

Levels of Unity

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 subject of my talk this morning is: Levels of Unity. We read in the Bhagavad Gita, “Vidya-vinaya-sampanne brahmane gavi hastini. Suni caiva svapake ca panditah sama-darsinah.”¹ [Gita 5:18] “Those who have attained spiritual wisdom, spiritual knowledge, they develop an experience of unity, sameness, so much so that they feel oneness among most divergent and discordant elements.” Examples given [are]: a scholar, a brahmin, or vidya sampanne... a person, a scholar who is endowed with learning and character, such an elevated person. Everybody of course regards him, but this person he regards him of course, but he also regards “suni caiva, svapake ca”-- a dog, a common man you see cleaning the streets-- or an elephant. You see, different, different pieces of our objects in our experience. But this man, this man of vidya sees unity among all these different elements. Why? Because he has discovered the thread of unity. He has discovered God!

And who is God? God is that truth, that reality, Who has unified everything. Elsewhere in the Bhagavad Gita we read, “Just as there is a garland, many different types of flowers and they are strung together by a thread into a beautiful garland.” [probably Gita 7:7 where some translations say “flowers,” while others say “thread of pearls”, but possibly 11:11 “garlanded, all pervading.”] Like that, God is like the thread of unity. Different objects in the vast universe, if you compare them to different types of flowers, God has made a garland of this whole universe. That is the vision, ultimate vision of unity. That does not come in one day. But that is the goal of our spiritual life, to have that experience of unity, because diversity really brings... disturbs the peace of our mind.

There we carry with us a natural urge for unity. This is manifest in all sections of our life. Think of: you are going by a street and you see there are two acres of land and in that land there are haphazardly structures. Some structures will be looking one thing, one color. No plan! You see? And when you see that you frown. “Well what is this? There’s no plan. Just this place, this.. there’s no harmony, among these different pieces of building.” So even in a building, you want to see harmony, whether this piece matches with that piece – whether that out house [building] matches the main house. Even in the main house whether this wing matches that wing. Now what is this thing you are seeking? A sense of harmony, a sense of coordination!

Just as in our own body, in our own body we all the time we have a feeling of unity, that all the different parts are in harmony with each other. The hand is not rebellious with the feet. One eye is not rebellious with the other eye. And

when that happens we are at peace. If sometimes there is a rebellion inside this body, then we feel disturbed. There is no cooperation among the different parts and organs and functions of our body.

We find that [desire for unity] all the time, say in a family. In a family we want peace. The husband and wife must be at peace with one another. The children must be at peace among themselves and all with their parents. If that balance and harmony and peace is disturbed, our life is miserable. So really speaking, we all the time are seeking that sense of unity. Why do we go to some party? Because we meet some friends: he is my friend, she is my friend. We are together. This feeling of togetherness, that is very important in our life. If there is... If we lack that feeling of togetherness, we feel miserable.

So, really speaking, man is seeking that unity. Saint Francis, his formula, his prayer was – one line, “My God, My All.” In the night, sitting on his bed, he would repeat this mantra, “My God, My All.” He did not say simply, “My God,” because the All is there. The vast universe around is there. The sky is there. The stars are there. The trees are there. Other people are there. The dogs are there. The cats are there. And... but this man, because he has, he has felt that great love of God, that experience of God, he feels everything is unified in God! So I am not really lacking anything.

The dog, the cat, the trees, the mountains, the stars, the sky, everything is unified in God! And that feeling gives him peace, so he says, “My God, My All.” If you cannot include the “all” in your God, the “all” will disturb you. If you are thinking of God, the cat will say, “meow, meow.” The dog will say, “howl, howl.” And your mind will be disturbed. But if you know that the cat and the dog and the trees and the mountains and all people are in God, you are not disturbed. You have felt that experience of unity.

Now in our spiritual life, this is essential-- because what is disturbing our peace? Many things. What are our problems? Many problems. There is fear. There is uncertainty. There is doubt. All these things are coming to our mind. “What will happen to me when I die?” “What happen to me, to these children, to this house, to this tv set, my motor car?” You see, all those worries and these fears are there. But, when God experience comes, you have no fear. We have no doubt. We have no uncertainty. You know that God is holding everything: the past, the present, the future. See, all the things that I am experiencing, all these things that are dear to me, nothing can be lost. Everything, all the time is in God. He has that experience, and when that experience comes, there cannot be any disturbance. You are not afraid of death. In your lifetime there is God, the totality, the whole, who is all-inclusive, holding everything. And when you die, nothing can escape God. Nothing can escape God. God is holding everything, for all time. That assurance comes, when that God-experience comes.

