





यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो  
नामधेयं मृत्तिकेत्येव सत्यम् ॥



सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्



नेह नानास्ति किञ्चन

# **ROOTS OF VEDĀNTA**

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### **From the Desk of Publisher**

I have been beneficiary of being in contact with Dr. Gopal Shah since long time. This appears to be the results of my virtuous Karma of present and past lives. Really, I feel strange addressing him formally; as such he is uncle for all his contacts. Many have been benefited by his insight in education, spiritual wisdom and social dealings.

This book, “Roots of Vedānta”, is a result of his proficiency in three fields. He was invited by the Syracuse University, Syracuse, NY, USA to conduct research in theoretical Mathematics. He went to USA accepting the invitation in 1967. After receiving his Ph. D. degree, he joined a computer manufacturing company where he was required to study the current direction in the area and advise them. During this period he participated in the development of data and voice communication systems. Next, he worked for several international corporations to implement their communication systems. Just as he retired in 1999, respecting the inner call of mother India, he started spending about six months in the mother land since then. For over three years he visited several places where he can get proper guidance to achieve the ultimate goal for which all lives strive. Finally he settled at Uttarkāshi, UttarāKhand. He spends about four to six weeks there and studies Prasthān Tray under able guidance of revered Swami Sharvānandji (Vice president and Adhyāpak, Ādi Shankar Brahm Vidyāpith and president of Sādhu Samāj; Uttarkāshi, UttarāKhand). He studies Vedānt on his own for the rest of the year. Thus this book is presented to us as a combination of deep study in three disciplines – Mathematics, communication software and spiritual studies.

I am only scantily conversant with the Vedāntic principles but what I understand can be summarized as this: Brahman, one only without a second, is uncreated, formless and immutable. Like spider itself, creating web from itself, the phenomenal universe has been created by Brahman from Itself by Itself. The duality is created so artistically and meticulously that it is impossible to realize the non-duality in the Ultimate. Although Vedānt is written in duality, its goal is to lead us to the realization of non-duality in the Ultimate. This book tells us that the Vedāntic principles are based upon only four fundamental principles, called roots of Vedānt. This involves the use of axiomatic theory prevalent in science. Accomplishments of scientists are shared by the entire world but peculiarity in spirituality is that a BrahmJnāni cannot transfer his knowledge so easily. One has to undergo long winding training. This may cause one to lose confidence and turn to be an atheist. This book advises that if you believe in science, you should believe in Vedānt as well because it is developed based upon scientific principles; it is science itself. The book entices us to have faith in the Vedāntic principles.

Dixit Upadhyay  
OM TAT SAT



Rev. Gunavant Shah

### **Vedānt with reasoning**

Whatever is unperceivable or beyond logic and intelligence are not all that redundant. Vedānt validates significance of such issues which are transcendent (not concrete) in nature. Maharishi CHARAK imparted a dictum “प्रत्यक्षं हि अल्पम्| अनल्पम् अप्रत्यक्षं|| whatever is concrete is diminutive; whatever is absolute (whole) is not concrete”. A thing that is absolute is Vast (विराट). A vast ocean, surrounding an island which is concrete is not insignificant. In connection with this, Dr. Gopal Shah wrote this book after insightful study. He has substantiated the issues through logical arguments and the writing is conformant with Vedāntic prudence. I express my great pleasure for the book; my best compliments.

My best wishes and pleasure!

Congratulations to Gopalbhai!!

Gunavant Shah





Rev. Swami Sharvanandji

## INTRODUCTION

Hindu scriptures are thoroughly scientific and universal. If studied, understood and implemented properly it gives beautiful and logical guidance for achieving the Bliss absolute. Why Hindu scriptures are called scientific can be demonstrated with an example. Take for example, the ritual of EKADASHI (ritual observed around 11<sup>th</sup> day of waxing and waning moon). Animal world has basic instinct about appetite; they stop taking food with even a small stomach problem. But in human world it is not so. In general, people over eat and do not let the stomach rest. Our scriptures (Smriti) recommend to eat only once on the tenth day of a lunar fortnight, complete fast on the EKĀDASI, the eleventh day of the lunar fortnight, and eat only once on the following day. At the same time, during this period, one should exercise self control and offer prayers. This purifies both body and mind. In fact, most rituals recommended in Hindu scriptures are to purify the body and mind.

Now the question arises why purity of mind is required? Purified mind is the foremost requirement for one to attain Brahm-Jnān. Next, why Brahm-Jnān is required? It offers the absolute bliss unadulterated with misery, eternally.

What does purification of mind mean? Desires are the impurities of mind. We need to employ reverse practice in order to make the mind free from all sorts of desires. One can understand the existence of the mind through its attitudes (वृत्ति), cognitions and true or false notions. One has to persistently check whether the attitudes are concurrent with the goal for which one has been longing for; thus, one has to be very vigilant on mental performances. Normally concurrence is missing between the means and the goal. Vigilance on mental activities that keeps the mind on spiritual path keeps the mind pure.

We all crave for eternal bliss. But most of us hanker for sensual pleasures (outcome of desires) that are temporary; more likely, they ultimately end up in misery. No worldly things or objects including rites and rituals, advised in Vedas, are capable of delivering eternal bliss. (KA 1.2.10) “न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् - eternal cannot be acquired through transitory means”. Brahm-Jnāni, who has realized

Brahman, is the one who is eligible to enjoy the eternal bliss as they have been mentally detached with this universe. Srimad Bhagavad-Gita (G 2.55) depicts the state of a Brahm-Jnāni:

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ५५

“O PARTH, when one renounces all the desires that have entered in the mind and the Self remains satisfied in the Self alone, then he is called a man of steady wisdom (स्थितप्रज्ञ)”. (MU 3.2.9) says that a knower of Brahman becomes Brahman. (G 18.54) adds

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ५४

“**Having** become one with Brahman, serene in the Self, he neither grieves nor desires. He regards all beings as alike and attains supreme devotion to me”.

This offers what we all crave for, the absolute and eternal bliss unadulterated with misery. However, we do not know where to look for? Dialogue between Maitreyi and YAGNAVALKYA throws light: (BR 2.4.5)

स होवाच न वा अरे पत्युः कामाय पतिः प्रिया भवत्या-  
त्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामायजाया प्रिया  
भवत्यात्मनस्तु कामाय जाया प्रिया भवति ।

न वा अरे सर्वस्य कामाय  
सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः  
श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दशनिन श्रवणेन मत्या  
विज्ञानेनेदं सर्वं विदितम् ५

YAGNAVALKYA says “O dear! Husband is not dear to wife for his sake; he is dear for her own sake. Similarly wife is not dear to husband for her sake; she is dear for his own sake; ..... O dear! Everything is dear to one only because of one’s own Self. O dear! Self is to be looked, heard, thought and meditated upon. The Self is realized through listening, thinking and meditating (श्रवण, मनन, निदिध्यासन). When the Self is realized, then by that knowledge only everything is known”.

Therefore, (BR 2.4.7) “आत्मा इत्येव उपासित - only the Self is to be worshipped” .

(KA 1.2.23) tells us more upon how to realize the Self? If one performs YAGNAS or endures through heavy penance or studies all the scriptures, can one

realize the Self, the bliss absolute? No, achieving the eternal bliss is altogether a different story.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन  
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूँ स्वाम् २३

“This Self (आत्मा) is neither to be known by study (of Vedas) nor by intelligence nor by hearing a lot. It can be known by the Self alone that the aspirant prays to. To him, this Self reveals Its true nature”.

In order to attain this state of bliss absolute, Shruti emphasizes persistently “know thy Self”. Where do we go wrong and fail to achieve the goal? We lack confidence and dedication (SHRADDHA). It is really difficult to acquire. SVETKETU, a well qualified (ADHIKĀRI) individual for Brahm Jnān, was lacking these during his training period; (CH 6.12.2):

तँ होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्येषोऽणिम  
एवं महान्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति २

The father said “the subtle essence which you cannot see, it is from that subtle essence from which this large banyan tree grows. **Believe me**, my son; **have faith** on my words”. (G 4.39) says one having SHRADDHA attains the knowledge: श्रद्धावाँल्लभते ज्ञानं। SHRADDHA erodes doubts through SHRVAN: आत्मा वा अरे श्रोतव्य। After attaining unshaken SHRADDHA on Shruti, the next step is to draw the senses inward in order to experience the absolute bliss. (KA 2.1.1) explains the difficulty:

पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन्  
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् १

“The Self-existing (Brahman) created the senses outgoing, hence they see outside and not the Atman residing within. Those desirous of immortality, with their stable intellect (DHIRA) draw their senses inward and see the Atman within”.

Self restraint (यम) and principles (नियम) help controlling the senses. This ascertains discrimination (विवेक) and dispassion (वैराग्य). What next? It is renunciation (त्याग). (IS 1):

ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

This tells us that “whatever objects are there in this universe, they all are covered with Paramātmā. Protect the Atman by renouncing (these transient objects). Do not become greedy or expect other’s wealth. Whose is this wealth?”

Right from Hiranyagarbh up to the smallest creature, all consist of name (नाम), form (रूप), action (क्रिया), existence (अस्ति), appearance (भाति) and loving (प्रिय). We do not know the real nature of the Self and existence, appearance and loving are covered by name form and action. Our mind remains engrossed in these factors only; so (KA 1.3.14) says: उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत – get up from the illusive sleep (MAYA NIDRA) and proceed to a teacher realize vigilantly (that everything in this world is covered by the Self existence (SAT), conscious (CHIT) ~ appearance (भाति), Bliss (ĀNAND) ~ प्रिय (SACHCHIDĀNAND- सच्चिदानंद)). This means all this is nothing but the Self (आत्मा). Here also Shruti approaches scientifically. It does not say awaken (जाग्रत) and get up (उत्तिष्ठत); it says wake up and then awake (become active). This is the process of activating little children. They are first put on their feet and then they are carefully awake (made active). Shruti tells us to stand up, awake and proceed to a spiritual teacher to learn about the Self. So, if one has SHRADDHA in our scriptures and have courage to tread steadily through the path it shows, one will certainly realize the bliss absolute because we are already whole (पूर्ण) .

Now the question arises, how this book can help Self realization. Many have little faith in system of beliefs. They would be more receptive if the subject matter is analyzed scientifically. Those, half-hearted about decisive statements upon transcendent elements in Hindu scriptures may get invigorated and maintain full faith in them. It ascertains that the transcendent elements in our scriptures are not a hodgepodge of erratic brains. The injunctions and prohibitions are developed from the scientific point of view.

Whole universe was the laboratory for our ancient saints and sages. With their power of realizing the transcendental elements in their well cultivated mind, what emerged took the form of Vedas. This is not the creation of a single individual or of a committee. Science reveals secrets of the nature as they are; so do the Vedas. Science reveals secrets of subtle aspects of the nature and we are blessed with internet, satellites, space crafts, atomic energy etc. Our Yogis, with their internal power of abstraction, dwelt upon the transcendental elements. They realized Brahman as the one only without a second, who is the creator, maintainer and destroyer. They also asserted that this very one mobilizes the universe and resides in the heart of all creature.

In fact, approaches to scientific discoveries are analogous to that of the ancient Vedāntic theories in many respects. Sri Gopal Shah, a former research scholar at the Syracuse University, Syracuse, NY, has taken a great effort in

presenting the Vedāntic philosophy in scientific manner. He has presented the Vedāntic philosophy in the form of axiomatic theory. This method is used often in developing abstract theories in Mathematics and other scientific researches. He taught a course on Mathematical logic, which presents logical development of Mathematics through axiomatic theory (this uses Peano's axioms as the basis) to the doctoral candidates of Philosophy. After his retirement, he decided to concentrate upon the study of Prasthān-Trayi. He visits Uttar Kashi, Uttara Khand, India for a month to a month and half each year since last 13 years and dedicates his time inquiring about complexities of Prasthān-Trayi. During the process, he realized that the Upanishadic theory was analogous to the axiomatic theory. This book is the outcome of his study.

I hope this will be very well received by the intellectuals and encourage others to follow our scriptures as they are not just a collection of mysterious and unrealistic concepts.

Yours, O God,

Swami Sharvananda

## PREAMBLE

Our ancient Yogis were blessed with the divine knowledge of Vedas in the form of messages from Brahman. The Yogis established their respective branches and passed on their profound knowledge to their deserving disciples and descendants. We are grateful to these Maharishis (Yogis) who meticulously preserved their clandestine knowledge in the form of Vedas and we became beneficiaries of their mammoth undertakings. Maharishi Vyās organized and systematically presented this knowledge in four parts; thus there are four Vedas – RUG Veda, YAJUR Veda, SĀM Veda and ATHARVA Veda. This helps us learn the valuable concepts with paramount clarity. His treatise, Brahmsutra, resolves apparent conflicting statements of Vedānt, the knowledge segment of Vedas (collection of Upanishads is called Vedānt because they appear at the end of respective sections); it also explains inscrutable statements therein. Thus inconceivable, thought provoking and inspiring messages from the Supreme were made digestible for us by the ancient Yogis and showed us the paths to achieve the desired goal. As such, the Maharishis compiled and organized the Vedas. Brahman, the Supreme power, is the originator and knower of Vedānt as (G 15.15) says: “वेदान्तकृत वेदविदेव चाहम्”; in fact (BR 2.6, 4.6, 6.5) give a long hierarchy of the teachers of Vedas, and designates Brahman as the originator of the Vedas.

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो वंशर्षिभ्यो महद्गुरुभ्यो नमो गुरुभ्यः ।

“We bestow obeisance to the Brahman (Vishnu, Shiva etc), the promoters of the metaphysics (Brahm-Vidya) and their lineage, scholars of metaphysics and the teachers of metaphysics”.

This book affirms that Vedānt is a scientifically developed scripture; it is science in itself. If a scripture accommodates 5, 50, 500 or even more scientific facts, can it be said that it has been developed scientifically? No, because its structure may not be scientific. Immediately, one may ask, what scientific structure is Vedānt built upon? This book proves that it is built upon axiomatic theory. This has been explained formally in our chapter – 1. Here is an informal bird-eye view of the theory as applicable to Vedānt.

There are three steps in axiomatic development: 1. Axioms are developed, normally as extensions and generalizations of day to day observations 2. A valid theory is presented for which these axioms serve as the roots 3. The theory should be applicable for human good.

If a valid theory yielding useful results for the mankind develops, validity of the axioms is established even though the axioms are beyond sense perception.

In science, Sir Isaac Newton presented theory of gravitation resolving his curiosity about apples falling on the earth and not taking any other direction. Einstein established theory of relativity studying the relative movements of trains. Let us examine which everyday observations were utilized in developing the axioms which gave rise to the Vedāntic theory.

