

**ASCHARYAVAT PASYATI KASCHIDENAM ASCHARYAVADATI TATHAIVA
CHANYAHA
ASSCHAIRYANAM ANYAHA SHRUNOTI SHRUTAPI ENAM VEDA NA CHAIVA
KASCHIT**

One sees this wonder, another one speaks of it as a wonder, another hears it as a wonder, yet having heard, none understand this at all.

We can see that the three examples quoted here concern the three sense organs: eyes, tongue and ears.

We have learnt so far that the "Parabrahman, the Supreme" is "Nirakara and Nirguna."
He has no form and no qualities.

The other two sense organs "nose and skin" cannot also perceive the Supreme.
We cannot imagine with our mind and the intellect cannot analyse the same.
The Supreme is beyond the sense organs, the mind and the intellect.
Hence, it is impossible to understand the "Parabrahman."

The only way, the saints and scholars help us to reach "that", is via the route of "Transcendental meditation."

We have to learn that we need to drop our physical "I" and dissolve into "It".

Reading the great books concerning the "Supreme", going to the temples, listening to the discourses cannot make us reach the "destination in the spiritual path."

After all it is inside each one of us as the "Life Force", "The Atman."

The journey in life is to attain "Liberation",

learning the art of dropping the "I",

detaching from the attachments to the physical world,

conducting our ordained duties without expecting the benefits from the fruits of action and finally, prepare to receive the "Prarabdha" which is the results of past actions conducted in ignorance of the "True identity".

One can then ask, "why go to the temples, listen to the masters, the gurus and read the sacred texts?"

The answer is simple:

The masters who have truly understood the "Supreme", dropped the "I", have to teach the ignorant.

This has to be from the primary school level to that of the university education in relation to the spiritual life.

Many a times, we have known that thoughts run faster than words. The masters explain the "Supreme" as a wonder to the uninitiated and ignorant. They talk about the Supreme as a wonder, make us realise to see the same as a wonder and read about the same as a wonder.

But, the ordinary mortals, each one of us, can only look upon the "Supreme" as "a wonder."

With faith, blessings by the guru, we can overcome the "wonder" aspect and merge into Him.