

The Manifestations of “Silence” in Indian Knowledge Systems

Dr.Pratap Kumar Dash

Associate Professor, Department of English, Rajendra University, Balangir, Odisha
pratapkumardash0@gmail.com

Abstract

Silence refers to a condition of tranquillity in which there is an absence of sound or noise. It can also refer to a silence or a time when nobody is speaking. In a more metaphorical way, silence can represent a conscious decision by someone to refrain from speaking. Silence carries various interpretations in the wilderness and during the night. However, in Indian knowledge systems, silence holds the highest power. In this context, this paper undertakes a thorough examination of Vedic literature and the practices of sadhana and *tapasya*, emphasizing stillness (Mauna) as a core theme symbolizing the origin of genuine knowledge, the journey toward self-realization, and the divine presence. It is not void, but the vibrant, active essence of the Absolute, a condition of inner calmness and serenity attained through measured words and reflection. It pertains to the contexts of The Upanishads to assert that the true Self, Brahman, illuminates solely in the composure of silence. Next, it examines the narrative of Gārgī found in the Vedic texts, which exemplifies serenity as a deep reaction to truth that goes beyond simple intellectual discussion. It also highlights how in Buddhism and Jainism, silence serves as a significant spiritual practice that transcends mere soundlessness, functioning as a means for self-exploration, and insight. It encourages profound meditation by quieting the constant mental chatter, uncovering hidden patterns and feelings, and nurturing awareness of voidness. Ultimately, it illustrates how silence remains a longstanding tradition of profound wisdom as seen in the philosophical and literary masterpieces by figures such as Swami Vivekananda, R.N. Tagore, Sri Aurobindo, S.Radhakrishnan and J.Krishnamurthy.

Keywords: *Manifestation; mauna; calmness; contemplation; spiritual practice; knowledge*

1. Introduction

1.1 Explaining Silence in Terms of Hindu Philosophy

There goes a popular saying, "Speech is silver, silence is gold." In fact, silence is all pervasive whereas sound is an intermittent phenomenon. There are several potential references regarding silence in the *Gita*, the *Upanishads*; and there are explanations of the great intellectuals like Adishankar too. In the *Gita*, it is said that:

"aṇḍo damayatām asmi nītir asmi jigīṣhatām

maunaṁ chaivāsmi guhyānām jñānaṁ jñānavatām aham." (10.38)

It says in relation to the law of nature that I am just punishment amongst means of preventing lawlessness, and guiding principles for those who seek victory. Within secrets, I embody silence, and in the wise, I represent their knowledge. The Maitri Upanishad states that there exists an element beyond our intellect that resides quietly within our thoughts. It is the ultimate enigma beyond comprehension. Allow the mind and subtle body to be focused on that and not to rest on anything different. In Hindu philosophy, *mauna* (Silence), having its own voice, is synonymous with peace of mind, inner tranquillity, Samadhi, and the Ultimate Truth. The Hindu scriptures emphasize the need for a correct comprehension of silence by engaging with it through speech regulation and practice. Ramana Maharshi in the 6th paragraph of Nān Yār reminds us that attribute-less Brahman is denoted by silence (*Brahma Sutras* III.ii.17); Shankara tells that silence is that self. Silence is awareness, it is the atman, the self. (*Mundaka Upanishad* II.ii.6). The absolutistic view holds that silence conveys the true teaching regarding the ultimate Reality, as the Absolute transcends the limits of language and thought. Genuine transcendence is also silence, yet not the silence that opposes movement or change, as its fundamental essence remains undisturbed. Genuine transcendence is not the stillness of death stifling the vibrant energy of life, but the stillness in which both death and everlastingness are equal shadows. The discerning intellect must integrate the organ of expression with the mind; one who has distilled and savored the true essence finds genuine joy in complete silence, entirely alone, connected with the source and safeguarding it (*Rig Veda* I.79.3). Shankara describes silence as the inexpressible essence of Brahman that is to be experienced deep within. It surpasses the simple examination of one's own thoughts, being much more perceptive than even the keenest intellect capable of interpreting and understanding its messages. This hush prompts the formulation of inquiries, and inherently serves as the response not just in the verbal expressions that mask it and reach the listeners. Rishi Ayasya. (*Rig Veda* IX.46.2). There are popular slokas in Sanskrit on silence like "मौनं सर्वार्थ साधनम्" (\(maunam~sarvārtha~sādhana\)), which means "Silence is an instrument that achieves all ends". Another famous verse is "विभूषणं मौनमपण्डितानाम्" (\(vibhūṣaṇam~maunamapaitānām\)), meaning "Silence is the ornament of the unwise". A third option is "मौनं शक्तेः परं स्रोतम्" (\(mauna~śakte~para~srotam\)), which translates to "Silence is a great source of power".

