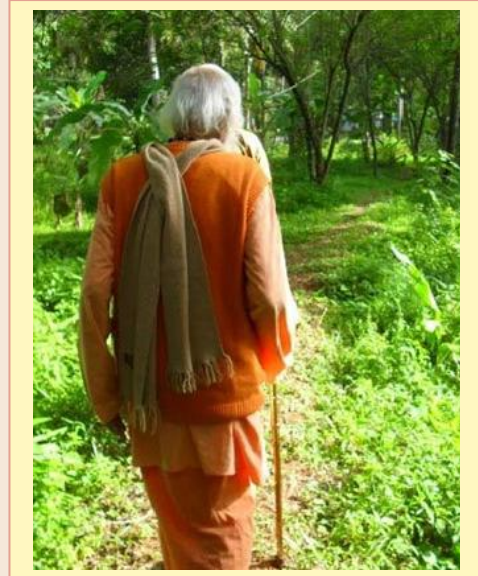


The Ultimate Truth or The Final Reality

*By Swami Shantananda Puri Maharaj,
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To be treated as the birthday message –
on 06 May 2013



The Ultimate Truth or The Final Reality

Who are you?

The one who sees, who smells, who hears, who talks, who walks, etc. cannot be the body. The legs cannot move unless impelled by an external energy. So also are the eyes, the ears etc. The one that functions has to be energy. It is a living and loving energy and that is `you`.

Where from has the energy come?

When the mother conceived you, you were only a meat gel (neither solid nor liquid). At that time it could not breathe and there was no energy which could activate it. Slowly, it descended into the womb and grew as a mass of flesh. There was no pranic energy (vital elan). According to my knowledge of medical science, the energy comes into the womb only in the 5th month of pregnancy. In other words, you may have to postpone the celebration of your birthday by 5 months! Thus, when the billions of people come into this world there cannot be a separate energy for each womb. Just as all the 40 bulbs in my home are lit from the same source of electricity; say the generator, there has to be an immense energy which goes into all the bulbs, namely the bodies. In addition, for so many other people in the

process of birth or to be born later, there has to be an immense reserve of energy too. Thus the origin of all of us is an immense energy which is infinite, boundless and wall-less.

The Creation

Both the dream state and the sleeping state have been given to us not for rest or entertainment but as a vital clue. It is for solving the secret of waking state as also the secret of life.

What lesson do we get from dream state?

Let us say that you are sleeping in your locked room alone and are seeing a dream. In the dream, you are in a South African forest sitting regally as the chief of a tribe. Around you are sitting your wives, your relatives, your friends and warriors carrying spears. All these 100 people seem real to you in the dream. They are all joking, talking etc., like you. When once your room is locked, where from all these people come? They are the products of the imagination of your subconscious mind. Your thought force has taken several forms. This is because energy can be converted into matter and vice versa. Your thought energy is not different from you. It is you who has become the forest, the plants, and trees, the reptiles in the forest, the sand, the warriors and your relatives, etc. Among your relatives, there are some who are your enemies. It is you who took the form of your enemy. The entire dream drama is being directed by your own subconscious mind. Even though it looks that all those people in the dream are acting out on their own volition and will, a thought cannot act on its own and the entire drama script is written and directed by your own mind. They are only puppets without any will and have no independent existence. A young village girl of bucolic upbringing was one night dreaming that a prince came on horse back, lifted her and placed her on the horse. The girl with fear in her eyes asked the prince, "Where are you taking me?" The Prince replied, "Madam, it is your dream and you have to tell me where I should go." This is the case of your dream also.

In the same way as you become many out of one in your dream, the Ultimate Reality which alone is, is having its big dream which consists of the birth, death and life, etc., of the billions of individuals of this earth. Thus each individual in the dream and the entire world as well is nothing but the thoughts of the supreme reality. The script is written by the cosmic director, who himself acts as all the individuals. The appearance of individuals, their free will and actions are all illusions like your own dream and they never happened. These facts are all indirectly indicated in the 18th Chapter of Bhagawad Gita:-

"Eswarah sarva bhootanaam hrid deserjuna tistati |
Brahmayan sarva bhootani yantra roodhaani maayayaa | |

There are no individuals at all like you and I. The world and all its inhabitants are but the thought forces of the Supreme Reality whose will alone is supreme and runs the entire show of each individual to the last detail.

If there are no individuals, what are we expected to do?

In order to get out of your false idea of individuality which has resulted in enmities and sufferings, we have to come into contact with our origin that is the source from which we have sprung. All of our sufferings are because we are considering each one of us a separate individual having forgotten the universal totality. Whether it knows or not, every bulb in my house is directly or indirectly in constant contact with its origin, namely the generator. But they have forgotten it. The same is the case with us all. As we have forgotten the infinite inheritance which is our right and considering ourselves only as limited desires and thus sufferings arise. After all, while coming to the origin we must have been in contact with it and were definitely aware of it. It is after assuming the various forms we identified ourselves with the roles in the dream drama and forgot our origin. How do we remember a thing whose name we have forgotten? It is only by continuously trying to remember it back and it comes as a flash after hours. Similarly, constant remembrance of the Supreme Reality (we may call it by any name as Brahman, Self or Atman or Siva, Rama, Krishna or God, etc.) will again bring us into contact with that Infinite Reality. This is called 'Satata Smaranam', continuous remembrance of Lord. This is only one of the numerous methods to end the dream of the Lord and also our individuality. Thus there is never a creation of the world or its individuals nor is there any dissolution. The entire thing was an imagination as a dream drama. When that is the case, the question of anybody being bound by maya or trying to do sadhana to get out of it does not arise. Obviously there is no liberation or mukti nor anybody longing to have it. When the same thought of the Lord subsides and again arises assuming different forms of individuals, it is called rebirth. When a particular thought subsides for good in the thinker and never more arises it is called Moksha or liberation. Obviously the various theories of Moksha in the various systems of philosophy say, living in the same colony as the Lord, to be by the side of the lord, to have the identical features as the Lord, to be sitting on a stone descended from nowhere and be on perpetual motion forever (Jain Philosophy) are all meant perhaps to impel the lower rung of people to believe in a Higher Reality. What all is given above is scientific, logical, sensible and rational. They are all based on the Upanishadic texts and the text on Advaita by Adi Shankaracharya (known as Shankara). Shankara and his grand guru Gowdapada have both repeated the same verse in 'Vivekachudamani' and 'Gowdapada Karika' in the Mandukya Upanishad respectively:-

“Na nirodho na chotpathhir na baddho na cha sadhakah
na mukto na mumukshuscha ityasha paramarthata”

The meaning of this verse has already been given above. Sri Ramana Maharshi had devised a direct path for renewing the contact with the Supreme Reality by contemplating on 'Who am I?' which also is very useful. Even though it looks simple, a lot of courage is required in order to persistently and perseveringly pursue the quest for who we are and to establish contact.

'Purusha Sukta,' a part of our scriptures proclaims this fact as:

"Tasya dheerah parijananthi yonim"

"It is the courageous who can finally realize their origin."

* * HARI OM * *