Refer to ‘Our Legacy’ on back of the front cover: (CH 6.1.4) implies that utensils of clay are none other but clay; relative to the utensils of clay, clay is one only without a second. This observation is generalized in (CH 6.2.1) “in the beginning this was existence (Brahman - सत्) alone, one only without a second - सदेव इदमग्र आसित् एकमेव अद्वितीयम् (BR 4.4.19, KA 2.1.11) pronounce the **same** in different words ‘there is no diversity whatsoever’. Just like scientific principles, certain Vedāntic principles are generalizations of day to day observations. This prompts (CH 3.14.1) to declare “all this is Brahman one only without a second - सर्वं खलु इदम् ब्रह्म”. Here Brahman is the generalized form of clay and phenomenal world is the generalized form of the utensils of clay. This endows Brahman the intrinsic quality (स्वरूप लक्षण) existence (सत्). Brahman is the material cause for all these, just as clay for its utensils.

There is more to it; they thought of a spider which generates web out of itself. It does not need external material nor external conscious element unlike clay (pot maker, a conscious element - different from clay, is required to make utensils). The generalized form of spider led Yogis to bestow Brahman with the intrinsic quality ‘consciousness (चित्)’ and declared that this Brahman Itself created the phenomenal universe from Itself. This Brahman is now “Existence-सत् and Conscious-चित्”, also It is the material as well as the efficient cause.

Vedānt declares Brahman as “Existence, Conscious, Bliss – सच्चिदानन्द”. Space (आकाश) is infinite. In (CH 7.23) SANAT KUMĀR says NĀRAD “infinite is the joy, there is no joy in finite”. This prompted the intrinsic quality of bliss for Brahman. Thus Brahman is now सच्चिदानन्द. Now we declare our first axiom informally as “All this is Brahman, It is one only without a second and It is Existence, Conscious, Bliss”. There is some variation in the formal declaration of this axiom in our chapter – 1.

This Brahman is further declared as the creator, sustainer and destroyer following the model of a spider. Next three axioms are developed based upon these characteristics with some variations. The last axiom is not really about the

absorption of the universe; it is about the cycle of life and death which is essential for the continuance of the universe. Five other primitive observations (1.6), supported scientifically, have been used in the development of our theory; they are mostly extracted from (CH 6), only a few of them from other Upanishads. Our chapter - 1 is the formal presentation of what have been discussed so far.

After ascertaining the axioms, next task is to develop a theory based upon these axioms. Refer to (1.2) which talks about God-particle; it has been over 50 years, still no theory is in horizon. The most difficult part of developing the Vedāntic theory is accomplished by the Supreme itself (G15.15) “I am the creator and knower of Vedānt – वेदान्तकृत वेदविदेव चाहम्”. Refer to (1.3) for more information. However, we have to justify why all these techno babble?

Some principles of Vedānt are beyond sense perception; one may tend to distrust them. Since we have proved that our scripture is scientifically developed, we say that they are not random collections of principles out of a crazy mind. These principles are eternal and independent of time, location and circumstances. Ours is a distinctive scripture. Is there any other scripture developed upon scientific bases?

Success of a scientist is a blessing for the entire universe. See, for example, internet, smart phones etc. We do not have to know the internal complications developing which many scientists worked for very many years. However a knower of Brahman cannot pass on his success to all of us. If it were distributive like technical success, we all can become Brahman (MU 3.2.9); as a result, the phenomenal universe would be empty and Brahmāji would be out of job!! Hold your breath – Brahman is perfect (पूर्ण) and flawless; as (KE 1.3) articulates grievances of a knower of Brahman “Since Brahman is beyond senses and mind, we are unaware of any process of instructing about it - न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो। न विद्मो न विजानीमो यथैतदनुशिष्यात्।” This reveals the frustration of an accomplished GURU. An enthusiast (MUMUKSHU) has to go through extensive training with an accomplished Guru. Indra, the king of heaven, who was an eminent, determined and well qualified student in search of liberation, trained by an accomplished Guru like Prajāpati, also had to go through 101 years of elaborate training (CH 8.7- 8.12)! This shortcoming may lead one to be skeptical about the existence of God and may resort to the CHĀRVĀK dictum:

“यावज्जीवेत्, सुखम् जीवेत्। ऋणं कृत्वा धृतम् पिबेत्॥ भस्मिभूतस्य देहस्य । पुनार्गमनम् कुतः? Enjoy till you live; borrow to enjoy the butter (amenities of life); cremated body is not going to be attained again”. Is there any way out of such disaster? Axiomatic

theory has played leading role in many scientific researches; we are proving that Vedānt has been developed upon the similar principles. How one can show skepticism on Vedānt who adores science? Have faith – श्रद्धावान् लभते नरः ।

Ultimate goal of all creatures is to advance to the state of eternal and absolute bliss untainted with misery. Realization of the absolute Brahman, where non-duality prevails, is the only way to accomplish this state; but our axioms largely represent the dual world. Are we going wrong way? In fact, all Upanishads deal with duality to begin with and their aim is to bring us to the realization of the state of absolute Brahman, one only without a second.

Scientific vision of our ancient Maharishis has been long forgotten; we want to restore this art. In fact, we claim that Vedānt is the pioneer in this approach and modern science may have learnt this approach from our ancient scripture.

Our chapter – 1 is a formal presentation of what have been discussed here informally. It points out essential variations in the axiomatic theories of science and Vedānt due to ingrained differences in their nature. It formally presents five preliminary observations and four roots of Vedānt. Our chapter-2 explains these observations and roots in detail. Incidentally, this presents a synopsis of the Vedāntic theory. Most of the roots and observations appear in the sixth chapter of Chhāndogy Upanishad (known as SAT-VIDYĀ), so we adore it as the **crown jewel of Vedānt**. Also this discussion encompasses a good deal of SAT-VIDYĀ; those principles of SAT-VIDYĀ, not included in this discussion are proved as lemmas, theorems or corollaries in our chapter-3.

Vedāntic principles stated in other Upanishads must be viewed in light of our observations and axioms, the roots of Vedānt, along with the theorems, lemmas and corollaries of our chapter-3. Our chapters (4 – 8) discuss principles of Parā Vidyā (higher knowledge) presented respectively in Chhāndogy Upanishad (CH 7, 8), Taittiriya Upanishad, Aitareya Upanishad, Mundaka Upanishad and Bruhadāranyak Upanishad. Our discussion is based upon the interpretation of PRASTHĀN TRAY as in Sri Shankar-BHĀŚYA.

This treatise was prepared under able guidance of my teacher of Vedānt, revered Sri Swāmi Sharvānandji (President, Sādhu Samāj and vice-president, Adi Shankar Brahmvidyā Peeth, Somāshram, UJJĀLI, UTTAR KĀSHI, Uttarākhanda-249193 India). The idea of presenting the Vedāntic principles in scientific manner was roaming around, but the insight of honorable Swāmiji was inevitable considering the abstractness and depth required in this work. (G 15.20) adores

Vedānt as a clandestine scripture (गुह्यतमं शास्त्रं). He has been very generous allocating his valuable time reading carefully and giving several valuable suggestions. Although enough care has been taken, all left over discrepancies reflect my own carelessness or ignorance. Your suggestions are welcomed.

It was a great relief that my young friend, Sri Dixit Upādhyay, shouldered the task of getting the manuscript typed and getting the book printed and published. My good friends Prof. Rājendra Joshi (Department of Mathematics, Faculty of Science, M. S. University, Vadodara, India) and Sri Paramānand Doshi gave valuable suggestions while proof reading. Dr. Sita Ram Agrawal (Prof. and Head, Department of Mathematics, Faculty of Engineering, M. S. University, Vadodara, India) volunteered to translate this book in Hindi; I was benefited with his valuable suggestions while he was engaged in this work. I appreciate the help.

Gujarati and Hindi versions of this book are available.

હું કરું હું કરું એ જ અજ્ઞાનતા,  
શક્ટનો ભાર જેમ સ્વાન તાણે!!

“What a fallacy it is to think that I made all these happen? It is like a dog underneath an ox-cart thinks that I carry the entire load!!”

Gopal V. Shah

Vadodara, India

Be God blissful to us all.

Jan 2018

## **Abbreviations**

<b><u>Abb.</u></b>	<b><u>Scriptures</u></b>
<b>AB</b>	ANU BHĀSYA of Sri Vallabhāchārya
<b>AI</b>	AITERIIYA UPANISHAD;
<b>BH</b>	BHAGAVAT;
<b>BR</b>	BRUHAD ĀRANYAK UPANISHAD;
<b>BS</b>	BRAHM-SUTRA;
<b>CH</b>	CHANDOGYA UPANISHAD;
<b>G</b>	BHAGAVAD GITA;
<b>IS</b>	ISĀVĀSYA UPANISHAD;
<b>KA</b>	KATHA UPANISHAD;
<b>KAU</b>	KAUSHITAKI UPANISHAD;
<b>KE</b>	KENA UPANISHAD;
<b>MA</b>	MĀNDUKYA UPANISHAD;
<b>MU</b>	MUNDAKA UPANISHAD;
<b>PR</b>	PRASHNA UPANISHAD;
<b>SV</b>	SVETASVATARA UPANISHAD;
<b>TA</b>	TAITTIRIIYA UPANISHAD

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***NOTE: fn x.n means nth foot note in Chapter x***

## Chapter-1

### What are the Roots of Vedānt

---

#### 1.1 Introduction:

Our ancient Yogis were consecrated through divine and clairvoyant messages directly from the Supreme. Innovative Totality of this knowledge was presented in the form of Vedas, the undisputed, doubtless and unobjectionable scriptures. These unique fountains of Hindu culture and spirituality are one of the oldest scriptures. Brahman, the originator of Vedas, is beyond place, time and circumstances, so are the Vedas. Its philosophy, the knowledge segment, is spread over several Upanishads; collectively they are called Vedānt because they constitute the end part (logical) of the Vedas. This divine knowledge is adored by (BR 3.9.26) as: 'the Supreme can be known only from Upanishads'. Thus, Upanishads are the one and only standard for transcendental knowledge. As some principles are imperceptible through human senses and inconceivable through human mind (FN 5.3 TA 2.4; FN 4.5 KE 1.3); so do not attempt to justify through logic. Death (YAMA) advises NACHIKETA (KA 1.2.9)<sup>1</sup> in the similar tone; see also (FN 7.2 MU 3.2.3). However, we do not shun away from logic; the logic conformant with the Vedic principles is always welcomed.

Some principles of Vedānt are beyond the sense perception and may not even be appealing to the logic. ***This book intends to derive a subset consisting of a handful of principles, with the help which we can prove the rest of the principles of Vedānt.*** Each principle in this subset is called an axiom; we call it a root. Thus the subset spawning the theory of Vedānt is called the roots of Vedānt. **We are in search of the roots of Vedānt.**

---

<sup>1</sup>

(KA 1.2.9)

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ  
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा

**Definition: Axiom:** An axiom is a statement which is considered to be self-evident.

Axiom (root in our case) requires no proof; if an original axiom requires proof, it is explained through some other statements; then those too deserve to be proved! This leads to ad infinitum. New theories are developed with the help of a set of such axioms. Axioms may not relate with experience, rationale or logic but found essential to establish a theory on firm footing. Modern science has accomplished significant results employing axiomatic theories.

**Definition: Axiomatic theory:** If a theory emerging from a set of axioms does not distort the existing underlying theories or twist the common sense logic, does not contradict the undoubted results of science and nature and enhances the line of horizon in the subject matter delivering sharper or new results then the **set of axioms is considered valid** and the theory is called axiomatic theory. The set of axioms is declared invalid if no valid theory emerges out of it. The theory also should yield some results useful to the mankind.

We want to present Vedānt in form of axiomatic theory. Passionate believer in theology may feel nervous about materialistic approach. However, Vedānt is never antagonistic to logic as long as it does not contradict any principle of Vedānt. We will prove that our presentation comply with Vedāntic principles. *The scientific presentation affirms that **Vedānt is not a random collection of injunctions and prohibitions emerging out of whimsical mind.*** Faith based systems are the machines that manufacture agnostics. Those logicians can take shelter in our logic-based system and can progress toward liberation. **We are in search of the roots of Vedānt endorsing scientific outlook.**

Vedas explicitly exhibit total command over the physical and psychic laws to deal with peculiarities of the nature and creatures. Their consistency of truthful observations and honest experiences leads to generalization allowing room for infinite variations and even anomalies, as neither nature nor life is built around consistent logic. This very peculiarity of Vedas gave rise to several religious faiths (SAMPRADAAAYA) allowing variations in human nature due to geographical, historical, social and political environment. This **diversity in unity** lays down the basic foundation of our cultural and religious beliefs. Flexibility and universality of its principles equipped each religious faith with unbending devotion to their own, yet intertwined various faiths harmoniously. The multitudes of faiths are so harmonized that it is not unusual to find family members, living together, observe

different faiths. This **unity in diversity** emerges from the unity of Vedas. Such is the foundation of Vedic culture. Vedānt, the philosophical segment, is the axle supporting the entire vehicle. **We are in search of the roots of such a Vedānt.**

Vedānt can be analogized to a vast, magnanimous tree standing firm on its trunk of philosophy, having numerous branches in form of diverse faiths nourished by the fertilizers of Karma, devotion and knowledge, yielding delicious fruits of enchanting heavens or bliss of liberation. **Such a colossal tree cannot be without roots. We are in search of the roots of Vedānt,** the magnanimous tree.

It equips us with so many elegant principles, injunctions and prohibitions coherently; they cannot be a collection of random ideas coming out of capricious minds; hit or miss collection of ideas cannot deliver harmonious and unfailing theory that has converged day to day experiences and observations into such reflective philosophical abstractions. It has to begin with a handful of elementary presumptions (axioms); intense thinking and broad outlook may generate a valid theory. **We are in search of these handful of axioms, the roots of Vedānt.**

### **1.2 Axioms in Science:**

Many scientific theories, especially concerning Physics and Mathematics, have been developed axiomatically. Scientists put forth certain presumptions (conjectures), called axioms or postulates, based upon their ardent observations and exhaustive study of the phenomena. Sometimes simple observations are generalized yielding amazing results. Newton's law of gravitation was a result of investigating the question why apple falls down. Einstein developed theory of relativity as a generalization of relative motions of trains. The axioms may neither be appealing to the common sense logic nor can be sensed through sense organs.