So, in our spiritual life, we have to more and more go towards that unity. Because the more there is divergence, the more selfish you are. The more you can extend yourself to outside, to others, to other human beings, to animals, to trees, you feel a kind of wholeness. Otherwise, alone, separated from everything you feel very little, very insignificant, very weak. So spiritual life is strength. We have to more and more gather that strength, gather that love, gather that feeling

of fearlessness. All these things come naturally, not in one day. When we remember and try to build up our spiritual character, with that goal, more and more we have to feel unity – starting from my body, starting from my family, from my neighborhood, from my city, from my country, from the world. Gradually go towards God who is the ultimate unity of things.

Now, in Vedantic scriptures, in the Upanishads, in the Gita, practices are given – how man can practice this unity. In the Upanishads, some contemplation is given, based, not imaginary contemplations, but based on the facts of life, which we know. We suffer because we do not see clearly and totally what is going on around us. Out of our ignorance and selfishness, we pick up some convenient data and build up our life on those datas. And therefore we suffer. We have to collect all the data of life. So the Upanishads have done that to spiritual seekers – a seeker who has to reach that ultimate unity. He has to practice different levels of unity.

The first exercise given is: think of your own body. Your body is made of things that are coming from this earth: the food that is building your body, the water, the air. It is all coming from this Mother Earth. Your body is a part of Mother Earth. Who can deny that? Who can deny that – that our body, the material of our body, the body is built up of the different things that are coming from the Mother Earth. So the Upanishad says now, “Quietly, take this basic fact of your life, instead of ...” when you are functioning, you can of course, think, this body, this body. But bring this meditation: “Quietly, some time you allow your mind to go to another level of unity, where you can think that this body is really one with this whole Mother earth.”

It is a part – just as sometimes it happens to us when we go to a mass meeting. There may be 50,000 people – a political meeting, or any other kind of meeting. Fifty thousand people have gathered together and when you are one of that, you are not so much conscious of your individuality, because there are 50,000 people around. So sometimes a feeling of unity comes. You feel you are a part. You are a component, you are a constituent of this vast assembly. A feeling of greatness comes for the time being, that you are... you feel that you are one of these 50,000 people, who are composing this audience, this assembly. So here, the Upanishad says, “Bring this contemplation – that this body, I as the body. Bring your sense of I, your individuality, but now at this level, you extend your individuality.” Instead of identifying yourself with this little body, you identify yourself with this whole Mother Earth, and all the bodies. All the bodies are composed of Mother Earth. All the bodies, the human bodies, the dog bodies, the cat bodies, the bird bodies, all these bodies are made up of Mother Earth.

So in your contemplation, try to feel this unity. “I am one with this Mother Earth. I am one with all these living bodies.” See? This exercise is given. And the result of this exercise will be, will be experienced. The mind, by the practice of this kind of contemplation, the mind expands. The mind, gives up a good deal of its selfish tendencies. The result of that contemplation comes back to our practical life. The deeper this contemplation is, the effect, the tangible effect will be seen. That man will feel a sense of expansion when he will see these trees or

the mountains or the lakes, spontaneously sometimes his mind will go to some wider level. Maybe for one, maybe for a few seconds, his mind will be still. Mind will not see this diversity. The mind will feel the sense of unity, in this vast material universe. Material universe. This exercise is given: the first exercise, starting with your body.

The second exercise is: be conscious of your prana within this living body, a living force that is making this body, keeping this body alive. Your heartbeat, your function of the lungs, your nerve currents, your blood circulation, your digestive functions, all these things, in the Indian thinking, are manifestations of “prana.” Prana is keeping this body alive. The life force, the life principle is prana. Everybody can feel: we are all the time, feeling our prana. You feel all the time, “I am alive. I am alive. I am alive.” If this sense of living comes from this body, then this body would not have died. This body dies because the prana is gone. The heart has stopped. The circulation has stopped. The brain has stopped. So it is the prana that is keeping our body alive.