2. The Role of the Muni in Ushering Silence

The word "Muni" (an ascetic) is related to "Man" (mind) and "Maun" (silence), indicating that silence is a key quality of an ascetic leading a divine life. The Buddha himself was a manifestation of silence, and his teachings on silence emphasize the restorative and insightful nature of quietude, which is essential for the path to enlightenment.

2.1 Silence in Buddhism and Jainism

The Buddha's silence, particularly in the famous flower sermon where he held a lotus without speaking, symbolizes his profound understanding that some truths transcend verbal expression and cannot be adequately conveyed by language. His silence demonstrated his saturation and fulfilment, not a lack of something, and represented the profound nature of his enlightenment. In Buddhism, there is a wonderful saying: "Do not speak—unless it improves on silence." It's a common practice for Buddhists to remain silent during a retreat so they can totally focus on their state of mind.

In Jainism, silence, or "maun," is a spiritual practice observed as a vow to cultivate inner peace, self-discipline, and spiritual development. By breaking outward communication, silence encourages inner dialogue, leading to greater self-awareness and allowing the soul to progress on its spiritual path. This conscious decision to observe silence extends beyond a mere absence of noise, reaching into the physical, emotional, and mental realms to foster deep inner stillness and merge with the eternal silence of the spirit.

2.2 Silence Interpreted by Indian Spiritual Gurus

Hinduism has a long, rich history of holy men, living in silence in caves or in the forest, practicing meditation, and achieving great spiritual heights. In the Upanishads, there is a tale of a father who dispatched his two sons to a sage to gain knowledge of Brahman. Upon their return, he inquired of the eldest son what he had discovered. The boy elaborated on the numerous qualities of Brahman. Once he completed, his father inquired of the second boy, who stayed quiet. The father was quite happy and remarked, "Ah, you have discovered the essence of Brahman."

Sri Ramakrishna remarks on silence that "As you draw closer to God, you engage in less reasoning and arguing." When you reach Him, then all voices—all logic and arguments—cease. "Next, you enter *samādhi*, experiencing communion with God in quietude." He goes on to say, "The bee buzzes as long as it isn't resting on a flower. It grows quiet as it starts to drink the honey."

As Swami Prabhavananda stated, "When you attempt to define God, you restrict him and render him finite." Defining God is unfeasible: he is beyond definition and expression. But he is realizable. And as you realize him, you become silent. Silence is his name." Swami used to tell us, over and over, that religion is experience, not belief, not an acceptance of any creed or dogma, not the authority of any scripture, but a matter of direct experience. He further says, "It is not that you take these words and try to understand them intellectually, for they would have no meaning. You have to meditate to come to the experience. And there are varied experiences at different stages of growth. But the ultimate experience is reaching that whose name is Silence. When you come out of that, you see everything as Brahman."

It is as Rabindranath Tagore wrote, "The water in a vessel is sparkling; the water in the sea is dark. The small truth has words which are clear; the great truth has great silence." But we have to work hard to experience the Eternal, Blissful, All-pervading Reality, which is silence itself. Meister Eckhart said: "There must be perfect stillness in the soul before God can whisper his words into it, before the Light of God can shine in the soul, and transform the soul into God. When the passions are stilled, and worldly desires silenced, then the word of God can be heard in the soul."

Spiritual life is a life of silence, not only externally, but internally as well. Externally, it is beneficial to find a place to meditate that is quiet and still. Since the real work in

meditation is internal, we don't want any outside distractions. The mind is often likened to a lake. When the wind comes, the lake is choppy and in constant turmoil. Our mind functions in this way, with the currents of positive and negative thoughts, harmful and supportive emotions, desires, appetites, and frequently, unimportant, inconsequential thoughts that drift through our consciousness.