One can talk with anyone, anywhere in the world through telephone. The call reaches the intended person and in many cases the receiver can even identify the caller. The process of transmission of voice, reproduction of the same tone, and reaching the exact target – all these are abstract processes. We get noticeable result through abstract medium. Many theories have emerged from imperceptible concepts and have propelled many scientific and engineering marvels. Even though the processes are incomprehensible, the results are direct and noticeable, so people have faith in these processes. Results of spiritual principles are not so for most (they are immediate and direct for realized Yogis) so skepticism may prevail but if it stands on scientific base, such skepticism is out of

place even for agnostics; this is precisely why **We are in search of these handful of axioms, the roots of Vedānt.**

Science and spirituality deal with very different subjects, so the processes and the way the achievements are realized differ vastly. Let us view this briefly. When scientific theory matures, its results are visible or perceptible. So we ignore the process very many technological wizards have developed painstakingly. Secondly, the outcome can be enjoyed by the entire world. As regard to spiritual process, when someone becomes a knower of Brahman, unlike scientific achievements, it cannot be shared; one cannot pass Brahma-Jnāna in a zip, because Brahman is beyond the reach of mind and sense organs (KE 1.3). Anyone can enjoy cell-phone and electrical gazettes without knowing the technology while Brahma-Jnāna, by its nature, cannot be shared; a Brahma-Jnāni can train a MUMUKSHU; he has to follow the entire process from scratch. This process cannot be completed within a prescribed period of time unlike university degrees. Refer to (4.4 CH 8.4-8.12), VIROCHAN and Indra approached Prajāpati for knowledge of Brahman. VIROCHAN failed after 32 years of training; Indra succeeded after 101 years. People, steadfast in logic, may lose faith in the concepts due to long winding processes; after undergoing strict disciplines, the chances of success in this very life may be slim. Besides a Brahma-Jnāni does not beat the drums pronouncing his success; he is reluctant to exhibit his powers so an inquisitor may not find adequate Guru. Scientific presentation of Vedāntic principles is the way to convince the skeptics.

Scientists have realized enormous power of subtle elements. They know a lot about atoms and molecules; they have accepted energy as the basis of the universe and they are digging deep to understand the behavior of brain-cells. This is only material subtlety. Their applications provide material comfort and prosperity. On the other hand, subtlety of mind, intellect, senses etc. is way beyond material subtlety; scientists have not traded into it yet. Vedānt explains us this subtlety and leads us beyond the phenomenal world. Vedānt offers Liberation which takes us beyond the phenomenal world and spares us from the atrocious cycle of birth and death. Results of Vedānt and science cannot be compared. Scientific processes are observational and experimental offering perceptible results; indeed, it includes intellectual scrutiny but Brahman is neither perceptible through senses nor intelligible (FN 5.3 TA 2.4; KA 1.3) so these processes fail for spiritual progress.

We do not mean to undermine complexity of scientific theories. Triumphs of scientists are laudable for the progress of mankind. Their struggle is well explained through their search for a particle, unraveling which, the particle physicists hope to reveal the secrets of the universe. People nicknamed it as 'God-particle', as its knowledge may offer us the capabilities of the God. Mr. Higgs, a pioneer, was unhappy at this nickname because he is an atheist! It was postulated around 1964 and **tentatively** confirmed only recently in March 2013!

Here is an excerpt from **Google search** for 'God-particle': "Lederman explains his choice with a review of the long **human search for knowledge**, using an analogy between the impact of the **Higgs field** on the fundamental symmetries at the **Big Bang**, and the apparent chaos of structures, particles, forces and interactions that resulted and shaped our present universe, with the biblical story of BABEL in which the primordial single language of early GENESIS was fragmented into many disparate languages and cultures. Lederman whimsically asks whether the **Higgs-boson** was added just to perplex and confound those seeking **knowledge of the universe**, and whether physicists will be confounded by it as recounted in that story, or ultimately **surmount the challenge and understand 'how beautiful is the universe (God has) made'**".

As such JAGADISHCHANDRA BOSE was the first scientist to formulate this axiomatic theory. It was not well received by the scientific community but was endorsed by **Einstein**. Originally it was known as 'Higgs-boson particle' somehow lost 'Bose', so some people know it as 'Higgs particle'.

This introduces the **search of physicists for the unknown** through materialistic tools. So many strange and mind boggling techniques are being employed by dedicated scientists for so many years; skepticisms about God-particle still prevail; valid theory has not emerged yet and famous particle physicist like LADDERMAN has doubts! Do you join the skepticism of LADDERMAN? However, if scientists succeed in their endeavor, we all can be liberated simultaneously as we observed above that scientific inventions are distributive like telephony!!! They do not believe in (KA 1.2.10): 'न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् - permanent things cannot be attained through impermanent things'. Since we believe in Vedānt, let us continue our search for the unknown through the Vedāntic approach and still pray for the success of search for God-particle!

There is no need to disappoint about the struggle described above. Within the phenomenal world, material ends have accomplished very many glorious

success in past and unending chain of inventions are in line. In fact, science has made admirable progress unraveling plenty of mysterious behavior of nature and their applications have reaped marvelous results. Newton's apple turned the world huffing and puffing with industries; the culture of horses and camels transformed into automobiles and railways; this changed the ways the human race lives. Einstein's inventions on relativity and quantum theories have helped innovation of satellites, space-crafts, atomic energy and many other applications which changed the ways the human race lives.

Scientific means remain within the sphere of finite, impermanent and ever-changing phenomenal world but Brahman being infinite, eternal and immutable they are useless for Vedānt without doubt. Yogis, with their power of abstraction, narrate in Vedānt: the world of gross elements is well inscribed within the world of (absolute) subtle elements and the world of subtle elements is well inscribed within the world of causal elements (does not imply three separate layers; it means the prominence of the respective element in its layer.) and encompassing all these, and beyond all these, is the Supreme power, homogeneous and one without a second - this is the culmination of the power of abstraction, unparallel with any existing philosophy. We will study this in detail in following chapters.

### **1.3 Reverse process:**

Theoretical scientists perceive instinctively what they want to establish. After intense inner vision and sharp judgments, they arrive at a set of axioms; some of them may be the results of obvious observations; the scientists attempt to establish the expected outcome through them. An Italian philosopher and Mathematician, PEANO (1858-1932), had to take the reverse approach. Mathematics has been a well established discipline since ages; he discovered relatively recently that the logical structure of formal Mathematics is based upon five axioms. They are known as **PEANO's Axioms**. Department of philosophy of some universities teach this thesis in respect of the strength of mathematical logic. Our attempt is similar to PEANO's as the Vedāntic principles are well established by the Yogis of yore.

Our job of digging out basic observations and axioms (roots) is relatively easy task for us because most of the ingredients are concealed in Chhāndogy Upanishad, chapter-6 known as SAT-Vidyā, in inspiring and elegant style. We have to reorganize the same material to present it in scientific manner. Consequently,

we take away the charm, inspiration and elegance of the original presentation and will deform it in organized fashion without any intension of making it boring!

An advantage of this investigation is that the logical minded people may consider Vedāntic theory favorably it has been presented in scientific manner in which they have great faith. They may tend to believe in the existence of the Supreme power, the creator, sustainer and destroyer of the universe.

#### **1.4 Home of the Roots:**

One of the deepest teachings of Vedānt begins in order to smooth down a youngster, proud of his learning. This constitutes SAT-Vidyā. This is the home of the roots of Vedānt. We present Vedānt in terms of axiomatic theory. We claim that ***Vedānt is the pioneer of axiomatic theory as it is one of the oldest scriptures. The ingenious approach presented by our Yogis of yore may have served as a prototype for science.***

SWETAKETU, a grandson of ARUN, comes home after 12 years of study of Vedas. Uddālak, the father, noticed that the son was a bit pompous of his education. The father decided to settle down the son and asked (CH 6.1.3)<sup>2</sup> if he knows of the one, knowing which unheard becomes heard, the un-thought of becomes thought of, and unknown becomes known. Not knowing the answer, comes to his senses and with all the modesty, he requested the father to teach.

Maharishi Uddālak begins his teachings (FN 1.6 CH 6.2.1) ‘in the beginning there was existence (Brahman) alone, one only without a Second’. He also puts forward the reverse: ‘if someone says, in the beginning there was non-existence (vacuum) alone, one only without a Second; from that non-existence issued existence’. The Yogi refuses to accept this alternative in a satiric manner (CH 6.2.2) ‘by what logic can existence come out of non-existence?’ Instead of validating his own statement, the Yogi refuses to accept the alternative. He may imply, ‘I am right because you cannot prove your statement!’ Really, this is not sarcasm. Based upon his assertion (along with others), he is going to present a magnificent theory. The Yogi affirms that ‘I am presenting an axiom (see Axiom-1[A]) so no proof is required; its validity rests on itself’.

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<sup>2</sup> (CH 6.1.3)

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदे-  
शो भवतीति

Realize the old fashion way of presenting in-depth, philosophical statements in playful, poetic and relaxed manner. Our scriptures do not allow the scientific rigidity and boredom. However, rigidity of science has its rewards. An outstanding advantage is that one cannot interpret otherwise; it has one explicit meaning and none other, while Veda may be interpreted variously according to the mindset, in some instances. Should Vedānt follow the science? Absolutely not! Vedānt deals with different aspects altogether; as we saw before that one has to allow variations to deal with irregularities of human minds and the nature.

In order to appease the curiosity, the answer to the question asked by Maharishi is – ‘Brahman’. Knowing Brahman is the solution of all three problems asked earlier by the father Uddālak. (Akshar) Brahman is characterized as SAT-CHIT-ĀNAND. (CH 6) exclusively deals with the SAT characteristic of Brahman, so this chapter is known as SAT-Vidyā.

If the God blesses someone with only **one** boon, what would it be? All crave for eternal absolute bliss, not infected with even a dash of misery. (CH 6.8.7) proves that ‘Thou art That’, your own self is the Brahman. Knowledge of your own Self fulfills all desires. (FN 5.2 TA 2.1) asserts: ‘Knower of Brahman attains the highest’. (FN 7.5 MU 3.2.9) says ‘knower of Brahman becomes Brahman’;

### **1.5 preparatory gadgets:**

Each discipline whether scientific, spiritual or of general nature, has its own specialized terminology. Vedas have their own. The basic terms have been introduced in my previous book (Vedic Religions- Evolution and Diversity; contact: Sri Agrawal; 98253-34467). Here are definitions specific to this presentation:

**Observation** is some inference or information known through experience, rationale, scientific facts and valid sources like medical science etc.

It may be **generalized to arrive at an Axiom** or help **define a new term** or it can be used to prove certain results (theorem, lemma or corollary defined below). Observations of Newton and Einstein changed the ways the world live. Several important characteristics of Brahman are direct replica of observations (see 2.1).

**Lemma:** A statement that can be proved with the help of Axioms and observations. This is a preparatory statement for a theorem.

**Theorem** is a statement that can be proved with the help of Axioms, observations and lemma. Previously proved theorems (or corollaries) can also be used in proving a proposed theorem.

**Corollary** is a statement which is a byproduct of a theorem, Axiom or observation.

### **1.6 Roots of Vedānt Declared:**

Here we state five observations and four Axioms, the roots of Vedānt. Chapter-2 is devoted to explain them in detail. We also define here a few terminologies relevant to our discussions:

**Observation-1: the Truth:** (CH 6.1.4-6)<sup>3</sup> Products like pot, earring, iron-rod are not different from their causes, earth (clay), gold and iron respectively; each product inherits all characteristics of its cause and the product ultimately merges into its root cause. Thus products emerge from, sustain in and merge in their respective causes. Cause (earth, gold, iron) is the TRUTH, not the products (pot, earring, iron-rod) (See 2.1 for detail).

**Observation-2 Populating the world:** (CH 6.3.1)<sup>4</sup> 'Of those creatures, there are three seeds-those born of eggs (ANDAJAM), born of wombs (JIVAJAM), and born of plants (UDBHIJAM)' (See 2.2 for detail).

**Observation-3 Constituents of a Body:** (FN 1.3 CH 6.5.1-3): **Food** (earth) that is eaten is divided in three ways: its grossest ingredient turns into **excrement**, medium constituent turns into **flesh** and the subtle form becomes **mind**.

**Water** that is drunk is divided in three ways: its grossest ingredient turns into **urine**, medium constituent turns into **blood** and the subtle form becomes **vital force (Prāna)**.

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<sup>3</sup> (CH 6.1.4)

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्

<sup>4</sup> (CH 6.3.1)

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिजमिति

**Fire** (oily substance) that is eaten is divided in three ways: its grossest ingredient turns into **bone**, medium constituent turns into **marrow** and the subtle form becomes (organ of) **speech** (See 2.3 for detail).

**Observation-4 Deep Sleep:** (CH<sup>5</sup> 4.3.3; FN 2.3 CH 6.8.1; FN 8.1 BR 2.1.17) in deep sleep, organs merge into mind, mind (along with organs) merges into Prāna (Prāna is the abode of the subtle body). **He (soul) is called SVAPITI because it merges in SAT in this state; it attains his own Self.** (See 2.4 for detail.)

**Observation-5 Principle of Karma:** Each Karma has its reward measurable with its intensity (see 2.4A for detail).

**Axioms:** We are presenting four axioms, the roots of Vedānt, that cover the rest of the Vedāntic principles with the help of above mentioned observations. Our first axiom is about Brahman; next two axioms are about creation of indiscrete and discrete worlds (phenomena) and the last one is about the results of Karma along with meditation and SHRAVAN, MANAN and Nididhyāsan.

#### **Axiom-1 Lone Star:**

[A] **Initial state:** (CH 6.2.1)<sup>6</sup> ‘SAT EVA IDAMGRA AASIT, EKAM EV ADVITIYAM-in the beginning there was SAT (existence) alone, one only without a Second’ (See 2.5.1 for detail).

[B] **Brahman:** Svarup Lakshan (Intrinsic characterization) of Brahman: (TA 2.1.1) ‘Brahman is truth, knowledge and infinite (Satyam, JNĀNAM, ANANTAM)’. When this absolute Brahman assumes Its form as a creator (sustainer and destroyer), the original triplet assumes the form ‘existence, consciousness and bliss (Sat, Chit, Aanand)’. These too are intrinsic attributes. This is Its Akshar (imperishable) state. In this state, it assumes six qualities called BHAG, so It is called BHAGAWĀN: lordship (AISHWARYA), vitality (VIRYA), fame (KIRTI, YASHA), wealth (SRI, LAXMI), knowledge (JNAAN) and dispassion (VAIRAAGYA) (See 2.5.2 for detail).

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<sup>5</sup> (CH 4.3.3)

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं  
चक्षुः प्राणं श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृङ्क इति

<sup>6</sup> (CH 6.2.1)

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्

[C] **Discrete Elements:** Anything that has beginning must end and any perishable element must have beginning.

**Axiom-2 Un-manifested (subtle) Universe:** (CH 6.2.3-4)<sup>7</sup> “SAT saw ‘I shall become many; I shall be born’. That created fire. That fire saw ‘I shall become many; I shall be born’. That created water. Water decided to take form of food (earth). Waters saw ‘we shall become many; we shall be born’. They created food” (See 2.6 for detail).