So this second exercise says: sit quietly and be conscious of this prana: this breath that is going in, the breath that is coming out, the blood that is [in] circulation, all the time pumped by the heart. You see, all these different organs are doing their function and I am alive. So concentrate on your prana, your individual prana. Then bring this idea: this prana, this life principle is operating everywhere. This life principle is in every living body – in human bodies, in animal bodies, in insect bodies, in plant bodies – you see the same cosmic prana. The cosmic prana, in Sanskrit is called Mahaprana. Who can deny this Mahaprana? Who can deny this?

But we don't think of these things. We ignore these data. These are the data God has given us in order for our spiritual elevation, but we ignore these data. We stick to one little world of our own – this little body, this little piece of ground. We are contented with that. Of course that is sufficient for our practical life. But we are interested in spiritual life. We want to have higher and higher experience of unity, and ultimately we want to touch God, God that is the golden thread of unity.

So we have to prac... we have to... we have to pay attention to the other data that is available, and this is another data, the working of prana in this universe, the prana that is operating in all living bodies. So the meditation is: close your eyes and identify yourself with this cosmic prana. Your little prana is a part of a cosmic force, which is the Mahaprana, cosmic life energy. If you can do that, you will see, your breathing will become slow. Your mind will become quiet. See? If you can concentrate on this prana, this cosmic prana, you will for the time being you will forget your little individuality. Your mind will go to that higher level of unity, unity of prana.

The next exercise is a little more difficult, but it can be done. We have to look into our own mind. But we do not really try to analyze what this mind is. In our mind, we see when we try to think of our mind, we see thoughts are coming, feelings are coming, emotions are coming: all different kinds of feelings and thoughts. Some are pleasant. Some are unpleasant. Some are fearful, but they are coming. Now this is our mind.

Now one thing we have to, the Upanishads tell us, we have to find out, for yourself, that the mind has no limit, in all your experiences. It may be a close experience: you are watching your finger. There is mind; mind is necessary. You are thinking of a distant star. The mind is necessary. So there is really speaking, no limit to the mind. The mind as it were, can go everywhere. In other words, even though the mind is functioning in my little body, this body has limitations. The body cannot go everywhere, but the mind even sitting here, it can go anywhere you like. The mind can go to the past. The mind can go to the future. Now we have to... we have to feel this, this characteristic of the mind, the power of extensity. Extensity.

Now, this meditator will think, just as there is one mind, in my personality, in my individuality, so there are other minds also. Even the tiny ant has a mind. Otherwise how could it do purposive behavior? It is going here. It is there. It is avoiding danger. You see, something is guiding. Intelligence! Intelligence is guiding even that tiny ant.

So, mind, just as I experience my mind here, in my system, so there are also minds in all living beings. Now this meditator will think of a cosmic mind. There is a unity of mind, a great mind, a cosmic mind. And, my mind is a part of that cosmic mind. If you like, you can say, "God's mind." Doesn't matter. But it is not necessary to bring the idea of God here. We are working on the available data which we find, you see. So the practice, the exercise is: try to think that this mind is not just a little mind – [it] is brahman.

The word brahman is a general word in the Upanishads meaning the great. Ultimately the word, brahman is directed to God, who is greater than the great, the Greatest. But even in our... for the sake of our contemplation, this word brahman is applied to whatever seems to be great. Now in this case, mind, the cosmic mind is something really great: that thing which can hold all mind-- all the minds of the past, all the minds that are going to come in the future and all the minds that are functioning in the present. All these minds are, as it were, grounded in a cosmic mind. And that cosmic mind is not different from my mind. So I have every right to say, at least in the time of meditation, that I am the cosmic mind. I have gone to another level of unity. When I am functioning on the practical plane, I have no time to think of the cosmic mind. But here I am practicing contemplation. At that time, I have the right to think that I am a part of that cosmic mind.

Think of a river, say the Mississippi River. Now [the] Mississippi River is touching many communities, many villages, many cities. At each point, the Mississippi there, the Mississippi in a certain place – it is the same Mississippi. But we use the "Mississippi in St. Louis" or the "Mississippi in such place" or the "Mississippi near this stream, near this monument." [They] are the same Mississippi. Though we cannot see from that point the whole of Mississippi, but it is a fact that this stretch, this section of Mississippi is one with the whole river. In the same way, each mind is one with that cosmic mind, great mind. Cosmic mind. And during contemplation, the exercise is: identify yourself with the cosmic mind.