A wonderful quote by Swami Prabhavananda states, “When the ego emerges, we experience restriction, finiteness, barrenness, and deficiency.” We seek affection; therefore, we venture outdoors. We seek joy, so we venture outdoors. We develop attachments to items, objects, and individuals that bring us joy, perceiving them as distinct from ourselves. We also experience a dislike for things that cause us suffering or pain. Our lack of understanding is so profound that we hold onto life, believing it to be Reality. You know, ignorance is so sticky! If somebody this moment tried to give you ultimate knowledge, you'd shrink back, “No, no, no! I don't want it!” Our ignorance is not our real nature, but is just something that has covered the reality, like clouds covering the sun. The clouds are not permanent; a gust of wind removes them, and the sun is shining.”

So, the first step is to try to control our thoughts and passions. When we can do this, our mind, like the lake on a beautiful, still day, becomes a reflection of our true nature, and we see in the reflection the face of God who is within us all. But in order to control the mind, we have to know what's going on inside of it. A simple beginning practice, that can lead to inner calmness, is to objectively watch the mind. “Objectively”, is the key word here. Be the impartial spectator. Let the thoughts, emotions, and desires—good or bad—come and go; place no value or judgement on them. Be completely objective.

We connect with our emotions and thoughts as we perceive them to be a part of ourselves. This recognition grants them an importance that exceeds their true value. The key is to separate yourself from them. It would nearly feel as if you were experiencing someone else's thoughts and feelings. Because we are not them, their thoughts don't impact us in the same way our own thoughts influence us. Thus, we can observe our mind in that way. The more we utilize this method, the clearer our understanding becomes of how our mind operates. Simply observing our thoughts and emotions can help liberate us from their emotional hold. Swami Vivekananda is of the opinion that, “Suppose a carriage is drawn down the hill by four powerful horses, and you are the rider in that carriage. It's so easy to go down the hill, but suppose you restrain the horses, hold back, and with such strength that the horses want to gallop, and there is the hill rolling down, but the carriage is standing still. Consider that as silence, consider that as meditation.”

We see in this simile, that the horses are the senses, eager to drag us down the slippery slope of the world. And you are the rider holding the reins of self-control, keeping the horses from going down the hill. As a result, there is no movement of the carriage. Now let's compare this with my experience in the lava cave: yes, my senses were non-functional, but that was only because there was no outside stimulus for them to react to. It had nothing to do with controlling my mind. So, the trick is to consciously control the senses from reacting to outside stimulus. This doesn't mean pretending that the outside world doesn't exist. It means we need to break our identity with it, and not be influenced by it.

This is what Swami Vivekananda meant when he said: “The ideal person is one who, in the midst of the greatest silence and solitude, finds the intense activity, and in the midst of the intense activity, finds the silence and solitude of the desert.” He himself used to walk through the crowded cities of Boston and Chicago in the late 19th century, completely calm, completely unruffled by the hustle and bustle surrounding him. He was completely grounded in his own divine Self. Another way to approach the silence of our being, is to discriminate

between what is real and what is unreal. This is the path of Jnana Yoga. We see the outside world with our senses, and call it reality. But in fact, it's unreal, because it's in constant flux. It comes and goes. It lives and dies. It's not permanent. The world of name and form doesn't exist without the Eternal, divine Reality giving it life. This eternal, unchanging reality is the Atman, our true Self.

Swami Prabhavananda says that, "The whole truth of religion and spiritual life is in the one word: silence. Only in silence can the truth of God be known....It is an experience that transforms your whole life and brings complete fulfilment inside. You may experience this thing or that thing, and perhaps gain knowledge, but the experience of God is something that transforms your whole life and being."

There's a wonderful book by Swami Shraddhananda, who was the head of the Vedanta Society of Sacramento, and has since passed away. The book is "Seeing God Everywhere". There's a chapter in this book on the healing power of silence. In it, he says, "Even the busiest people need to have breaks of silence in their work. Silence seems to be a necessary factor in our lives, yet we do not always realize the implications of the quietness we unconsciously seek and enjoy, when we take a walk in a solitary meadow, or in a forest, or on a mountain. These quiet recreations may not occur very often, but when they do, we cannot forget the spell that such solitary communion with nature, leaves upon us."

In my opinion, which is very biased of course, one of the best ways to experience silence in nature is to come to the Vedanta Temple in November or December, and watch the sunset from the porch. Some nights are absolutely awe-inspiring, like when the air and the ocean are very still, and the setting sun shines its light on the calm sea, creating a glimmering surface of reds and pinks. But silence is much more than simply a way to escape from the sensory overload in our world today. After all, deep sleep has the same effect. Silence, as Pico said, "is not an absence, but a presence". And this is a very important thing to remember, as we shall see later on.