**Axiom-3 Manifested Universe:** (CH 6.3.2-3)<sup>8</sup> ‘I shall make each one of these three-fold and three-fold. That deity (SAT) who was such, entered into these three gods (fire etc.) as Self and manifested name and form’. Its consciousness activates the mind, intellect and organs through Prāna while It remains only as a witness (See 2.7 for detail).

**Axiom-4 Attainment: Pre-departure Process:** Realized and non-realized souls get ready for departure in the same manner. (CH 6.15.2)<sup>9</sup> ‘Subtle body merges into Prāna, Prāna into fire and fire into the Supreme deity’. This is deep sleep state.

[A] **Realized soul:** (PR 6.5; BR<sup>10</sup> 4.4.6; MU 3.2.9): He does not take path. He overcomes grief and attains immortality; he becomes Brahman. (See 2.8.1 for detail.)

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<sup>7</sup> (CH 6.2.3-4)

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति  
तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ३

ता आप ऐक्षन्त बह्वयः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व  
च वर्षति तदेव भूयिष्ठमन्नं भवत्यन्न एव तदध्यन्नाद्यं जायते ४

<sup>8</sup> (CH 6.3.2-3)

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य ना-  
मरूपे व्याकरवाणीति २

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव  
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ३

<sup>9</sup> (CH 6.15.2)

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजांस तेजः परस्यां देवता-  
यामथ न जानाति २

<sup>10</sup> (BR 4.4.6)

[B] **Unrealized soul**: (CH<sup>11</sup> 5.10.1-2; BR 4.4.2; G8.6, 24, 25; FN 7.1 MU 3.2.2; PR 3.6, 10): An unrealized soul attains one of the 3 destinations according to his Karma: (See 2.8.2 for detail)

i. Northern path;

ii. Southern path;

iii. Be born and die: he goes through the roller coaster of births and deaths.

[C] **Extent of attainment**: (CH 3.14.1; BR 4.4.5; G 8.6) One can attain at most as much as the autonomy of the form of Brahman (2.6.2) one worships, no more (See 2.8.3 for detail).

[D] **Return Path**: (CH 5.10.5 – 8; BR 4.4.6) exhausting the destiny for this life, he returns from that world to this for (fresh) work (see 2.8.4 for detail).

It is clear that **SAT-Vidyā** is the home of the axioms and observations upon which Vedānt stands erect; it deserves to be called the **crown jewel of the Vedāntic philosophy**.

### **1.7 Useful definitions:**

**Definition-1: Truth**: An element that is eternal is called the **Truth**; It is immutable in past, present and future.

**Definition-2: False**: A element that is changeable and destructible is false.

**Definition-2A: Improbable (ASAT)**: It is not a reality. For example: son of a barren woman, sky-flower. It is not false. The universe is not improbable; it is illusion (**Mithyā**).

तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्थ  
। प्रात्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् । तस्माल्लोकात्पुनरैत्यस्मै  
लोकाय कर्मण इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम  
आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ६  
<sup>11</sup> (CH 5.10.1-2)

ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह आपूर्य-  
माणपक्ष्मापूर्यमाणपक्षाद्यान्वडुदङ्गडेति मासाँस्तान् १

मासेभ्यः संवत्सरँ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं त-  
त्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

**Definition-3: Illusion (Mithyā, Vivarta):** A thing that leaves no remnant upon its demise is called illusive (Mithyā). Illusion is neither false nor truth. For example, consider rope-snake episode; rope appears as snake in dark, it disappears in light; it leaves no remnant so its appearance is illusive; rope, the substratum (seat=ADHISTHAAN), is the truth. An elusive (also false) thing has no appearance independent of its substratum. **The** substratum itself assumes the illusive appearance; it appears variously in the state of ignorance and disappears at the dawn of knowledge. On the other hand, when a pot is broken, clay is the remnant, so pot is false but not illusive. When it is broken, it becomes clay; it merges into its cause. Universe is not ASAT, it is illusion.

**Definition-4: Individual soul:** It is a subtle element in a body that is an agent, enjoyer and the one that migrates.

**Definition-5: self:** It is a particle of the Supreme that resides in cavity of the lotus shaped heart of each body and activates all organs of the body; Itself remaining as a witness.

Vedānt mentions that the Supreme is viewed variously in presence of adjuncts (BR 4.4.5). We introduce self as the one residing in the heart following general understanding of many as lead by (G 15.7) which addresses It as a particle of Brahman; (AI 3.1.1) asks 'which of the two is the self?' (MU 3.1.1) talks of two birds (see also 2.7.6). We emphasize that the Self is the indivisible Brahman.

### **1.8 Exposé - our approach:**

Our attempt of viewing Vedāntic principles from the perspective of Vedāntic Axiomatic theory brings in light what is **rooted invisibly in Vedānt**. As such, roots of Vedānt are selected from the Upanishads and have been quoted verbatim; so are the observations. Thus we are adding nothing new; we have developed a special view, scientific in nature, this may draw attention of the non-believers. At the same time we are proud of revealing the unparallel and authentic philosophical views of our ancient Yogis and their spectacular innovative power of abstraction that can amaze the modern scientists. What scientists have been putting enormous efforts to unravel; we have been bestowed since the ages!!

We stated in (1.3) that Vedānt deals with altogether different aspects where unpredictability of nature and human beings must be accounted for.

Scientific axiomatic theory sets requirements appropriate to their model which is material in nature, bereft of emotional and unpredictability of the aspects; this allows science to impose strict discipline. Naturally, axiomatic approach of Vedānt cannot be identical to the scientific approach. Our age-old Vedāntic approach could have been a prototype or a backbone for science.

Human beings crave for AADHIBHUTIC, AADHIDAIVIC or AADHYAATMIC prosperity. Our Axiom-4 narrates the outcome of these goals. We do not view them as the results. ***Our achievement (result) is in developing the processes to attain any of the goals described in Axiom-4.*** We have shown that the principles of Vedānt are based upon our roots. Various processes have been developed with the help of these principles to accomplish the desired goal in our chapters 4 - 8.

## Chapter-2

### Analysis of Roots of Vedānt

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#### 2.0 Introduction:

In (1.6) we presented axioms, the roots of Vedānt and observations. Here we explain them in detail and show how artistically the observations of common sense have been crafted leading to natural generalizations and abstractions that elevated them in the form of axioms upon which important principles of Vedānt rest. We have quoted statements of Prasthān-Tray in support of the topic under discussion to offer crystal clear explanation. Most of the principles of SAT-VIDYA (CH 6) are covered through our axioms and observations; remaining principles are proved in our Chapter-3 as lemma, theorem or corollary with the help of our axioms and observations. Our chapters (4 – 8) discuss principles of Parā Vidyā (higher knowledge) presented respectively in Chhāndogy Upanishad (CH 7, 8), Taittiriya Upanishad, Aitareya Upanishad, Mundaka Upanishad and Bruhadāranyak Upanishad. We will also show that the applications delivering expected results for life here, hereafter and for liberation are based upon these principles. Keep in mind that here we do not attempt to prove anything; these are the explanations and authentications of our roots and observations.

## **2.1 Observation-1: The Truth**

**Observation-1: The Truth:** (1.3 CH 6.1.4-6) Products like pot, earring, iron-rod are not different from their causes, earth (clay), gold and iron respectively; each product inherits all characteristics of its cause and the product ultimately merges into its root cause. Thus products emerge from, sustain in and merge in their respective causes. Cause (earth, gold, iron) is the TRUTH, not the products (pot, earring, iron-rod). Just as in science simple observations serve as the prototypes for our ideas about Brahman and are the mother of several fundamental characteristics allocated to Brahman. We have considered clay in the following discussion but gold and iron apply likewise:

**2.1.1: One only without a second:** Before a potter starts making various products, there was clay alone (relative to its products like pot etc.). This observation is generalized as Axiom-1[A]: ‘**in the beginning there was Brahman alone, one only without a Second**’. This implies that the phenomenal world is a product of Brahman.

**2.1.2: Clay, the material cause:** It is the place of origination, continuation and merger (of pot etc.): The pot-maker takes a lump of clay and changes its shape; name of this shape ‘pot’; who would say it is not clay? Thus any product

(transformation, effect or result) of clay sustains in clay and also merges into clay - it becomes clay upon destruction. Our idea of Brahman is derived from this: '**SAT is the place of origination, continuation and merger**' (3.2 Lemma-2; 3.3 Theorem - 2).

**2.1.3: Diverse name and form: knowing clay, all its products becomes known.** Generalized form of this property is: '**knowing Brahman all these become known**'. Brahman visualized as this answers the question raised in (FN 1.2 CH 6.1.3) by Maharishi Uddālak (also see 3.3, theorem-5). This establishes non-difference between cause and effect. Effects differ from each other only in name and form. The implication is that the **JAGAT is not separate from Brahman**; all this is Brahman (CH 3.14.1).

**2.1.4: Beginning is the indication of end:** Pot, a product, ultimately ends up in clay. This is generalized as axiom-1[C] '**anything that has beginning must end and any perishable thing must have beginning**'.

**2.1.5: Definitions of Truth, False and MITHYĀ** in (1.7) are inspired by the impermanent nature of the products as mentioned above. Shruti says that the effect is not the Truth: (1.3 CH 6.1.4), 'speech is the basis; all products are name only'. (FN 4.1; CH 7.1.3) echoes the same: Maharishi Nārād presents a very long list of sciences he has mastered to SANATKUMĀR and complains that in spite of his vast knowledge he cannot go beyond sorrow. The response was: 'it is name only!' Phenomenal sciences provide knowledge of the products which are impermanent; look for the eternal. The root cause, SAT, is eternal; It is the Truth (3.2, Lemma-3).

There are **counter** examples to the above observations in the phenomenal world: Yogurt is a product of milk but it does not retain properties of milk and milk is not the ultimate destination of yogurt, the product. Clearly, here the product does not inherit the characteristics of its cause, so knowing the source, its products **may not** be known. Our idea of Brahman is the replica of clay (gold, iron) which responds well to the question posed in (FN 1.3 CH 6.1.3). We emphasize again that our **model of Brahman is chosen carefully where the effect is non-different from the cause**.

**2.1.6 Modification:** Observations are inevitable tools for any research and development but they offer the preliminary clues only. In reality, many exotic properties are added to the model under consideration. Here are some exemplary modifications offered to SAT:

1. A pot is a concluding product of clay; nothing else can be produced from a pot. Its next destination is clay only. Products of Brahman can compound and blend together to produce hierarchy of various products; they all are Brahman because Brahman is one only without a second.

2. Clay is only a material cause. Pot-maker, the efficient cause, is required to produce a pot, while Brahman is both material and efficient cause (like spider). It created itself by itself (TA 2.7.1).

3. Clay, the cause is perceptible, its counterpart, Brahman, is not so.

4. Our model of Brahman is one only without a second and immutable, so the universe is viewed as illusion (MITTHYA). Also our Brahman is imperceptible, unborn and indivisible but its product – the universe is not so, so some justify the universe as PARINĀM (2.7.5) which explains the unity of cause and effect convincingly.

This provides enough ammunition to formulate Axiom-1. The three attributes of this Brahman creator (KARTA), maintainer (BHOKTA) and destroyer (HARTA) are derived from example of spider. These three virtues are the basis for the axioms 2, 3 and 4. Of course, there have been many modifications.

## **2.2 Observation-2: Populating the world**

(FN 1.4 CH 6.3.1) ‘Of those creatures, there are three seeds - those born of eggs (ANDAJAM), born of wombs (JIVAJAM), and born of plants (UDBHIJAM)’.

This observation classifies the sentient elements. The three categories encompass all sentient elements including vegetation. It says that three kinds of seeds serve as the sources (cause) encompassing all creatures: those born of eggs (birds), born of womb (animals and human beings) and born of plants (vegetation). Those born of mud and warmth (SWEDAJAM-e.g. lice, bug) are included in those born of plants. This does not regard eggs as seeds. Out of the proverbial syndrome of egg or chicken, the Shruti adores chickens as the root cause because when there are chickens, their lineage continues but not when there are a dearth of eggs.

## **2.3 Observation-3: Constituents of a body** (CH 6.5.1-3)<sup>12</sup>:

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<sup>12</sup> (CH 6.5.1—3)

**Food** (earth), that is eaten, is divided in three ways: its grossest ingredient turns into **excrement**; medium constituent turns into **flesh** and subtle form becomes **mind**.

**Water** that is drunk is divided in three ways: its grossest ingredient turns into **urine**, medium constituent turns into **blood** and the subtle form becomes **vital force (Prāna)**.

**Fire** (oily substances) that is eaten is divided in three ways: its grossest ingredient turns into **bone**, medium constituent turns into **marrow** and the subtle form becomes (organ of) **speech**.

The subtle constituents nourish the **subtle body** which includes mind, **Prāna** and (organ of) speech (all ten organs in implied sense).

Medium constituents nourish the **gross (physical) body** made of flesh, blood, and marrow (including skin, fat and semen as subsequent derivatives). The grossest elements generate bones and excreta, sweat and urine.

We want to clarify here that **Prāna**, mind and organs are nourished by subtle constituents of the edibles, not really made of those. Let us see how the subtle elements (mind etc.) emerge from gross elements (food etc.).

(CH 6.6.1-4)<sup>13</sup>: 'just as yogurt, when churned, its subtle part rises up and becomes butter, similarly the subtle part of food, water and fire rises upward and

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अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो म-  
ध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः १  
आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो म-  
ध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः २  
तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो म-  
ध्यमः स मज्जा योऽणिष्ठः सा वाक् ३

<sup>13</sup> (CH 6.6.1-4)

becomes (as such nourishes) mind, Prāna and speech respectively'. Maharishi tells his son that mind is nourished by food; it will not go far without it. It is like a brand new car having no fuel, try to run it! It is unintelligible to the son as to how food can nourish the mind. The father takes him to a task: (CH 6.7.1-6): The father advises him not to eat for 15 days also suggests drinking water liberally; since water supports **Prāna**, without it **Prāna** will depart. On the sixteenth day, the father asked the educated son to recite text of his choice from Vedas; he could not remember any. Now the father asked him to resume normal eating. The son realized that he recovered all his mental power only in a few days. This proves that food is the fuel of mind. The son was asked to fast for 15 days, not for 16 days because the father wanted him to retain a small part of the mental power. Just as a tiny residue of the size of a fire-fly of a big fire, can be made ablaze by adding to it a heap of grass, the residue of the mind, when nourished by food, energized the mind.

That is why a man is called SHODASHAKALAH (having 16 parts).

