence comes to the culmination when we have discovered the Akanda-Sat, the unbroken existence which is God, immortality, so also knowledge can become infinite, when you have discovered God.

Then lastly, the last part of that word Sat-Chit-Ananda is Ananda, joy, bliss – which we are seeking all the time. Just as all the time we are surrounded by the feeling of existence everywhere, and knowledge everywhere, so also on all the time we are seeking satisfaction, pleasure, joy, happiness. All the time! Restlessly. Restlessly, we are seeking happiness, Ananda. But what happens? There is no end. If you seek the joy in the broken, joy or bliss or happiness is coming to us in fragmented ways: the pleasure of eating, the pleasure of sex, the pleasure of seeing, the pleasure of this, the pleasure of that. It is coming, but in fragmented ways. It cannot give us that ultimate satisfaction. See? [It] makes us restless. The ultimate satisfaction of joy can come only when we have the joy of God, the joy of the whole. There is also such a possibility.

Great spiritual teachers tell us: When you realize God, when you discover your true self, then you know what really joy is. That joy is not broken, is not fragmented. So the word used, Sat-Chit-Ananda, Vedantic-- Vedanta tells us these three things are not really different. Not that we have to separately seek Sat, reality; separately seek knowledge; and separately seek Ananda. When you seek the One, there are the three faces of the same [Being]. God has three faces. One face is existence, Sat, infinite existence, immortality and that immortality is not unconscious existence. It is conscious, in other words, consciousness and existence are the same thing, so also joy or bliss. Bliss is also the same thing. The three faces are the same God. God is Sat-Chit-Ananda.

As you discover the eternal existence you feel that existence is all illumined, it is light, infinite light. And you also discover that existence is infinite joy or bliss. So this is God, the Whole, and spiritual life means to more and more have the understanding of this whole. Whatever religious path we are following, it does not matter, but this is a sound philosophy of religion –[for] a Christian, or a Hindu, or a Buddhist... Each one is seriously seeking the ultimate truth in his religion. The ultimate truth is this – the wholeness, the wholeness in existence, which is immortality, the wholeness in knowledge, and the wholeness in joy or blessedness. So whatever we do in our spiritual life, through our prayers, through our meditations, through our worship, we should not lose sight of the goal.

There cannot be real peace unless we have that vision of that unity. Otherwise, even religion can become a source of great misery to us and to others. History of religion shows that in the name of religion endless misdeeds have been committed, endless exploitation. So the religion has to be properly understood. Spiritual practice means to lead man from this little limited sphere of experience to the experience of the whole. That whole has really no name. But if you want to give a name, give that name as the Upanishads have given: infinite existence-infinite knowledge-infinite joy. That experience... in the Upanishads, there are special

practices given, practices of meditation where man more and more can have, can raise his mind from the state of brokenness to the state of unity.

In the Brihadaranyaka Upanishad, we have a series of contemplations given--lessons. These are called cosmic meditations. Starting from your normal experience, you raise your experience to the cosmic level. Take for example, man. We are experiencing "man" all around, but what is man doing to me? Some men are bringing me peace and happiness-- like my children, my grandchildren, my wife, my husband. When I see their face, I am happy, and some chosen friends, when I am with them, I am happy. But [what about] other men? What do other men do? Some men have been mischievous. I see somebody's face [and] I am irritated [with] that fellow. And I see some other face I want to give him a blow, a punch. See? Now this is a practical, ignorant life. I have not discovered the wholeness in man, I have not discovered the unity in man.

So Brihadaranyaka Upanishad prescribes a contemplation, meditation on humanity. At that time when you are practicing this contemplation, don't let your mind remain, staying at practical level. Push it up! And come to the level where you're seeing that Brahman – God—has manifested as humanity. All men! All men irrespective of their appearance, of their sex, of their color, of their religion! God as the Brahman, God as humanity. Try to think of God as manifested in humanity. If you want, you can practice five minutes, ten minutes. At that time your mind will have an experience of the whole and when you come down, memory will be there. If you practice this regularly, your attitude to man will change. You will see in all men there is the same Brahman. In all men there is the same God. You see, this will be a part of your mind. Your mind will be able to experience wholeness with regard to humanity. This wholeness is not a dream, is not a fiction. It is true. It is true God is endlessly creating man. Millions of men come; they die and again another millions of men come. Who is doing this? God. So there is... there is wholeness in humanity, that it is God who is manifesting Himself as humanity.

Then take another meditation. It is also prescribed in the Brihadaranyaka Upanishad. Prana, life. We know what life is. We feel life's impulse every moment in our body, our heartbeat, our life's currents, our blood stream. Prana, the word [in] Sanskrit is prana. But this is fragmented prana, little prana: the prana that is functioning in my little body. But the same prana is functioning in other bodies also: in the body of the mosquito, in the body of the dog, in the body of the cat, in the bodies of other men and women. So the Upanishad prescribes, contemplate, meditate on visva[?] –Prana, the cosmic prana. That is also God's manifestation, God as manifested as prana and that prana is functioning in millions of living bodies. So, contemplate on that. Let your mind be lifted for the time being from this little prana, feeling the heartbeat of this cosmic prana. Just as you are fond of your own life, now bring a new fondness, fondness for the cosmic life. In this way another training is given, meditation on cosmic prana. In this way, part by part, part by part, this same ignorant little mind can be trained more and more to experience the whole. Eventually this mind is ready to contemplate and experience God as Reality-Sat, God as Chit, God as Ananda. In this way the mind has to be trained to rise from the level of brokenness to the level of the whole.