Most of the religions of the world revere silence, not only as a discipline, but also as a place to experience God. Many churches, temples, and mosques maintain periods of silence within their walls. It keeps it sacred. Silence transcends beliefs and doctrines. It's the powerful connector. This is due to the fact that, as the esteemed Trappist monk Thomas Merton stated, "Once you are solitary, you are with God." For numerous centuries, silence has been observed in all monastic traditions. Catholic monks and nuns embrace the vow of silence as a spiritual discipline to enhance their connection with God. In the Psalms, it says: "Be silent and recognize that I am God."

However, the act of silence is not limited to those in monasteries. A contemporary Christian leader stated, "Solitude is about being by oneself with God." It is finalized by silence. There is a lot to discuss regarding being alone. Solitude and silence provide a chance to concentrate on your closeness with Jesus, to detach from your everyday duties and the individuals you engage with, so you can be present with the Lord exclusively. In isolation, we avoid attempting to force any outcomes. "We simply present ourselves to the Lord to be in his presence."

3. Significance of Silence (*Mauna*)

Quietude creates an opportunity for inner tranquillity, enabling people to still their thoughts and minimize sensory engagement. It is a practice of self-discipline and control, vital for spiritual development and the advancement of the soul. Halting outside communication

encourages an internal dialogue, promoting mindfulness and mental tranquillity. Quiet can allow for all feelings and frustrations to be recognized and worked through without clinging to them, resulting in acknowledgment of transience. Silence resonates with the fundamental Jain principles of ahimsa (non-violence) and fosters a journey of spiritual growth aimed at the soul's ultimate purpose.

Vow of Silence (*Mauna Vrata*) is an intentional choice and promise to maintain silence, frequently undertaken by monks and people during important life moments, meditation, and religious activities. To attain authentic silence, one must transcend the stillness of the body and heart to access the stillness of the mind. Silence promotes a transition from external interaction to internal reflection, facilitating a connection with the spiritual awareness inside.

4. The Philosophical Interpretations of Silence

The philosophy of silence posits that silence is not an absence of meaning but a powerful and deliberate force that enhances thought, communication, and self-understanding, with thinkers like Nietzsche and Simone Weil highlighting its role in gaining true power, enabling deeper reflection, and connecting with the divine or the ineffable aspects of existence. Silence acts as a catalyst for self-awareness, a strategic tool in negotiation, a pathway to inner peace, and a way to appreciate the limitations of language and the mystery of reality.

4.1 Silence as a Source of Power and Influence

Philosophers and leaders have acknowledged silence as a tactical device for influence, allowing one to manage a situation and urge others to disclose additional information or expose their vulnerabilities. Opting for silence instead of continual talking reflects confidence and self-assurance, conveying an aura of wisdom and control, as noted by Nietzsche and other references. Deliberate use of silence encourages active listening and deeper bonds by allowing others to express themselves and feel acknowledged, thus reinforcing connections. Quietude encourages profound contemplation and introspection, enabling people to better understand their thoughts, feelings, and experiences. The equanimity of silence serves as an escape from outside distractions, promoting inner calm and enabling self-reflection and personal development. Entering a reflective state allows the brain to enhance its problem-solving and decision-making capabilities, making silence an essential element in resolving conflicts and facing other challenges. Nietzsche posited that genuine power is found not in loudness but in the intentional selection of silence, showcasing strength and authority instead of a desire for approval. Simone Weil linked silence with the divine, indicating it offers a route to a profound, spiritual comprehension that goes beyond words. Wittgenstein claimed that silence signifies the boundaries of language, revealing truths and realities that words cannot completely convey. Silence indicates the indescribable elements of existence, implying that there are significant dimensions of reality that exceed human understanding and expression.