This proves that gross as well as subtle bodies are made of food, water and fire, the insentient elements; **the ultimate cause is SAT**. Certainly, I am neither the gross body nor the subtle body (see 3.3.1 for details).

### Un-quintuple (2.7.2) basic elements

	Space	Air	Fire	Water	Earth	-----
Tanmātra	sound	touch	color	taste	Smell	Sensory organ
Cognitive organs	Ears	Skin	Eyes	Tongue	Nose	SATVA quality
Action	Speech	grasping	Walk	Excretion	Procreation	Motor Organ
Motor organs	Tongue	Hands	Feet	Anus	Ejection	RAJAS quality

**Five Prāna emerged from RAJAS quality of Un-quintuple basic elements:**

Prāna	abode	Function	.
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दध्नः सोम्य मध्यमानस्य योऽग्निमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति १

एवमेव खलु सोम्यान्नस्याश्वमानस्य योऽग्निमा स ऊर्ध्वः समुदीषति तन्मनो भवति २

अपाँ सोम्य पीयमानानां योऽग्निमा स ऊर्ध्वः समुदीषति स प्राणो भवति ३

तेजसः सोम्याश्वमानस्य योऽग्निमा स ऊर्ध्वः समुदीषति सा वाग्भवति ४

Prāna	nose	Breathing	
Apāna	Anus	Excretion of residues	
Vyāna	Entire body	Circulation throughout body	
Samāna	Stomach	Digestion	
Udāna	Throat	Takes proper path upon death	

**Inner Organs:** Mind, intellect, Chitt and Ahmkār are made of Sattva quality of Un-quintuple basic elements.

**Universal gross elements and bodies of creatures:** they are made of TAMAS quality of elements **after** quintuple process. We saw above that subtle bodies are made of gross elements so they are in the same category.

**Why eyes cannot taste food?** Sense organ can perceive only the objects of its own Tanmātra. Eyes can perceive various colors and forms only, its Tanmātra is color and its basic element is fire; it cannot taste food but tongue can taste as its Tanmātra is RASA and its basic element is water.

## **2.4 Observation-4: Deep sleep**

(FN 1.5 CH 4.3.3, 6.8.1<sup>14</sup>; FN 8.1 BR 2.1.17) In deep sleep, organs merge into mind, mind (along with organs) merges into Prāna (**Prāna is the abode of the subtle body**). He (soul) is called SVAPITI because it merges in SAT in this state; it attains his own Self.

What merges into mind is the tendency and functionality of each organ, not the physical organ. Dream and deep sleep are two states of sleep. In dream, as a matter of common experience, the senses are at rest because mind, the controller and director of all ten senses, neither accepts any signal from them nor does it engage them into any activity; this is the meaning of **‘the organs merge into mind’**. However, the mind itself remains active and visualizes all kind of

<sup>14</sup>

(CH 6.8.1)

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति य-  
त्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति  
तस्मादेनं स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

happenings of past and present experiences which are have been stored in the memory (Chitt); this state is **associated with desire and action**, the causes of transmigration. (8.5.3#10 BR 4.3.10) presents a vivid scenario: ‘there are no chariots, no animals to be yoked and no roads, but he (impressions of mind) creates them..., there are no pools, tanks or rivers, but he creates them’.

This ascertains that these images are sole creation of mind; organs play no role. Things enjoyed in dream are MITTHYĀ (1.7 definition-3) relative to the waking state because they disappear in waking state without leaving any residue. Our day to day experiences confirm this.

Does mind ever go to rest? Yes, in deep sleep. Shruti gives an analogy:

(CH<sup>15</sup> 6.8.2; BR 4.3.19) ‘Just as a bird bound to a string, flying in all directions and failing to get abode elsewhere, repairs to its place of bondage alone, **the mind** flying in all direction and failing to get an abode elsewhere, **resorts to Prāna**’. Mind fatigued with the torments of the waking and dream worlds, takes rest in Prāna like a child in mother’s lap. Now Prāna is the only active segment. We know well what happens when Prāna stops functioning. Thus one may say that mind takes shelter in Prāna or mind binds itself in Prāna.

Shruti leads one step further by setting connection with SAT (BR 4.3.21-22):

‘Since this state is beyond **desire and action** the world is non-existent. He is fearless and feels no woes; it remains untouched by virtuous and vile work; the self is fully embraced by the supreme Self’. This explains why one is serenely restful in this state. This state is a preview of the state of liberation. Although this state is devoid of conscious while liberation is the state of consciousness. (CH 6.8.2) declares: ‘in this state a man becomes merged in SAT (Self). This is called SVAPITI’. This confirms the existence of the Supreme Self, SAT.

What pulls one out of the world of commotion and draws into this tranquil state and what makes one come out of this tranquility? (PR 3.6), ‘there are 101

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<sup>15</sup>) (CH 6.8.2)

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति २

principle nerves emanating from the heart; each one has 100 branches. Each branch is divided into 72000 sub-branches. All these are called Hitā nerves; they encompass the entire body. (FN 8.2, 8.3 BR 4.3.19-20) says that Hitā nerves, are the seat of the subtle body in which impressions are stored (i.e. this is the memory, Chit). When mind gets disconnected with these nerves one does not see dreams, thus attains the deep sleep state. When the mind gets reconnected with HITA nerves, the world returns to him.

Thus, when one returns to the waking state, he says he was absolutely peaceful and knew nothing; he was completely secluded from the world, still the **State of ignorance prevails all the time**. The question arises why one does not know that he was identified with the almighty (i.e. why he is still ignorant)? (CH 6.9.1-3)<sup>16</sup> explains: ‘bees collect honey from all sorts of flower, one does not know, I am a juice of this flower. Similarly, creatures do not understand where they had been. Upon return, they regain their own tendencies, lion, tiger etc’.

Description of three states exhibits ANVAY-VYATIREK. In waking state conscious is present but dreamer is absent (VYATIREK); in dream state, dreamer is present but conscious is absent; in deep sleep state, conscious and dreamer - both are absent; but **Self is present all the time**. In waking and dream states Its presence is in the **forms of conscious and dreamer** respectively. Self remains present in all three states even though It is invariant and uninvolved (ASANG).

## **2.4[A]: Theory of Karma: Observation-5**

<sup>16</sup>

(CH 6.9.1-3)

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान्समवहारमेकतां रसं गमयन्ति १

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति २

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ३

Karma of any nature has its reward measurable with its intensity.

Our Yogis knew this principle a long time ago. The rule of Physics ‘action and reaction are equal and opposite’ is a very limited form of our Principle of Karma. The result of the action is called Reaction and the density of the result is in right proportion to the force of action. Our Axiom-4 (1.6; 2.8) is a generalization of this observation. They authenticated that the result of Karma must be endured; but one needs appropriate circumstances to endure the result. This promoted the notion of stored (SANCHIT) Karma. Concept of reincarnation was set in order to recycle those who exhausted their Karma in higher worlds and the concept of even higher worlds came along to accommodate the density of accomplishment. Concept of liberation for the highest accomplishers and roller coaster of birth and death for the sinners was crafted.

Unlike clay, our cause (Brahman) is homogeneously conscious. Yogis viewed Brahman as the material and efficient cause (in analogy with a spider). This view was further enhanced to the notion of qualified (SAGUN) Brahman and its ultimate form is the unqualified Brahman. Under the cover of Māyā, creation of worlds, gods and creatures were envisioned. Scriptures say that one can achieve any of these states including the state of unqualified Brahman and processes to accomplish any of these states have been envisioned (chapters 4-8) see also (2.8), Theory of Karma.

What we discussed above are not arbitrary conjectures, all realized Yogis including most recent ones are in conformity through their inner experience.

## **2.5 Axiom-1: Lone Star**

**2.5.1 Axiom-1[A]: Unqualified Brahman** (FN 1.6 CH 6.2.1) ‘in the beginning, there was Brahman (existence) alone, one only without a Second’.

In (2.1.1) we observed this as a generalization of clay. ‘In the beginning’ indicates the state before creation. Brahman has no beginning because It was there already. ‘There was Brahman alone’- the past tense does not imply that Brahman does not exist now, because ‘without a second’ negates existence of anything else for ever; It still exists in differentiated form like clay appears as pots and pans. So we conclude that the universe is a form of Brahman and no foreign element plays role (unlike pot-maker) in the change of Its form. It appears as the

universe due to its adjuncts; in reality, (CH 3.14.1) ‘all this is Brahman’. As such It is without SVAGAT, SAJĀTIYA or VIJĀTIYA differences and It is not transformable. This raises a question, whether universe is a revelation (ABHIVYAKTI) of Brahman or a creation (2.7.5 for detail).

**2.5.2 Axiom-1[B]: Attributes of Brahman:** Svarup Lakshan (Intrinsic characterization) of Brahman: (TA 2.1.1) ‘Brahman is truth, knowledge and infinite (Satyam, JNĀNAM, ANANTAM)’. When this absolute Brahman assumes Its form as a creator (sustainer and destroyer), the original triplet assumes the form ‘existence, consciousness and bliss (Sat, Chit, Ānand)’. These too are intrinsic attributes. This is Its Akshar (imperishable) state. In this state, it assumes six qualities called BHAG, so It is called BHAGAWĀN: lordship (AISHWARYA), vitality (VIRYA), fame (KIRTI, YASHA), wealth (SRI, LAXMI), knowledge (JNĀN) and dispassion (VAIRĀGYA).

Intrinsic attribute (Svarup Lakshan) for a substance is its inherent (natural) quality which is inseparable from the substance like heat and light for fire.

This absolute Brahman, which is truth, knowledge and infinite, is also transcendent as follows from (5.2.6, TA 2.9), ‘It is beyond speech (senses) and mind (perception)’ and (8.3.1.2#6, BR 2.3.6) which defines it as ‘NETI, NETI’. This definition of Brahman leads us nowhere; how to realize this Brahman?

In order to realize something explicitly, one may use **adjectives** to distinguish it from its own class (SAJĀTIYA), and **attributes** to distinguish across various classes (VIJĀTIYA) of objects. But this poses a problem: we will see below that within this absolute state, the knower, known and knowledge are indistinguishable. If we attempt to know Brahman through adjectives and/or attributes, It becomes an object of knowledge, it becomes distinguished! As a workaround, Shruti uses **ARUNDHATI-Nyāya** through adjectives and attributes and takes us in close proximity of Brahman: (CH 3.14.2)<sup>17</sup> distinguishes It with **positive adjectives** ‘appears like mind, Prāna is Its body, ..., possessed of all desires, good fragrance and essences etc’; (8.4.1.8#8 BR 3.8.8) distinguishes It with **negative adjectives**, ‘neither gross nor minute, neither short nor long, ..., unattached, having no organs, etc’; (FN 5.2 TA 2.1.1) assigns special **attributes**, ‘Truth, Knowledge, infinite (Satyam, Jnānam, Anantam)’. This absolute Brahman,

<sup>17</sup> (CH 3.14.2)

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः  
सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः २

in confirmation with Its definition 'NETI NETI', emphasizes that It is not false, not inert and not finite respectively. So we apply Shravan, Manan and Nididhyāsan upon something that is not false, not inert and not finite to realize Brahman (now we apply adjectives and attributes). Keep away from false, inert and finite, what remains is Brahman only.

Modern scientists say that energy is the source, the sustainer and the destination of all that exist; this is the monism of gross matter. For them, energy is the **material cause** but not the efficient cause. This compares with the PRAKRUTI of the SĀNKHYĀS. Scientists insist to uncover the mystery of the universe through the phenomena of gross matter (see 1.2 God-particle of Peter Higgs). But our ancient Yogis dwelt into abstraction and they envisioned the absolute Brahman, one without a second and assigned intrinsic attributes truth, knowledge and infinite. Additionally, they envisioned the same Brahman in the form of Akshar Brahman (creator, sustainer and destroyer) having the intrinsic attributes existence, conscious and bliss (Sat, Chit, Ānand- SACHCHIDĀNAND). They declared this Brahman as the material as well as the efficient cause; this is Vishnu, Bhagavān or Akshar Brahman.

**2.5.2.1 Satyam, Jnānam, Anantam:** (FN 5.2 TA 2.1.1): These are intrinsic attributes of Brahman, so any one attribute implies the other two. **This is the absolute state of Brahman where** knower, knowable and knowledge (**JNĀTĀ, JNEYA and JNĀNA**) **are indistinguishable** as asserted by (BR 4.3.23-30) 'that It does not see (smell, taste, speak, hear, think, touch, know) in that state because though seeing then, It does not see; for the vision (smelling, tasting, etc.) of the witness can never be lost because It is imperishable. But there is not that second thing **separate from It**, which It can see (smell, taste, speak, hear, think, touch, know)'. The last sentence reasserts that Brahman is one without a second (Axiom-1[A]), so who would It see (smell, etc.)? And the earlier part says that although It possesses all functionalities, where would It apply as there is no second thing **separate from It**? (BR 4.3.31) reinforces the same. Absence of object is viewed as the identity of subject and object and hence knowledge is also merged; thus knower, known and knowledge are identical in this state. **This is the TURIYA (fourth) state.**

Example of electricity helps us understand this abstract idea: Although it has ability to emit light, generate heating and cooling effect and it can generate motion also, it cannot produce any effect solely by itself. Appropriate appliances, the objects, can produce the effect. We replicate the above declaration: 'it (electricity) has ability of producing light (heat etc.), but it cannot produce light (heat etc)'. It needs an adjunct or appropriate object. Can a light-bulb illuminate a dark room without electricity? Not a chance; so we say that electricity is the witness. However but for its power no appliance would function. Similarly, Brahman is the source of all the activities (seeing, smelling etc.); It activates all the organs, Itself remaining only as a witness. Sun provides another example. It is the activator of all commotions on the earth; it does not become sinner due evils on the earth; Sun itself is only a witness.

**Satyam (Truth)**: (FN 1.3 CH 6.1.4-6): 'for transformed items like a pot, a gold necklace and a nail-cutter, their root causes earth, gold and iron respectively are the TRUTH, not the transformed items'; (CH 6.4.1-4) assert similarly that the colors in flame, sun, moon and lightening are composed of the colors of their root causes fire, water and earth, so their colors red, white and black respectively are the TRUTH. In summary, not the transformed item, but its source is the truth. **Brahman is the only truth** because everything else is Its transformation. What appears real or true in the phenomenal universe is the object of senses, so one may say, it is a **relative truth, not the absolute truth**; in absolute sense it is a name only.

This inspires Vedānt to define Truth as in definition-1 (1.7). This attribute distinguishes Brahman from phenomenal world which is changeable.