The whole is not a myth or fiction or fancy [or possibly fantasy]. The whole is true. God is... God as the whole. God as the totality. God as the ultimate unity, is true. And spiritual life means we have to have God-experience. And the highest God experience is, to know that God is the totality. Nothing can run away from God. Everything is in God. In God everything, all divergences, all contradictions meet in God. See, when we have the highest knowledge of God, the highest knowledge of the whole, we no longer think in little terms. We then, we do not speak of the contradictions of life.

Contradictions have melted into one. Virtue and sin have become one. What is that one? God. This – you see there is a stage of understanding these things. We cannot really understand. If somebody says, “Sin and virtue are the same,” then we say they’re sacrilegious. What do you say? Our moral order will vanish if you say [that] and people will not be ashamed of committing crimes and sin, if sin and virtue is the same. That is true. So, [it is true,] not on this practical level, but on the spiritual level. On the spiritual level it does happen that man rises above sin and virtue.

When one has the experience of God as the totality, God as the whole, all contradictions disappear, break. So the experience of the broken and the whole is a vital experience. It is in our everyday life and it is also in our spiritual life. And the goal of our spiritual life is to rise to that summit experience where there is nothing but the whole. Even there, just in the language of the Taittiriya Upanishad, “Even a pin’s point cannot escape from that totality. Even a pin’s point cannot say, ‘Oh I... let me stand aside from You.’ The whole captures everything. Whole is... includes everything.”³ Everything is included in the whole, which in simple language is God, which is, in order to understand that, we say this: Sat-Chit-Ananda, Infinite Existence-Consciousness-Bliss.

And there is a higher strain, a bolder strain, which the Upanishad tells us: It is your true self. Man’s true self is the whole. When man is bold enough, he can say, really the whole universe is grounded and held together by my true nature, which is the Self. My true Self is that Infinite, is that Whole, which is keeping everything together. Nothing can run away from that truth. So the Upanishad sometimes speaks of Brahman. Sometimes it speaks of Atman. Atman means the same truth when you are looking from within yourself: your Self, your True Self, not your ego. Your True Self is that totality. Your true self is holding together all broken pieces of your experience.

There is a nice word in the Upanishads which is called purna and there is a wonderful verse which is used as a peace chant: Purna mada purna midam Purnat purnam udachyate. Purnasya purnam adaya. Purnam eva vashishyate³. The meaning is: Everything is full. This whole cosmic process is coming from the full. And what is happening is also the full. And what is disappearing is also the full and what is remaining is also the full. Purna. That means, really speaking there is no change. There is no dissolution. Everything, all [the] time is that Purna, that— that knowledge. Sometimes the mind can stay in this knowledge and if the mind can stay in this knowledge, then the mind becomes free from all doubts and problems. The mind feels there is really no fragment anywhere. Nothing is broken anywhere. All is the Full. Everything is the Full. Everything is that Purna: things, actions,

experiences, knowledge. Everything. Everything is that Purna. That is the idea of this verse.

Flute music....

[Announcements]: The subject for next Sunday's lecture is God as Light. We shall have our usual Wednesday class on the Upanishads and the Saturday class on the teachings of Sri Ramakrishna and Vivekananda. This evening there won't be any vespers service.

Om saha na va vatu; saha nau bhunaktu; saha viryam kara vavahai. Teja svi nav adhi tamastu ma vidvi shava hai. Om. Shanti, shanti, shanti.

May Brahman, the Truth Eternal, protect and nourish us, both the speaker and the listener. May we have the requisite strength and vigor for the pursuit of self-knowledge. May our study of the Vedanta be fruitful in the realization of Truth, and may we cherish no ill feeling toward anyone. Om. Peace. Peace. Peace be unto us all.

1. Isha Upanishad 1:1 – as transliterated in Nine Principal Upanishads from the teachings of Swami Satyananada Saraswati. 2nd Ed. Munger, Bihar, India: Yoga Publications Trust, 2004, p. 90. – and in Verses from the Upanishads translated with a commentary by Hari Prasad Shastri.. London, Shanti Sadan, c. 2002, p. 5. [combined these to simplify a bit].

2. Chandogya Upanishad translated and with notes on Sankara's commentary. Swami Lokeshwarananda. Calcutta: Ramakrishna Mission Institute of Culture, c. 1998. --7:23:1. "Na alpe sukhamasti." There is no happiness in the finite. p. 665.

3. Taittiriya Upanishad IN: Nine Principal Upanishads from the teachings of Swami Satyananda Saraswati Munger, Bihar: Yoga Publications Trust, 2nd ed. , c. 2004. – possibly 2:1:1-2 – One who realizes Brahman attains the supreme... fulfills all desires, as Brahman is all-knowing, p. 231.

4. Transliteration from: Bhakti. Hindu Mantras. <http://selvi-bhakti.blogspot.com/2008/04/hindu-mantras.html> accessed 9/28/12.

[Had trouble finding a good transliteration for reference #4, and chose the simplest one, but here are two other options for the purna peace chant.]

4b. Swami Krishnananda of the Divine Life Society. http://www.swami-krishnananda.org/brdup/brhad_pre.html accessed 9/28/12] pūrṇam adah, pūrṇam idam, pūrṇāt pūrṇam udacyate; pūrṇasya pūrṇam ādāya pūrṇam evāvasisyate.

4c. ESanskrit [http://www.esanskrit.com/essay-chapters/BRIHADARANYAKA-UPANISHAD-\(1\)-THE-FLAME-WITHOUT-A-FLICKER-3.aspx](http://www.esanskrit.com/essay-chapters/BRIHADARANYAKA-UPANISHAD-(1)-THE-FLAME-WITHOUT-A-FLICKER-3.aspx) 9/28/12 purnam adah purnam idam puranat purnam udachyate purnasya purnam adaya purnam evavasishyate