5. The Manifestations of the Joy of Silence in Tagore's *Gitanjali*

Tagore's *Gitanjali* (1912) seemingly derives from the Vedantic idea of total devotion to God, who is all-present, all-knowing, and all-powerful. The poet is completely immersed in an emotional expression of wonder as he employs the term “silent amazement” (Chapter 3, *Gitanjali*) as a pantheist to discover that continuous melody of the soul sung by the master. As summer breathes life into nature and a calm and peaceful scene unfolds outside his window; bees are actively buzzing; the groves appear floral, the poet suggests that it's preferable to understand the power of the ultimate spirit as he expresses, “Now it is time to sit quiet, face to face with thee” (Chapter 5, *Gitanjali*). He feels fortunate with the world's joy during celebrations. This occasion is dedicated to honoring the Creator, where one must immerse themselves completely, transitioning from the physical realm to the spiritual realm until they

are elevated enough to meet the Creator and “offer thee my silent salutation” (Chapter 16, *Gitanjali*). The poet, in pursuit of the divine essence, believes that even in the absence of the master’s words, “I will fill my heart with thy silence and endure it” (Chapter 19, *Gitanjali*). He understands that by remaining still and patient, “like the night with starry vigil,” he will witness “the darkness will vanish, and thy voice pour down in golden streams breaking through the sky” (Chapter 19, *Gitanjali*) come morning.

Moreover, in the rainy season of July, the poet feels the Creator's presence as a dear companion, as a treasured beloved, and welcomes his heart for a visit. He would sense “thou walkest, silent as night, escaping all onlookers” (Chapter 22, *Gitanjali*) towards the poet's home where the doors are perpetually welcoming for the master. The poet understands the profound darkness linked to silence. He desires to go without bearing even a trace of self, seeking to be entirely free of any belongings while encountering the lord, an utterly non-existent being. As the poet steps out, “solitary on my path to my meeting,” he encounters “the quiet darkness,” and he can't “evade his existence but I cannot flee from him” (Chapter 30, *Gitanjali*). He understands that the Creator can generate storms; can overcome darkness everywhere, or fill the sky with lightning. Thus, he is prepared to embrace whatever the Creator transmits to his creation. Yet, as he understands that the Creator can generate all-encompassing silence, he calls upon the lord to usher in calmness universally through the blessing of rain, akin to a mother’s compassion soothing a father’s anger. He identifies in lord, the presence of sound and silence in tune with the creator, the preserver and the destroyer as mentioned in the following lines that:

“Send thy angry storm, dark with death, if it is thy wish, and with lashes of lightning startle the sky from end to end.

But call back, my lord, call back this pervading silent heat, still and keen
And cruel, burning the heart with dire despair.” (Chapter 40, *Gitanjali*)

Since the poet has accepted the lord as his soul companion, he feels like sailing along with him on a pilgrimage which is going to be an eternal one, full of spiritual joy in visiting shoreless ocean, continuous melody of silence which inculcates the eternal freedom of self and soul too. He further adds that:

6. Silence as All-pervasive in Aurobindo’s *Sāvitrī*

The first book begins with a description of the dawn of the day on which Satyavan was destined to die.

The second section introduces Savitri, emphasizing that she is, in a sense, a remarkable person who values silence. The poet conveys the idea of spiritual awakening with the phrase: “...the deadened quiet of night.” Aside from the path of the Divine Manifestation, the mind of Night stays still in the arms of Silence. “Secluded in the infinity of time, the nature of Night is immense and intimidating.” (*Sāvitrī*, 3). This part similarly views Savitri as the symbol of cosmic beauty and grandeur located ‘In a deep cleft of silence twixt two realms’ (*Sāvitrī*, 9) who remains impervious to grief. Then, we move towards Savitri. The poet unveils the reasons for our concern about this person, her life struggles, her difficulties, and her destiny. This is why this canto is titled “The Issue.” Thus, the poet deems it appropriate to convey on her destined day that while reflecting on both joyful and sorrowful memories, she becomes the object of the “silent shadow of doom” (*Sāvitrī*, 11). Savitri knows she has exactly one year to share with Satyavan. The gravity of the situation raises ‘the stature of the spirit’ to become

“The genius of immense silences” (*Savitri*, 14). Despite this, Savitri represents the core of ecstasies, holding “A heart of silence in the hands of joy” (*Savitri*, 15), which compels her to inventively explore potentials rather than dwell on impossibilities. Her character traits manifest “the stillness and the word” (*Savitri*, 16)— “An ocean of self-diffusing peace” and she possesses:

“The strength, the silence of gods were hers.

At once she was the stillness and the word.” (*Savitri*, 16)

She possesses no ego; never affected by the earthly possessions; she goes deep into A world unseen, unknown by outward mind, Appeared in the silent spaces of the soul. (*Savitri*, 27). This recurrent theme of the unknown stillness continues while portraying Ashwapati as the poet says is the presence of spiritual force which brings about transformation by gleaming into the “endless corridors,” “Silent and listening in the silent heart” (Book 1, “The Book of Beginnings,” *Savitri*, 28). The poet feels the presence of ultimate truth on the “cosmic surfaces” heard “Only mid and omniscient silence” (*Savitri*, 29) when the heart is intuitive.