**Jñānam (knowledge)**: Above asserts Brahman as the TRUTH (existence). One may erroneously conclude It as insentient because It is the material cause of all these, so Brahman is assigned the intrinsic characteristic Jñānam. It is the knowledge Itself, not an agent of knowledge because then, It becomes possessed of an adjective; thus It loses Its absolute nature. All sort of practical knowledge emerges from the absolute knowledge of Brahman (KE 1.5-9), so Brahman is all-knowing. In (FN 1.2, CH 6.1.3) Maharishi Uddālak asks his son 'tell me about the

one, knowing which all becomes known'; it turns out that the answer is 'Brahman'.

This attribute distinguishes Brahman from insentient elements.

**Anantam (infinite):** (FN 4.3 CH 7.24.1) gives formal definition of infinity: 'where one does not see, hear or understand anything else is infinite. Finite is where one sees, hears or understands something else. **That which is infinite is immortal**; that which is finite is mortal'. This first half of this statement indicates that Brahman is 'one only without a second'. Thus Brahman is infinite and the same one is immortal. This also implies that all phenomenal things are mortal simply because they are limited by time, space or causation. Brahman is infinite with respect to place, time and causality.

**2.5.2.2 SACHCHIDĀNAND ('Sat, Chit, Ānand ~ existence, conscious, bliss'):** Brahman, the one that is **Satyam, Jnānam, Anantam** in Its absolute form, assumes these attributes as the creator (subsequently, It is the maintainer, destroyer): (6.2.1#1 AI 1.1.1) 'there was nothing else that winked; It thought, let me create the worlds'; (FN 1.7 CH 6.2.3; FN 5.4 TA 2.6.1) say 'I shall become many, I shall be born'. This form is called Akshar Brahman, Ishwar, Vishnu or Bhagavān (2.5.2, Axiom-1[B]). Shruti, itself says (FN 5.4 TA 2.6.1) 'TRUTH became all these'; Truth of the triplet '**Truth**, Knowledge, Infinite' assumed the form of EXISTENCE. Similarly Knowledge took form of consciousness and Anantam took form of Ānand. (AI 3.1.3) identifies this active Brahman as 'Chit is Brahman'. (8.4.1.9#28.7, BR 3.9.28.7) identifies the same as 'Chit, Ānand is Brahman'. All these show that the active state of Brahman assumes the Svarup Lakshan SACHCHIDĀNAND.

This is the planning phase; implementation is yet to follow.

This triad, SACHCHIDĀNAND removes the error of seeing Brahman as limited, ignorant and unhappy or mortal. Regarded from the point of view of space (SAT), It is infinite. From the point of view of time (CHIT), It is immortal (eternal). From the point of view of causality (ĀNAND), It represents freedom. Thus Akshar Brahman (Vishnu ~ BHAGAWĀN) is independent of space, time and causality.

Brahman, in Its SACHCHIDĀNAND form, represents the **universal Prājna state**, the undifferentiated universe of **causal matter**; it is thought of as

penetrating and surrounding the universe of subtle matter (2.6) and the universe of subtle matter penetrates and surrounds the universe of gross matter (2.7).

**SAT (existence):** When the Supreme executes the plan for creation, subtle universe (2.6; Axiom-2) emerges from the universe of causal matter. At this stage, SAT **appears** as the differentiated insentient universe. The gross universe emerges from the subtle universe through quintuple process (2.7.2).

**CHIT (conscious):** As knower, known and knowledge are indistinct in this Prājña state of Brahman, consciousness is its own, from itself and for itself. Besides Brahman is part-less, so it is not the knowledge of one part by another or knowledge of his individual parts by the whole; thus CHIT is **homogeneous** in Brahman. But then what is the significance of such consciousness? Chit is better explained through its impact in the phenomenal world: (FN 1.8 CH 6.3.2; FN 5.4 TA 2.6; 6.2.3#11-12 AI 1.3.11-12; 8.2.1 #7 BR 1.4.7) – All these say that Brahman entered as Self in everything It created.

(BR 4.3.30)<sup>18</sup> ‘Knower’s function of knowing can never be lost’. This absolute consciousness, in phenomenal state, flows incessantly in all creatures and assumes various forms of sentience in the creatures as per their peculiarities: (6.4 AI 3.1.2) ‘It is the heart and mind; It is sentience, ruler-ship, sense perception, AJNĀN (nescience, ignorance - a command from mind), SAMJNĀN (awareness of contact), VIJNĀN (ability of discrimination) and PRAJNĀN (wisdom, knowhow with a purpose); It is also It is also fortitude, thinking, genius, mental suffering, hankering, passion etc. All these are the names of consciousness (Brahman).’ (KE 1.4-9) more explicitly asserts that the sensitivity of human organs is none other but this very conscious: ‘It is the ear of the ear, mind of the mind, speech of speech, eye of the eyes and Prāna of the Prāna This implies that **Its conscious makes a sentient being active** (in the created universe). Like electric power, consciousness of the Self can be exhibited only through its gadgets like mind, intellect and sense organs.

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<sup>18</sup>

(BR 4.3.30)

यद्वै तन्न विजानाति विजानन्वै  
तन्न विजानाति न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु  
तदिद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात्

**ĀNAND (bliss):** (8.4.1.9#28.7 BR 3.9.28.7) ‘VIJNĀN (Chit), ĀNAND (bliss) is Brahman’. In phenomenal state, Bliss is transformed in the form of pleasure and desire to live for all sentient elements; it is a desire of conscious existence (CHIT + SAT). In material plane, life and pleasure go hand in hand; pleasure may be as small as a grain of mustard seed in the event of catastrophic misery; total absence of ‘desire to live’ leads to suicide. This pleasure depends upon several empirical factors, so it is circumstantial and can be muddy. As it becomes independent of surroundings and reliance upon external objects, it becomes much intense and purer. With the ascending series of independence from time, space and causality, one tends toward the infinite, pure and absolute bliss of Brahman.

**2.5.3 Axiom-1[C]: Manifest elements:** Anything that has beginning must end and conversely any perishable (manifest) element must have beginning.

Hiranyagarbh is the first created element (2.6), so it has beginning; it is perishable as per this axiom; so do all subsequent products. This establishes that the universe is False, only Truth is Brahman (1.7).

### **2.6 Axiom-2: Un-manifested (subtle) Universe, Hiranyagarbh**

(FN 1.7 CH 6.2.3-4): “SAT saw ‘I shall become many; I shall be born’. That created fire. That fire saw ‘I shall become many; I shall be born’. That created water, and water decided to take form of food (earth). Waters saw ‘we shall become many; we shall be born’. They created food”.

**2.6.1 Elucidation:** This does not mention the creation of space and air but (FN 5.4 TA 2.6) mentions that space and air precede fire, water and earth. They are implicit here because our subject matter begins with MURTA (gross, mortal, limited and defined) elements and progresses toward the Supreme. (BS 2.3.1-10 VIYAT PĀD) delivers the ordinance that the first created element is the space and pleads that the creation as described in (FN 5.2 TA 2.1.1) is complete and orderly. While describing the creation, (FN 1.7 CH 6.2.3-4) does not mention space and air; VIYAT PĀD defends this omission.

NOTE: We mentioned in (2.5.2.2) that the absolute Brahman invoked Its power of Māyā in order to create the universe. Māyā is the limiting adjunct of Brahman at this stage. (G 7.14) identifies the limitations: ‘Māyā, endowed with

three qualities (SATTVA, RAJAS and TAMAS), is extremely difficult to cross over; however, one who takes refuge in me (ISHWAR) can cross over (i.e. becomes freed from bondage)' because Māyā is well in control of ISHWAR. The phenomenal world is created within the limitations of Māyā, so we cannot experience ISHWAR in Its entirety. Taking refuge in ISHWAR guarantees the cross over.

The desire to 'become many' is not in secondary sense like 'BHADRASEN is I'; clearly, I am not BHADRASEN, but viewed as such due to nearness. The axiom clearly states that Brahman Itself is transformed just as earth into a pot. This Axiom says 'SAT saw and It wishes to be many (like objects of clay with various names and forms)'. This shows that Brahman is conscious because Brahman Itself creates the universe from Itself; insentient element cannot desire or create. The statements like 'Fire saw ...' show the inheritance of consciousness by the created elements. Additionally, fire etc. is not different from Brahman; this reinforces homogeneity of consciousness which we claimed in (2.5.2.2) and reasserts that Brahman is not only the material cause; It is the efficient cause also unlike clay (2.1.6 - 2). See also (BS 1.1.5-11).

These elements are un-quintupled (2.7.2). We saw in (2.3) that Prāna emerged from Rajas quality of these basic elements consisting of universal mental, intellectual and vital energy so this is the **universal dream state**. This is the state of **Hiranyagarbh**. This being a created entity it is perishable Axiom-1[C]; evidently, all subsequently created elements are perishable; Brahman is the one and only uncreated element.

Before we proceed further we need to divulge on the

**2.6.2 Forms of Brahman:** As we saw that the knowledge of absolute Brahman is the liberation. But Brahman is not intelligible because It is neither an object of senses nor of perception as declared by the Upanishads (FN 4.5 KE 1.3; 7.5.1 MU 3.1.8; FN 5.3 TA 2.4.1; KA 2.3.1). This is confirmed by (8.3.1.2#6 BR 2.3.6) which defines Brahman as 'NETI, NETI'. A slightly milder form of Brahman is yet realizable and attainable through the bottom-up approach. (G 15.1, KA 2.3.1) URDHVA MULAM ADHAH SHĀKHAM - (tree) whose root (Brahman) is above and branches (diversity of universe) downward. We have to climb up to the roots from below (ref. picture on the front cover).

(KE 2.1)<sup>19</sup> warns the elated ones ‘if you think you have known Brahman, it is only through Its little expression that It has in human being and the little expression that It has among the Gods’. Since all this is Brahman, Its glory and power is manifested in different degree ranging from an insect to all the way up to Hiranyagarbh (as such Its conscious is uniform all over, it is restricted by the limiting adjuncts). Thus Shruti confirms that at least one can realize the essence of Brahman that exists in human being; Its essence is expressed more elegantly in gods; that too is realizable. One must analyze the achievement carefully and not to get mislead thinking that one has known the Supreme. Thus one can know Its diluted form screened through the conditions of Its phenomenal existence but **not as an absolute one**. However, one can progressively rise up through higher forms of Brahman and ultimately reach close enough to realize the absolute glory. For example, SANATKUMĀR led DEVARSHI Nārada to the realization of Brahman in 23 steps (4.2 CH 7); in each next step, Maharishi realized higher form of Brahman. Prajāpati led Indra, the king of heaven, to the realization in 4 steps (4.4 CH 8.7-8.12). Maharishi VARUN led his son BHRUGU to the realization in 5 steps (5.3 TA 3).

If one does not reach the highest in this life, the effort to know Brahman is not futile. (G 6.41-44) says that the one who strives for spiritual progress never faces evil destiny and gets opportunities in the following lives to make progress toward liberation.

### **2.7 Axiom-3: Manifested Universe**

(FN 1.8 CH 6.3.3) ‘I shall make each one of these three-fold and three-fold. That deity (SAT) who was such, entered into these three gods (fire, water and earth) as Self and manifested name and form’. Its consciousness activates the mind, intellect and organs through Prāna while It remains only as a witness.

(2.6 Axiom-2) shows creation of un-manifested, immutable and subtle universe. Amalgamation of the basic elements took form of gross universe which emerged as manifested, mutable and gross universe of name and form. The amalgamation occurred as follows as per this axiom:

**2.7.1 Tripartite process (TRIVRUTTI-KARAN):** Add  $1/6^{\text{th}}$  of the other two elements in each element; thus (for example) gross fire consists of  $2/3^{\text{rd}}$  of subtle fire,  $1/6^{\text{th}}$

<sup>19</sup>

(KE 2.1)

यदि मन्यसे सुवेदेति दध्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम्  
यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् १

of each of subtle form of water and earth. This blend turned into visible fire. Gross form of water and earth came into existence as a result of similar amalgamations. This phenomenal universe is the blend of these three elements in various proportions.

Thus gross form of fire, water and earth is created from their subtle forms. Blends and compounds in various proportions of the tripartite material appear in diverse shape and size; each one is given name accordingly and the universe of name and form came into existence. **When we mention fire, water or earth, its gross form is implied; the pure form will bear the adjective subtle or absolute.** This is the **universal**-waking (SAMASTI-JĀGRUT) state. Everything is a transformation of Brahman; no foreign element is involved or created; it is like a spider that knits its web, not using any external element or external instrument (FN 8.3 BR 2.1.20; 7.2.2 MU 1.1.7).

**2.7.2 Quintuple process (PANCHI-KARAN):** We referred to this process in (2.3; 2.5.2.2; 2.6.1). Let us explain it here: We mentioned in (2.6.1) that (FN 5.2 TA 2.1) describes emergence of five rudimentary elements space, air, fire, water and earth in un-manifested forms; next it deals with sheaths (TA 2.2-2.5) then (FN 5.4 TA 2.6) mentions the creation of formed and unformed, sentient and insentient elements etc; thus it skips the creation of gross elements. (FN 1.8 CH 6.3.2-3) deals with this subject but it is concerned only with the gross (MURTA) elements, so it deals with the tripartite process as explained above. As such there have been five rudimentary elements. A short treatise (PANCHI-KARAN by Sri SHANKARĀCHĀRYA, ADWAIT ASHRAM, 5 New Delhi Road, Calcutta, 700-014; 1997) fills in. In Mantra-1, he identifies Virāta as the sum total of all the **quintuplicate** five rudimentary elements and their effects; in mantra-2 he defines Hiranyagarbh as sum total of the five **un-quintuplicate** rudimentary elements and their effects. A VĀRTTIKA on this topic, written by Sri SURESHVARĀCHĀRYA, a disciple of Sri SHANKARĀCHĀRYA, explains the quintuple process as follows: 'divide each of the five rudimentary elements into two equal parts. Split one of the 2 parts of each element into four equal parts. Now exchange these small parts with small parts of remaining four elements.' Now consider, for example, space:

the gross space consists of half of the subtle space and the other half consists of 1/8th part of other four subtle elements. Other elements were blended similarly.

If we consider tripartite process as a sub-process of quintuple process we can describe tripartite process in its analogy as: Add 1/4<sup>th</sup> of the other two elements in the first element and so on. Thus, for example, gross fire consists of 1/2 of subtle fire and 1/4<sup>th</sup> of each of subtle form of water and earth.

Sri SHANKARĀCHĀRYA discusses creation of gross objects in (BS 2.4.20-22 ADHIKARAN-9). It explains the Sutras in terms of tripartite process without mentioning quintuple process; Sri ĀNAND GIRI's comments on the same sections do the same.

