

PODCAST 205: THE ONLY ONE WITHOUT THE SECOND

Om Sri Sai Ram

Prasanthi Sandesh episode 205 welcomes you.

Bhagavan has always said, 'Truth is one and not two'. He repeatedly said, 'Truth is one and not two'. This is what is called non-dual concept, *Adwaita*, A D W A I T H A, non-dual concept. It just means one without a second, the only one.

Let us study this subject, 'the only one without a second', just for our information.

Actually speaking and according to scientific calculations, there are eighty-four *lakhs* of species in this world. Of all these eighty-four lakhs of species, human life is the most precious. The human being is the most valuable. Why? For the simple reason that humans are endowed, gifted or blessed with *jnana* or wisdom. It is this *jnana* (wisdom) that makes man special and unique.

Now, there are two types of *jnana* (*wisdom, knowledge*). One type includes all subjects which are relative in their nature. In other words, relativity is very clear in most of these subjects. This is what is called *Sapaksha*, S A P A K S H A. *Sapaksha* refers to all these worldly subjects, so that type of *jnana* or knowledge is *sapaksha*.

What do we mean by *sapaksha*? By acquiring *sapaksha*, which is the type of knowledge of the relative sciences, we feel like there is still more knowledge to acquire. There's something more to know, something more to learn, because they are all relative sciences, which means they are incomplete. Ninety-nine percent of all sciences are of this nature (*sapaksha*). Only one percent of *jnana* (knowledge) is what is called *Nirapaksha*, N I R A P A K S H A. *Nirapaksha* means it is absolute science.

So *Sapaksha* are relative sciences, while *nirapaksha* is absolute science. Once you have learned the science which is *nirapaksha*, you are left with nothing more to learn. This is the difference between the relative sciences and the absolute science.

The relative sciences, *sapaksha jnana*, are based on *dwaita* or duality -- D W A I T H A, *dwaita*, duality, while *nirapaksha* or absolute science stands for *adwaita*, A D W A I T H A. *Adwaita* is the non-dual aspect. So *sapaksha* is *dwaita* or dual, while *nirapaksha* is *adwaita* or non-dual, the one without a second.

Now coming back to *sapaksha, dwaita*, the dual aspect, we need two entities -- you and the world. Both these are needed in *sapaksha* or relative sciences or dual sciences. On the other hand, *nirapaksha* or absolute science or *adwaita* says that only one is needed, not two. Only you are needed and nothing else!

Now the question which arises is this: When our experiences are dual, how can we accept this non-duality? All experiences are dual -- pain and pleasure, good and bad, success and failure, profit and loss. All our life experiences are dual. In such a case, how can we accept this non-dual concept? That is our question.

Here let me give a few examples of *sapaksha* or *dwaitha* (duality) or relative sciences, like common sense or worldly knowledge, where both you and the world are there. Examples are: the sciences and the scientist are both there. There is a scientist and his laboratory experiments, which are also two. Then there is the humanities and the arts. The dancer is also there. The dancer is the performer and there is also his audience. Again, there is a musician and also the audience. So in arts also, we have two entities or aspects.

Now if we go to *Dharma Shastra* or religion, we will see that we have many aspects here also. They say that this is the earth and there is paradise, there is heaven, so there are so many worlds above. That's what religion says. This type of knowledge is all *sapaksha* or relative sciences.

So what is the problem? The problem is that we suffer from dual experiences, such as pain and pleasure, life and death, and so on. These are the problems. Why? The answer is because we consider the non-self, *anathema*, A N A T H M A (non-self), as the real self, as the reality.

However, it is not so. You are the self. Other than you, all the rest is non-self and is unreal or false. Because you think that the non-self is real, the non-self dominates you. So then, the non-self dominates the self. The result may be a positive one or a negative one. If the non-self dominates the self, the positive result is our life, while the negative result is death. So, life and death are the positive and negative results of considering the non-self as the real self, which it is not. Therefore, the problem arises because of this dualistic approach.

Now, the solution to the problem is only the *adwaithic* approach, A D W A I T H I C. The *Adwaithic* approach says that only the self exists. There is no non-self at all. There is no non-self! The self is the subject. The non-self is only the object or the objective world. 'Objective world' stands for relativity. Therefore according to the *adwaithic* concept, there's only one without a second. The world is the non-self and you are 'I', which is the self.