He finds that his mind is not anymore confined to be the “earthly mind.” It is elevated to a stage in which he attains “a vision that surpasses forms, into a living that surpasses life” only through “A power of seeing silence” (*Savitri*, 32). Where peace prevails and waits for the “Unconceived” to come alone, there is no need of any voice or any form to come “There only were Silence and the Absolute” to be present which can help express the truth which was once inexpressible—it turns out to be “a self-revealing voice” (*Savitri*, 34).

7. Silence in the Interpretations of S. Radhakrishnan’s and J.Krishnamurthy

S. Radhakrishnan states that silence is an essential spiritual resource for self-reflection and a means to uncover one's true self. By practicing silence, an individual can calm the mental chatter, listen to the “powerful voice of inner silence,” and achieve a more profound connection with the universal self or Atman. This practice is crucial for spiritual development, enabling one to organize thoughts, reconstruct their identity, and attain a connection with the divine, which Radhakrishnan associates with tranquility and ultimate truth.

J. Krishnamurti believes that silence isn't merely the lack of sound but a condition in which thought movement and the "old brain" cease entirely, creating an opportunity for a new and imaginative mind. This genuine silence is not reached by repression or enforced meditation but through a profound, unfiltered awareness of all mental processes, encompassing fears and desires. It is a condition of complete focus and void in which something completely fresh can be sensed.

8. Conclusion

“Silence! Calm, venerable majesty:

Guardian of contemplation and of love.

Thy voice, in marvelous words of nature, speaks

Not to the ear, but to the eye of man;” (Wordsworth’s “Address to Silence”)

Silence is a fundamental and intrinsic aspect of the human psyche. Silence fosters creativity; promotes ongoing reflection and serves as a catalyst to instil in individuals the importance of intuition. Quiet offers us relief from the clamour of the so-called world of noise and chaos, allowing us to reflect, and cultivate resilience to ascend to a higher level of existence where the pettiness of the materialistic realm loses its way.

Silence creates an essential environment to reconnect with one's inner essence, enabling a genuine understanding of oneself free from external disturbances or internal chatter. Silence promotes a profound sense of tranquillity and calm by calming the mind and silencing the relentless inner dialogue, redirecting awareness to the current moment. Silence enables people to better recognize their thoughts and feelings, witnessing them without criticism, which is an essential element of the Buddhist journey toward wisdom and enlightenment. By embracing silence, people can develop a recognition of emptiness—an unclouded, open mental state devoid of attachments, which allows for a more profound comprehension of reality.

Works Cited

Aurobindo, Sri. *Savitri: A Legend and a Symbol*. Lotus Press, 1998.

Mundaka Upanishad: The Bridge to Immortality. Edited by Karan Singh, Motilal Banarsidass Publishing House, 1987.

Prabhabananda, Swami. *Realizing God: Lectures on Vedanta*. Edited by Edith D. Tipple, Adwait Ashrama, 1976.

Rig Veda. Wisdom Library, <https://www.wisdomlib.org/hinduism/book/rig-veda-english-translation>. Accessed 23 May 2026.

Shraddhananda, Swami. *Hindu Sangathan: Saviour of the Dying Race*. Gyan Publishing House, 2024.

“Silence as Strength: A Key Insight from Nietzsche for the Modern Age.” *Mentalzon*, <https://mentalzon.com/en/post/5357/silence-as-strength-a-key-insight-from-nietzsche-for-the-modern-age>. Accessed 23 May 2026.

Tagore, R. N. *Gitanjali*. Rupa, 2001.

Teachings of Sri Ramakrishna: A Compilation. Adwaita Ashrama, 1994.

The Gita. Translated by A. C. Bhaktivedanta Swami Prabhupada, Bhaktivedanta Book Trust, 2024.

The Maitri or Maitrayaniya Upanishad with the Commentary of Ramatirtha. Edited by E. B. Cowell, Gyan Publishing House, 2021.

Vivekananda, Swami. *Meditation and Its Methods*. Adwait Ashram, 2022.

Wordsworth, William. “Address to Silence.” *Poetry Nook*, https://www.poetrynook.com/poem/address-silence#google_vignette. Accessed 23 May 2026.