**2.7.3 Emergence of the world:** (CH 6.4) explains emergence of the manifested world of name and form as an effect of the tripartite process: (2.5.2.1 CH 6.4.1-4) 'fire, sun, moon, lightening etc. are manifested in **divine context**. The red color, one sees in each one is the color of the subtle fire; the white color, one sees in each one is the color of the subtle water; the black color, one sees in each one is the color of the subtle earth'. We can conclude in the same spirit that this manifestation of name and form gave rise to trees, rivers, mountains, stones, diamonds etc. in the **material context** and all kinds of creatures in the **corporeal context**.

Our assertion is supported by (CH 6.4.6-7)<sup>20</sup>: '(for manifested elements) which appeared as red was the color of (subtle) fire ....', and ends with 'which appeared as manifest was the combination of these three alone'. Sum total of divine, material and corporeal elements is the mighty **Virāta**. Hiranyagarbh (2.6) is its subtle body.

<sup>20</sup>

(CH 6.4.6-7)

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु शुक्लमिवाभूदि-  
त्यपाँ रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदांचक्रुः  
६

यद्विज्ञातमिवाभूदित्येतासामेव देवतानाँ समास इति तद्विदांचक्रुर्यथा न  
खलु सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे वि-  
जानीहीति ७

In this phenomenal world of name and form, duality appears as the truth where one can see, hear and know something else (BR 2.4.14); knower, known and knowledge have distinct reality here unlike the undifferentiated universe where knower, known and knowledge are indistinct (2.5.2).

**2.7.4 Emergence of time:** Time was not existent prior to the blending of basic elements through tripartite (quintuple) process; in fact, it emerged as a corollary of this process: it created several groups of cosmic entities like Sun, Moon, stars, galaxies etc. in vaguely spherical or elliptical shape. In its group, smaller entity constantly revolving around some larger entity and rotating about its own axis. Concept of time evolved from unfailing regularity of revolution and rotation of the cosmic elements. The unfailing regularity created day, night and year, making us old, leading to death. Emergence of time - is it a blessing or tyranny? Shruti poeticizes their unfailing regularity in respect of the regulator's unforgiving and totalitarian stand: (KA 2.3.2-3), 'all these universes that there are, emerged and move because there is the Supreme Brahman which is a great terror like an uplifted thunderbolt. From the fear of Him fire burns, from Its fear shines sun, from Its fear run Indra, air and death (YAMA), the fifth'; (5.2.5 TA 2.8.1) gives similar metaphor. The mighty time spreads its claw over everything that has been created; it is the concept of time that marked beginning and end to all products; **Hiranyagarbh and Virāta, being created entities, are under the spell of time** (2.5.3 Axiom-1[C]).

Brahman (and Its imperishable form - AKSHAR Brahman), the uncreated **one** (2.5.1), is not within the sphere of time. (MU 2.2.10) affirms this: 'neither the sun nor the moon nor stars nor lightening shines there. All these shine diversely by His light' (see also G 15.6). Only Brahman is independent of space, time and causality, so It is eternal, the only **TRUTH**, the absolute Truth (1.7 definition-1). **All the rest are products**, being impermanent, they are false. **Brahma Satya, JAGAT MITHYĀ!**

**2.7.5: Illusion (VIVARTA) or transformation (Parinām or VIKĀR):** Some Vedic scholars believe that the creation is merely an illusion, an apparent revelation of SAT, while others adore the universe as real transformation of Brahman adoring excellent creativity of Brahman.

**Illusion Theory (VIVARTA VĀD)**: ‘Brahman is one only without a second’. Also Brahman is not divisible, immovable etc. and ‘all this is Brahman’. If it is not divisible, how is it that there are so many cosmic elements, so far apart; if immovable, how come all cosmic elements are rotating and revolving? One may say this happens in the cosmic dream state or may cite the famous example of rope and snake. Let us take an illustration to clarify the illusion theory:

Consider a movie screen; it is spotless and pure white like a pile of fresh snow-flakes. When a movie shows a terrifying bloody war, the screen **appears** to be bloody and dirty also a soft-hearted one gets frightened and may even cry at the frightful scenes! When the movie is over, the screen is not to be washed off blood; it is as white and spotless as before! Moreover, now the weeping, soft-hearted one realizes that there was no need to cry, it was all fictitious! While watching the movie, some viewers forget that these were only the pictures running over the screen, **the substratum**. The viewers lose sense of the substratum and think the movie as the reality! Commotions of the universe are being played on Brahman as the substratum, who serves as a movie-screen; tumultuous happenings of the universe are the movies. While we get engrossed in these commotions, we lose sight of the substratum, Brahman, and our minds rock between pain and pleasure, thinking all this is real! Jivanmukta discriminates between the reality and the turmoil because he has realized Brahman as the substratum (2.8.1).

**Transformation theory (VIKĀR/ PARINĀM VĀD)**: The other school of monism endorses the creation as real transformation (VIKĀR). Shruti proclaims creation variously (FN 1.7 CH 6.2.3, FN 5.4 TA 2.6, 7.3; MU 2.1.3 – 10); our axioms 2 and 3 narrate the creation. They view this phenomenal world as the distortions or corruptions in the **absolute consciousness** (BHĀGAWAT PURĀNA describes this as invocation of His power of MĀYĀ and His power of creation). They quote (KA 2.2.13) ‘It is eternal among ephemeral and conscious in the sentient’; (BR 5.1.1) ‘infinity of Brahman accommodates multiple infinities within it’. This school claims that this **is essential and permanent** because universe is the creation of Brahman for Its sport (LILĀ), so it cannot be false. They justify **commotions and diversity in unity** thus:

A huge building, viewed as a unit, is immovable (relatively) but there are segments and commotions within.

They give another example through a parable of ocean: many waves, ripples, bubbles and foam do not lose their individuality in relation to one another and even though waves etc. are modifications of the ocean; they are non-different from the ocean. They are neither bodies of water nor even movement of water; they are movement of indescribable forces upon the water; they are the frontal or superficial appearances caused by the motion. From this point of view, various stars and planets in the universe are like waves, ripples, bubbles and foam in ocean - how vast is Brahman! Brahman is immutable and indivisible just like the ocean. They declare that phenomenal world is eternal because when total destruction (MAHA-PRALAYA) occurs, everything is transformed into seed form; it does not perish; what was manifest became un-manifest. New creation emerges from these seeds; although there is novelty in creation but past history of the souls is not lost.

**Scrutiny:** Above opinions appear to be contradictory, someone has to be wrong! Not really! The contradiction **appears** due to the state of mind.

Admittedly, Shruti does explain the phenomena through **PARINĀM VĀD**. **Phenomenal state of Brahman is all about PARINĀM VĀD** and it is difficult to visualize VIVARTA VĀD because reference to the substratum (Brahman) is lost (this reflects the state of mind) as explained above. At the dawn of knowledge for an exceptional individual (Jivanmukta), the universe disappears, just as an apparent snake in dark disappears in dawn without leaving any residue; what remains is the substratum - the rope; in the state of Jivanmukta, the universe is MITHYĀ (1.7; Definition-3; see 2.8.1).

In fact, the axioms and observations of this thesis are all in the territory of PARINĀM VĀD. While it is accepted by Shruti within state of phenomenal world, its ultimate goal is to lead one to the realization of the absolute Brahman where the universe is MITHYĀ; it ends up with VIVARTA VĀD! For example, in (4.2, CH 7) Sanatkumar leads Maharishi Nārad starting with the material elements gradually proceeding to subtler elements and finally to the realization of Bhumā (Brahman). Prajāpati leads Indra from waking state all the way up to the deep sleep state and beyond, the Turiya state - he attains the knowledge of Brahman (4.4, CH 8.7–12). Look at (5.3, TA 3.1 - 3.10), where Maharishi Varun leads his son Bhrugu from

food-sheath all the way up to the Bliss sheath and beyond, the Turiya state - he attains the knowledge of Brahman. They rose up from PARINĀM to the VIVARTA state.

Some say, 'dream is unreal'. This statement is blatantly incorrect! It **appears unreal only in the waking state**; within the dream state, it is very real. We notice a dreamer screaming at a horrible dream, and smiling for an enchanting dream. Another example: think of a virtuous, great devotee and holy man; he happens to be incredibly rich, owning many luxurious buildings all around the world, exotic cars and even helicopters and private jets. When Prāna retreats from his physical body, certainly, he proceeds to heaven. What would he think about his life on the earth? – A pleasant dream!!n What was very true once is untrue now!

Conclusion: For an ignorant, the present state appears to be the truth; when the state changes the truth of the previous state appears false. Phenomenal truth is said to be a relative truth. Our definition-1 (1.7) stands for the absolute Truth. A Jivanmukta knows the substratum – Brahman; he knows that the world is like a movie for which Brahman is the screen. So although he performs all worldly chores, the universe is non-existent for him! Goal of Shruti is to lead us from the darkness of our ignorance by first telling us that the universe is real, then it leads us higher up to realize the Supreme element where one does not see, hear or know anything else (FN 4.3, CH 7.24.1). We pray:

(.2#28, BR 1.3.28) असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमय ।

'From evil, lead me to good; from darkness lead me to luminosity; from death lead me to immortality'!

**2.7.6: Entry of Brahman into the bodies:** This axiom says that Brahman entered into three gods (fire, water, earth) Its entry is propagated into all derived products as confirmed by (FN 5.4 TA 2.6) 'having created **all that exist**, he entered into them becoming sentient and insentient ... etc.' (6.2.3#12 AI 1.3.12) specifically mentions entry into human beings: '(Brahman) entered as the Self in (human) body through the cleft of the head (VIDRUTI)'.

**Self is not an agent: This is guaranteed by** (FN 3.3 BR 4.3.7) which asserts that Its abode is the heart: 'Self, the light within the heart, is identified with the intellect. Assuming the likeness (of the intellect), It moves between the two worlds, It thinks as It were (mind), It shakes as It were (body)'. Thus the Self is not the agent; most activities are conducted by the cooperative functioning of the

organs of the subtle body and parts of the physical body. We define soul as the performer of all activities; the Self provides the energy to perform - it does not act on its own. Thus the Self and soul are distinct. This implies that the organs function due to the internal light of the Self like a light bulb in presence of electricity. (7.5.1 MU 3.1.1; KA 1.3.1) recognize (Self and soul) as two birds. (6.4.1#1, AI 3.1.1) asks 'which of the two is being worshipped as the Self? Is **it that through which** one sees, hears, smells, speaks and tastes?' The answer is: yes; one that performs these functions is the soul, Self does not perform. (2.6.2 KE 1.2) says the same 'one who realizes the ear of the ear, mind of the mind, speech of the speech, life of the life and eye of the eye attains immortality', because the activator of the organs is the Self which is Brahman.

Here is the mechanism: Consciousness of the Self invigorates Prāna, Prāna in turn activates mind and intellect and the man becomes active; this proves that the Self enters in the heart as the activator (catalyst), certainly not as an agent. Electricity cannot produce the effects of light, heating or cooling on its own, although it has all these abilities; the proper appliances can; but they cannot function without electricity. Thus, apparatuses are the agents, not the electricity; faulty apparatus cannot produce the effect even though electricity is flowing through. The Self is loosely said to be a witness (routinely, a witness does not spawn activity; as such, the Self acts like a catalyst). It is like Sun, it nourishes the world without indulging into any worldly activities. Hence it is untouched by the results of virtuous and vile work on the earth. Similarly the Self is immune to sinful or virtuous work and remains untouched with the pain and pleasure of the creatures

### **2.8 Axiom-4: Attainment**

Modification of our observation-5 (2.4[A]) has taken form of Axiom-4. We presented the observation as a logical extension of the rule of Physics 'action and reaction are equal and opposite'. Here is an application of the theory of Karma:

(FN 7.2 MU 3.2.4) 'The Self is not attainable by the weak and lazy'. If this path is so **convoluted**, naturally, some doubts may arise. ARJUNA asks Lord Krishna, which sets the tone for the theory of Karma: (G 6.37) 'what is the fate of one who dies before realizing Brahman?' Lord Krishna pledges (G 6.40 - 45) 'one who has fallen from Yoga never meets with evil destiny; one may get good birth in holy and wealthy family or may obtain higher worlds (heaven or higher Loka) etc; others accomplish according to their Karma'.

This says that the Karmas, virtuous or vile, must be endured. They are stored (as SANCHIT Karma) till right situation emerges to endure the result in some Loka. When the merit of living in the current Loka exhausts, a portion of the accumulated (SANCHIT) Karma, which matches the situation in the next Loka becomes fructified. The soul transmigrates to that Loka and the fructified Karma becomes the destiny (Prārabdha Karma) for him in this Loka. We see some are born with superb intelligence in science, music, art, knowledge of scriptures etc, while some are dullards and many with average intelligence; some enjoy all the luxuries on the earth while some have to sleep underneath a tree and beg for food. All these are due to the destiny.

The theory of Karma applies to all but a Jivanmukta because (G4.37) ‘fire of knowledge turns all Karmas into ashes’. (FN 7.4 MU 3.2.9), ‘with his knowledge of Brahman he becomes Brahman; he is **never born again**’.

**Pre-departure Process:** Realized and non-realized souls get ready for departure in the same manner: (FN 1.9 CH 6.15.2) ‘Speech (as such functionality of all organs) merges into the mind, mind into Prāna, Prāna into fire and fire into the Supreme deity’. **This is the state of deep sleep.**

Let us see now the details of departure encompassing various situations:

**2.8.1 Axiom-4 [A]: Realized soul (Jivanmukta)** (3.3.1 PR 6.5; FN 7.4 MU 3.2.7-9; FN 1.10 BR 4.4.6): A Jivanmukta does not take path. He overcomes grief and attains immortality; he becomes Brahman.

One can conclude from this axiom that one’s Karmas have dissolved entirely otherwise he would be born again to endure the residual Karma. This is the absolute immortality; no grief and no birth any more.

Physical body of a departing soul merges in the earth. What happens to his subtle body? As we know the subtle body is the source of all mundane activity. As long as subtle body sustains, one would be forced into activity; this does not lead one to liberation! (FN 7.3 MU 3.2.7) supports this: ‘his 15 senses merge into their respective gods’. One may think that as soon as one becomes BRAHM-JNĀNĪ, he should leave this body and be liberated immediately; not so. Let us see why?

**State of a Jivanmukta:** See also (3.4.8). (G 4.37) and (MU 2.2.8) say that although all past Karmas are dissipated for a Jivanmukta why should he survive after the dawn of knowledge of Brahman? (CH 6.14.2): ‘For him delay is that long only, as long as he does not become freed’. This says that he has to endure through the Karmas due to which he was born (Prārabdha Karma). He becomes freed, only when those exhaust. It is like a bullet, once fired off a gun, cannot be withdrawn.