Now we come to the main point. If we ask anybody or everybody at any point of time, they will say that 'I', 'I' is common to all. Here, two points are made clear. The first point is, 'I exist' and the second point is, 'I know that I exist.' I exist is *sat*. I know or am aware of my existence is *chith*. My existence is *sat*. The awareness of my existence is *chith*. So *sat, chith* is 'I'. I think I'm clear on this point.

In fact not only 'I', myself, but also this chair here is in existence and I am aware that it is a chair. This is *sat, chith* also. The buildings are in existence and I know that they are in existence. Here again, there is *sat, chith*. Existence is *sat* and awareness of its existence is *chith*. So everything is *sat, chith*. And this *sat, chith* is nothing but the 'I' or the self or *atma*.

Therefore, *adwaitha* considers the non-self, *anatma* as totally false, totally false. So everyone knows and is aware of his own existence. We should understand this very clearly.

So, we are aware of the objects in the world and we think, "I am aware, I see many objects in this objective world which are in existence, and I'm aware of them." We conclude that this is nothing but *sat, chith*. So, the same thing applies to birth, death, pain and pleasure. Pain and pleasure, birth and death exist and you are aware of them, so they are also *sat, chith*.

Without this awareness, there's no existence at all. Unless you are aware, how can there be existence? So your awareness depends on your existence. Let's learn more about this.

For example, here is some clay or mud out of which a pot is made. The pot cannot exist without the clay. Can you take the clay out of the pot? Impossible! Because the clay or the mud has taken the form of the pot. The pot is not different from the mud. You understand that the same thing (in this case, mud) has taken a different form.

Let's take another example. Gold has taken the form of jewels. There can be no jewels without the gold. You cannot remove gold from the jewels. Impossible! In other words, gold has taken the form of the jewels. Therefore this gold represents the *atma*, the self. The jewels represent the *anatma* or non-self. Mud is the self. The pots and lid etc. are non-self. I have given these examples as an illustration of the *atma* and *anatma* (self and non-self).

So what is real? What is unreal? The clay is real, but the pot is unreal. Gold is real, but the ornaments are unreal. The same thing can be expressed in other words. It can be said in this way: The self is *atma* and all the rest constitute *vibhuthi*, V I B H U T H I. *Atma* expressed itself in the form of *vibhuthi* and therefore the whole world is its *vibhuthi*.

Another example is this: a large body of water, something like the ocean, represents the *atma*. Everything else -- the waves, the bubbles and the foam -- represent its *vibhuthi*.

This is what is said in *Mandukya Upanishad*. There are three states of awareness. The waking state, the dreaming state and the deep sleep state. These three states are false because when you are awake, dreams are not there. In the dream state, you are not awake. In deep sleep, the dream and the waking states are not there. But you are there in all these three states. Therefore, *Mandukya Upanishad* says these three states of consciousness are false, while you, being there in all of the three states, are the reality, the *atma* or the self, as you are there in all the three states

Chandogya Upanishad also says that only *atma* or the self exists and nothing else. Only one exists, without a second.

Also *Brihadaranyaka Upanishad* is another *Upanishad*. It also says, why do you think about non-self? Non-self is nothing but a projection, an extension and an expression of the self. Self has expressed itself in the form of non-self. In other words, non-self is also self. That's the reason why it has been said in the beginning that there is 'only one without a second'.

Now, it can also be said in Vedantic parlance, that the main substance, the self, is *Samanya*, S A M A N Y A, and that all of the non-self, in other words, the whole world, is *Visesha*, which is the form of *Samanya*. *Samanya* is the substance and *Visesha* is its forms. V I S E S H A, *Visesha*.

Let us understand that the same concept is also reiterated in the *Bhagavad Gita*. There Krishna says, "I am within, around, I am there, I have taken that form". That's what Krishna says.

Therefore, on the subject of existence and the awareness of existence, we conclude that existence is life, it is *sat*, or *prana*, P R A N A. Awareness is *jnana* or *chith*. So the whole expansion is nothing but *chith*. *Chith* is the expansion of the whole world, of the whole universe.

For now I take leave. We'll go into the other details in the next episode.

Thank you.