You need not think separately of many things of the past or the present. Not that! But you forget your well-known, little, practical individuality and identify yourself with the cosmic mind. And as your practice grows, strange things will happen. You will see that “I” as the cosmic mind. Everything that is, I am experiencing are thoughts. Everything is thoughts. Even a solid thing is a thought. It is a construction of the mind. Even the mountain is a construction of the mind. At that level, at that level, the meditator will feel at one time, this whole universe is a world of ideas. They are thoughts, thoughts, thoughts: inside thoughts, outside also, whatever he is experiencing.

Just as on the surface of the ocean, waves are coming and waves are dissolving in the water, so [with] I as the cosmic mind – all experiences, see, past, present, future, all are like bubbles. All are the bubbles rising and disappearing, bubbles rising and disappearing. This experience is bound to come and at that level you have attained that level of unity as mind. I, as the mind, the cosmic mind, and everything is that cause, even my body. Even my body. Mind is there, even when I think of my body experience any part of my body, mind has to be there.

So at that level of meditation, one the meditator will feel that the whole universe, is a universe, is a world of ideas: subtle ideas, gross ideas, outside ideas. Solid ideas or subtle ideas, this whole world is a world of ideas. Even my own individuality, my combination of my body, mind, ego, this is also seen as just as an idea. The whole world will seem as a mental world, unified in me, because I am now identifying myself with the cosmic mind. So this is that, another practice, another [way] to practice another level of unity, where you can see everything as pieces of mind, pieces of a Great Mind, pieces of a Great Mind, and in contemplation you are identifying yourself with that Great Mind, with that cosmic mind.

The next exercise is more difficult, but here, just as through by analysis, by examination we can... we can find out what our mind is. Nobody has to tell you. If somebody asks, “Have you a mind?” We say, “Yes, I have a mind. I am thinking, you see. That is why I know!” But the next step is to be conscious of consciousness-- that really speaking all the time we are thinking, no doubt, but we are conscious. We feel... of course nobody can teach you what consciousness is. You cannot see consciousness in others. You can imagine. Somebody is moving. Somebody is dancing. You say, “It is a conscious being.” But what consciousness is, you have to, by close attention and close analysis, you have to find out that consciousness within you.

I am touching my head; I am conscious. I am looking at my mind; I am conscious. I am thinking of my ego; I am conscious. I am thinking of a tree outside; I am conscious. So here the emphasis is not on thought but is consciousness – knowledge. All the time I am surrounded by knowledge. Streams of knowledge, streams of consciousness are coming, even if I close my eyes, I open my eyes, I stand, I lie down. Just as at daytime, at clear daytime, all the time we are surrounded by sunlight. We cannot escape sunlight. Wherever we go, there is sunlight. In the same manner by examination, by analysis, by

concentration, one can be conscious of the play of consciousness that is going on in me.

These pieces of knowledge: all the time [it] is happening. Now here the emphasis is not on mind, but as consciousness. The Sanskrit name for that is vijñana. Man all the time is immersed in an ocean of light, an ocean of knowledge. He is having all the time knowledge. He is conscious of the ocean, air, sea, space, stars... He is conscious of his own mind, of his thoughts, of his ego, of his own body. Now here the emphasis [is] on this: consciousness -- pieces of consciousness that are coming here in the same way, this whole world - just as [at] one level of unity, we try to see this world as mind, as a world of ideas. Here, at this level we have to see this world as a world of the light of consciousness, the world as knowledge.

Past, present, future, remote, close – everything are pieces of knowledge, the light of knowledge. So, this is another practice of unity, level of unity where you try to feel, understand that there is a unity, which is binding all pieces of knowledge. And you can yourself, identify yourself with that unity—the totality. I am that totality of knowledge, all knowledge is in me, functioning in me. Just as the illustration given in one of the Upanishads [Svetasvatara Upanishad 1:4-6]³, just as in a wheel there is a hub and the spokes run from the hub to the circumference. If the wheel has two hundred spokes, well, imagination you can imagine. Now each of the spokes at each point of circumference is connected to the center by a spoke. In the same manner, this may be taken: we feel that in me there is a principle that is consciousness and all experience is centered there. In this way he practices this meditation.

