

A madman or a lunatic is he whose intellect is not functioning fully and properly. Man generally experiences the world alone which, really speaking, is nothing but Brahman. Whatever he experiences is Brahman alone. The bright reflecting silvery pieces on the seashore are nothing but bits of mother-of-pearl. Similarly, wherever one sees the pluralistic phenomenal world, it is nothing but Consciousness.

Whatever you can point out as 'This', 'This', (idam-tayā) as an object or as an emotion or as a thought, is nothing but Brahman playing in those forms. Brahman playing in conceivable and perceivable forms is the world we see around us. The name of a thing is because of its form. The names and forms are projected on Brahman. In the world that you see around yourself, if from any single object, you remove the name and form, what remains? 'That' is the infinite Reality. 'That' is Brahman.

Contemplate upon any object. The leaves fluttering in the breeze, the bird perched on the tree, anything; remove the name and form.<sup>1</sup> What remains is the Existence (Sat) that expresses as the existence of the thing, this is Peace-Auspiciousness-Beauty. (śāntam-śivam-sundaram).

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<sup>1</sup> Thus in the Zen meditation exercises, the teacher advises the student, 'meditate upon your face, as it was just before you were born.'





## 49. Brahman – Its Nature (237-240)

अतः परं ब्रह्म सदद्वितीयं  
विशुद्धविज्ञानघनं निरञ्जनम् ।  
प्रशान्तमाच्यन्तविहीनमक्रियं  
निरन्तरानन्दरसस्वरूपम् ॥ २३७ ॥

*ataḥ param brahma sadadvitīyam  
viśuddhavijñānaghanaṁ nirañjanam,  
prashāntamādyantavihīnamakriyam  
nirantarānandarasasvarūpam.* (237)

निरस्तमायाकृतसर्वभेदं  
नित्यं सुखं निष्कलमप्रमेयम् ।  
अरूपमन्यक्तमनारूपमन्ययं  
ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ २३८ ॥

*nirastamāyākṛtasarvabhedam  
nityam sukham niṣkalamaprameyam,  
arūpamanyaktamanākhyamanyayam  
jyotiḥ svayam kiñcididam cakāsti.* (238)

237 & 238. *Therefore, whatever is manifested is the supreme Brahman Itself – Real, non-dual, extremely pure, the essence of Knowledge Absolute, taintless, supremely peaceful, without beginning or end, beyond all activity, always of the nature of Bliss Absolute, transcending all diversities created by māyā, eternal, the essence of joy, indivisible, immeasurable, formless, unmanifest, nameless, immutable and self effulgent.*

The world of objects that we see around is, in itself, by itself, nothing but Brahman, Brahman misrepresented by our misconception is