Then there is another meditation, another level of unity where you try to think of joy, of pleasure. Just as all the time we have an idea – “I am doing... I am eating this... I am going there. I am meeting a friend.” And, there is a feeling of joy. Without joy, we cannot... Really joy is sustaining our life. See? So this experience of joy can be extended. One can feel that just as I am experiencing different kinds of pleasure and joy, so each person, millions of persons are experiencing joy in their own ways. But there is such a thing as joy. Now he tries to think: there is a unity of these different kinds of pleasure, of delight, or joy, or happiness. You say that [is] God, God as ananda, God as infinite joy. And so this is not a myth. Nobody can say, “No, joy is my special right. I have the right to experience joy. Others have no right.” Nobody can say that. Just as I am experiencing pleasure, others are experiencing also, different kinds of joy.

Now, this meditator, since he is a spiritual seeker, he has to train his mind to these kinds of thinking. And here his thinking pattern will be that there is a joy – a cosmic joy—and that [he] is giving, give[s] that name, doesn't matter. God, the Upanishads sometimes call, “Ananda,” sometimes “Rasa.” Just as in the case of the mind, as the Upanishads, “Meditate on mind as Brahman” so here also. Brahman is a general term. It is a... something great is brahman. So here, Brahman is joy, the cosmic joy that is manifest in endless ways in different individuals: human, sub-human, super-human. There is joy. So this meditator is trying to bind all of these pieces of joy into one unity and they call it, whatever they may call it. But the Upanishads says, “Call it Brahman, the great reality,

reality of joy,” which is not a myth. It is real, very real. Now the meditator is trying to meditate on unity so his meditation is on the unity of joy, unity of blessedness or pleasure. All different types of joy or pleasure or happiness is grounded in that entity that... I call that entity Brahman. I am meditating on Brahman as joy, as ananda.

In this way, one can practice these different levels of unity. Now a man who is very religious minded, he has an advantage. He has a natural devotion for God and faith in God. So he brings God into the picture and it, emotionally it becomes very soothing. So he tries to, just as in our meditation of God, we give God so many attributes. He is the creator. He is the master of everything. He is my father. He is my mother. All these attributes we use in our contemplation, in our prayer. Now here, a person who is practicing this, levels of unity, if he brings God, then he now tries to think of God as the ultimate thread of unity: it is He. He is manifesting as this vast material universe. He is manifesting as the cosmic mind. He is manifesting as this cosmic consciousness. He is manifesting as this cosmic joy. How wonderful is God! His heart then is filled with an emotional ecstasy, you see.

And when there is emotion, our meditation becomes more powerful and sustaining and interesting. It is not a dry meditation. If we can bring God into this picture and try to think of the God as the supreme unity at different levels. All the experience of unity at different levels, for him, for this meditator, for this devotee, is God. It is God, who is combining everything. We know that!

When a young man marries a young woman in church, what does he think and what does the priest say? [The] priest says, “It is God who is uniting these two hands.” You see, the two hands are drawn together and because there is a religious background – if you go to a court, then [in] the courts, the judge you see, he does not mention God. Doesn’t matter. But if you go to a church, naturally the priest will bring this idea: it is God who is uniting [them]. That young girl was in Texas and that young man was in Seattle. But somehow things are arranged. And now they have come together and are going to be united. So the faithful remembers God. “It is He who is the power of unity. It is He who unites divergent things into one.” So even in marriage it is by His grace that this young man and this young [wo]man are united in wedding. And the priest prays, quotes the scriptures and they have to repeat this, “Let this wedding be till... till death.” It is a sublime idea and the background of this idea is that sense of unity. We are united today by God’s grace and through different struggles and tensions of this world, we won’t allow this unity to break down. We shall keep together. That is a wonderful experience, which everyone wants to have. Nobody wants his marriage to end and to break. When we marry, we marry... we are prepared to continue this unity in marriage till death separates us.

So, when we bring God into the picture, God becomes the supreme power of unity. He is unifying everything. Things may be different, may be discordant, but everything is really united in God. And so this man, this man who has faith in God, who has love for God, for him, if this... in this world, you see in this factual world, all the time, discordant things are coming. Tensions are coming because of this diversity of that difference. But this man has an advantage. He has a key

for unity: God. So he can resolve discords and differences much more easily than other persons. He thinks, "Well, ultimately God is in him. God is in me." He thinks of God as the unifying factor of life. And so he can easily regain his equilibrium. Even in the face of differences, tensions, diversities, he can do that.

So really speaking in our spiritual life, when we meditate on God and we try to feel God is the supreme unity, then we experience that spiritual harmony in us. In the time of meditation and contemplation we begin to feel: everything is one! The vast sky is [here]... far, far, far, millions of miles away are united here in my heart, where God is... is residing. The past and the future and the present all are united here in my God. You see, that is a wonderful thing. As an experience of this contemplation, his life becomes very harmonious. His heart becomes more and more free from tensions, from hate, from distractions, because he has got the key, the key of unity – in God.

So that is the pattern of spiritual life. The more and more we can feel the presence of God as the golden thread of unity, then that thread of unity really brings harmony in our life. It enables us to face this world with equilibrium. Think of the great Lincoln – what problems he had to face. But those who had watched him closely, they found that this man had some key: the key for tranquility-- you see that key for tranquility. It has to come to us. It is not a theoretical proposition. It has to be an experience, that even though these things and objects and happenings are different, there is some power, some reality, some truth that is unifying everything, and that is God! So more and more we become conscious of God, we develop our faith in God, love for God, our discordant elements in our thinking, in our emotions recede. And more and more our heart is filled with a sense of unity.

Now... there is no time. We have no time for the climax. [Audience laughs.] Of course the climax we have discussed so many times here, because the climax is in the true self of man. Vedanta says, "You practice with the help of the concept of God, with your devotion, with your prayers, and all. It will lead you to a great distance in our spiritual life." But something more has to come – namely, to know that what you are thinking as an objective source of unity, namely God – that God is your true self. Your true nature is that ultimate thread of unity – man's true self. In man's true self – [is] everything: the material universe, the mental universe, the vital universe, universe of consciousness.

Everything in the different levels of unity are really grounded in that supreme unity which is man, man the shining self, the ultimate ground of all existence. So this experience may also come: that this whole universe is in me. See? My self is not this little individual. I am really... really I am cosmic. All time, all space, everything is in me: that experience, which is called in the Upanishads, self-knowledge, a knowledge of man's true Self. When we have discovered our true Self, then we have reached the highest level of unity. It is such a level that the Upanishads tell us, it cannot be described. Other levels of unity you can describe. Saint Francis said, "My God, my All." You can describe God as Ananda, God as the Supreme Unity. But still it is an objective experience.

But when you have come to your own Self, then you... your mouth is shut. Your mind cannot go there, you see? But it is true. It is true that man through these different levels of unity can reach that point of supreme unity, which cannot be described in words, which cannot be even thought by our mind. The Upanishads say, "This self-knowledge is the ultimate goal of our spiritual life – to know that there is only One. That One, you are that One all the time. All the time, you are that One. You are that infinite." Of course, when we are using these words, these are approximations. That supreme unity, the Upanishads say is "Avan manaso gocharam."⁴ It is beyond the reach of our speech, or our thinking.

[Announcements not included in transcription.]

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. Bhagavad Gita [5:18], Bhagavad Gita Trust, c. 1998-2009. <http://www.bhagavad-gita.org/Gita/verse-05-17.html> [hyperlink verse number labeled differently] accessed October 6, 2014.
2. Bhagavad Gita [7:7], Bhagavad Gita Trust, c. 1998-2009. <http://www.bhagavad-gita.org/Gita/verse-07-07.html> or -- Bhagavad Gita, the Divine song, Chapter 7, with comments from the writings of Bhagavan Sri Sathya Sai Baba. <http://bababooks.org/SathyaSaiGita/chapter7.html> (Second source uses the term "flowers.") Both accessed October 17, 2014.
3. Svetasvatara Upanisad [1:4-6], in The Principal Upanisads, ed. by S. Radhakrishnan. New York: Harper & Brothers, c. 1953, p.711-713.
4. as cited on <http://www.tirumala.org/pr7.html> 8/9/12 and other Internet sites with variant spellings. As spoken by Swami Shraddhananda it sounded like "Avan-manaso-gocharam."