In deep sleep state (2.4), mind is totally at rest; no more dreams, so the world becomes non-existent until one is in this state; here he becomes one with the Self - only temporarily. When this man wakes up, he is reconnected with the world and says ‘I know nothing but I was absolutely relaxed’. Although mind is at rest in this state, what makes him say this? CHIT, the memory, records the events during this period. He remembers the peaceful state but does not know anything else because the world is non-existent. Still ignorance prevails in this state, so the man does not know that he was one with the Supreme; there is nothing like temporary Brahma-Jnāna!

For a Jivanmukta, the world is non-existent **all the time** for a different reason: (FN 3.1 KA 2.1.1) ‘Supreme injured the senses so that one does not see the inner Self; only rare discriminating man can see the inner Self’. A Jivanmukta is such a rare discriminating man; although he maintains mundane activities, his mind remains introvert and he experiences the Supreme bliss incessantly.

**2.8.2 Axiom-4 [B]: Unrealized soul** (FN 1.11 CH 5.10.1-2, 8.5.4; BR 4.4.2; G 8.6, 24, 25; FN 7.1 MU 3.2.2; PR 3.6, 7, 10): For unrealized souls, there are 3 destinations:

- i. Northern path (worlds of gods);
- ii. Southern path;
- iii. Be born and die: he goes through the roller coaster of births and deaths.

We can conclude the following from the references quoted above:

**Departure of Unrealized soul:** We have discussed pre-departure process above and mentioned that realized souls do not transmigrate; let us see how does an unrealized soul transmigrate: (G 8.6; PR 3.10) say that along with last thoughts,

he enters into Prāna. Prāna along with Udāna and soul leads him to the desired world. (G 5.13) there are 9 gates for the soul to exit. One of these gates is the crown of the head; (KA 2.3.16) says that if one passes through this gate, one becomes (relatively) immortal (proceeds to SATYA-LOKA). Here there are fair chances of getting liberated by steps (KRAM-MUKTI); passing through other gates one becomes the cause of death; i.e. rebirth is ascertained. The soul which is in deep sleep state, passes through several Loka; a deity (ATIVĀHIK DEVATĀ) of each Loka carries the soul and the journey stops when the destined Loka (measurable with its accomplishment) for the soul is reached. Now we present the complete paths (northward and southward).

**I. Northern path** (FN 1.11 CH 5.10.1-2, 8.6.5; BR 5.10.1, 6.2.15; Kau 1.3): This path is for the one who is engaged in devotion (Upāsana) only or devotion accompanied by Karma.

The deity of flame (of the funeral pyre) carries the departing soul till the Loka of the day-light. Its deity brings the soul up to the Loka of bright fortnight. Then the soul travels under the care of the deities of six-months (that moves northward), year, VĀYU, sun, moon and lightening in this order. From here a superhuman leads it to the world of Hiranyagarbh through the worlds of Varun, Indra and Prajāpati. The subtle body reaches there at the speed of mind. This path encompasses the world of MAHAH, JANA, TAPAH and SATYA Loka (Brahma-Loka) the highest Loka, achieving the state of Hiranyagarbh. It is possible that one may not return from here and be liberated by step (KRAM MUKTI); (Prasthān-Tray does not indicate the return path from here).

Fire-> day-> bright-fortnight-> Northward-six-months-> year-> World-of-gods-> Air-> Sun-> Moon-> Lightening-> Varun-> Indra-> Prajāpati-> **Brahm-Loka (SATYA-Loka)**. (A superman guides the soul who is destined to go beyond the world of Lightening; refer to BS 4.3.1-6 for detail).

Loka of MAHA, JANA and TAPA are constituted as follows: MAHA consists of the worlds of Gods and Air. JANA consists of the worlds of Sun, Moon and Lightening. TAPA consists of the worlds of Varun, Indra and Prajāpati.

**ii Southern path** (CH 5.10.3-5, BR 6.2.16): This path is for the one who is engaged in Karma like sacrifice, charity and austerity.

The deity of smoke (of the funeral pyre) carries the departing soul till the Loka of night. Then the soul travels under the care of the deities of night, dark-fortnight, six-months (the sun moves southward), the world of manes, inter-space and moon in this order. This moon is the SWAH Loka (the moon mentioned in the Northern path is different from this one). Souls residing in the southern worlds enjoy serving the gods who are superior to them. When their virtuous work exhausts, they return (see 2.8.4 below for return path) to the earth to endure the residual work that fructify and become destiny (Prārabdha Karma); out of several stored (Sanchit) Karma, the most powerful one will be effective. The southern path consists of BHUVAH and SVAH Loka (BHUR is this world).

**iii. Be born and die:** (CH 5.10.8) the subtle body of a sinner goes through the roller coaster of births and deaths. Evil Karmas lead to none of the above two paths; they are born again and again as plant or assume inferior body of insect, snake etc.

**2.8.3 Axiom-4 [C]: Extent of attainment** (FN 4.2 CH 7.1.5; BR 4.4.5, G8.6)  
One can attain at most as much as the autonomy of the form of Brahman one worships, no more (2.6.2). This also is an extension of our observation-5.

DEVARSHI Nārada approaches Sanatkumar and requests him to teach Brahman because a knower of Brahman (Self) goes beyond sorrow. The Guru said tell me all that you know then I will lead you ahead. Nārada named many ephemeral sciences he had mastered. Sanatkumar designates him as a knower of names only and says (FN 4.2 CH 7.1.5) 'Anyone who meditates on name as Brahman acquires the freedom of movement as far as the range of name extends'. Nārada wants to extend the range offering higher freedom of movement than the previous one. He reaches the (absolute) Infinite on 23<sup>rd</sup> step (4.2 CH 7 for details). (BR 4.4.5) affirms the same: 'what one desires, it resolves; what one resolves, it works out; what it works out, it attains'. (CH 3.14.1), 'just as the conviction a man has in this world, so does he become after his departure'. (G8.6), 'thinking whatever entity one

leaves the body, that and that only one attains'. Appreciate the limit of the attainment in each case.

**2.8.4 Axiom-4 [D]: Return Path** (CH 5.10.5 – 8 Five fires; BR 4.4.6) exhausting the destiny for this life, he returns from that world to this for (fresh) work.

After enjoying the amenities the southern world they return. See how horrible the return path is: 'Having lived there till the exhaustion of the fruits, he again returns by the path he had gone. He reaches the intermediate space; then returns to air; then turns into smoke and white cloud. Next, it becomes thick cloud that comes down as rain. Then individual souls are born as food in form of paddy etc. The soul takes birth in the very form of him whosoever eats food and ejects through semen. One with meritorious deeds attains good birth in higher caste. Those with vile deeds are born as dog, pig or CHANDĀL or plant. Horrible sinners do not take Northern or Southern path; they take birth in no time as small creatures and transmigrate often' (6.3 appears as an enhancement to this).

Now what are the chances that the soul takes place in a paddy? It may rain in ocean; if the soul enters in a paddy, it may be discarded by farmer or by a retailer or may be eaten away by mouse or germs. What are the chances that a young man eats it? A child, old man, animal or a wild creature may eat it! If a young married man eats and if the soul finds place in semen and if the wife accepts it, what are the chances that this woman delivers a baby successfully? There are too many ifs and numerous hurdles. Human birth is a rare consequence! So (KE 2.5) warns us 'If one has realized here, then there is the truth; horrible disaster for the unrealized one'.

## Chapter-3

### Vedāntic Theory

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#### 3.1 Introduction

Free-flowing and deeply appealing presentation of Vedānt is a breathtaking amalgamation of innermost lyric and apex of spiritual philosophy. Confining it into scientific discipline is like capturing a bird, singing and flying freely under the blue sky, in a cage. Our cage is made of axioms, the roots of Vedānt and observations. We have explained them in detail in (chapter-2) and took care that the cage is well-made and sturdy enough. Now the bird can fly only within the narrow confines of the cage. Now we nourish it with food of theorems and corollaries presented here.

Would the bird in this cage sing? As it is typical of the phenomenal world where everything is in motion and transforming frequently, one has to acclimatize quickly with the new environment for survival. Yes, the bird will sing, but in a different tune. How? Give up some and get some. The bird is well protected from the enemies (conflicting opinions) and not to search for food (theorems and corollaries are the foods). This axiomatic theory offers systematic treatment, starting from its roots, gradually growing and spreading its branches to the farthest, without missing any detail, finally maturing to a full blown, consistent and valid theory.

SAT-Vidyā (CH 6) appears to be the essence of Vedānt. It is the home of almost all of the observations, and axioms forming the roots of Vedānt (1.6). Our chapter-2 explains the roots elaborately. Remaining principles of Sat-Vidyā (explicit or implied) will be presented as lemmas, theorems or corollaries in this chapter. Rest of the principles of Vedānt deserves to be proved with the help of our roots, lemmas, theorems and corollaries. We will show in our chapters 4 - 8 that the Vedic Principles (of Parā Vidyā) presented in Chhāndogy (chapters 7 and 8), Taittiriya, Aitareya, Mundaka and Bruhadāranyak Upanishads are based upon our roots, lemmas, theorems and corollaries. Thus, **Sat-Vidyā** is the treasure of the most fundamental principles upon which the magnificent tree of Vedānt rests firmly, so we adore it as the **crown jewel of Vedānt**. UPĀSANĀS presented in these Upanishads are treated as the applications of our axiomatic theory; they are based upon the principles presented in respective Upanishad. We will elaborate upon these applications and show how our theory supports them. We claim that

they are the products of our axiomatic theory leading to the worldly or divine prosperity or liberation.

Statements of Prasthān-Tray have been referred **only to support our reasoning**. Results can be proved only through the roots of Vedānt and the results already derived from them.

### **3.2 Insentient elements**

This section establishes Vedāntic theory encompassing the universe of insentient elements, the principle branches of Vedāntic tree, in light of our roots.

Sentient creatures, the sub-branches of the tree, will be visited in section (3.3).

**Lemma-1: A product pre-exists** (in latent form) **in its cause or it is a compound of such products**. (This implies that there is no brand new creation; what was latent in the seed form becomes perceivable).

If not, a pot may be produced from air or water. But a pot does not preexist in them, so the impossibility. Why roses would not spring out of a seed of cactus. This means that a product is merely an expression of a thing that was **embryonic (in the seed form)** within its cause.

Consequently, it follows from (Axiom-2 and Axiom-3) that names and forms of the universe were already existent in seed form within SAT (Brahman) before creation. All other products are amalgamation of the products of this nature.

**Lemma-2: A product emerges from SAT, sustains in It and merges into it.** Equivalently, **SAT is the place of origination, continuation and merger of insentient elements**. All products are none other but SAT even after creation (सर्वं खल्विदं ब्रह्म, तज्जलानिति - CH 3.14.1).

Our (Axiom-2) says that SAT itself, took form **of** elementary elements (as fire etc; just as clay itself turned into a pot). (Axiom-3) shows that all produced items are combinations of the elementary elements and multiplicity of combinations of various elements in various proportions. Thus all products **emerge from SAT**.

The resulting product is still SAT **only in different form** because nothing other than SAT can exist (Axiom-1[A]). Just as a pot does not cease to be clay; it is clay only in different shape. Thus all products **sustain in SAT** and they are **none other but SAT**. They **merge in SAT** as well because demolition cannot produce

something other than SAT as existence of anything other than SAT is denied by (Axiom-1[A]).

**Definition: Phenomenal world:** Collection of all **produced** elements is called the phenomenal world (PRAPANCH).

**Lemma-3:** SAT is the only eternal element.

This too is an outcome of (Axiom-1[A]).

**Lemma-4: SAT is the only truth.** Rest everything (all in phenomena) is false.

SAT is the only uncreated element (Axiom-1[A]). It is the Truth because It is immutable as there is nothing else where It can move. Since phenomenal elements are all products, Axiom-1[C] implies that they are destined to vanish some day, so they are false by Definition-2; 1.7).

**Lemma-5: Brahman (SAT) is the Truth, universe is illusory** (ब्रह्म सत्य, जगत् मिथ्या).

SAT is the Truth (Lemma-4). When all in the world come to an end (MAHĀ PRALAY) what remains is SAT only and there is no residue of the world so the world is MITHYĀ (Definition-3, 1.7).

**Comment:** Analytic people view a collection of earthen pots and plates as earth only. A pot is only a **relative truth** because when this form gets destroyed, it becomes earth. (FN 1.3 CH 6.1.4), 'earth is the Truth (relative to its products); transformations are name only'. This implies that the ultimate cause is the only Truth! A Jivanmukta, although performing essential activities for living, his mind sees Brahman alone in the diversities of the universe. According to (KA 2.1.1)<sup>21</sup> this sage sees the indwelling self only! For him, the universe is an illusion.

**Lemma-6: Knowing SAT all (insentient elements) become known.**

A product is none other but SAT (Lemma-2) so knowing SAT, all Its products are known; just as knowing gold, all ornaments are known.

This is why a knower of Brahman becomes omniscient.

**Lemma-7: Even after creation, all this is SAT, one only without a second.**

<sup>21</sup> (KA 2.1.1)

All created elements are SAT only in different name and form (Lemma-2). Thus there is nothing other than SAT. Besides, It is one without a second (Axiom-1[A]), so there is no scope for a transformed element to turn into a foreign element.

**Theorem-1: SAT is the material and efficient cause of all insentient elements.**

SAT is the material cause (Lemma-2). SAT created un-manifested basic elements (Axiom-2) and SAT, itself, initiated the tripartite process to create manifested elements (Axiom-3). Thus unlike clay, Brahman is both material and efficient cause.

(FN 8.3 BR 2.1.20; MU 1.1.7) supports this through example of spider.

### **3.3 Sentient elements**

In (3.2) above, we learnt about insentient elements, the principal branches of the Vedāntic tree. Now we draw our attention to the sentient creatures, the sub-branches of the Vedāntic tree.

**Lemma-8: SAT is conscious. Its consciousness is homogeneous. Its consciousness is inherited by Its products.**

(Axiom-2) says 'SAT decided'- this clearly implies that SAT is conscious.

Since SAT is one without a second (Axiom-1[A]), It has to be **part-less**. Consequently, it is **not** the knowledge of one part by another or knowledge of Its parts by the whole or the knowledge of whole by a part. Thus there is no difference of subject from object or knower, known and knowledge, so Its consciousness is **homogeneous**; (CH 6.13.1-2; FN 8.4 BR 2.4.12) say that It is homogeneous just as salt in water.

As such, It is the Brahman in the form of fire; (Axiom-2): "That fire saw 'I shall become many; I shall be born'". Thus consciousness of SAT is inherited by Its derivatives, fire etc. All products are permutations of these rudimentary elements so they all inherit Its consciousness. Besides, a product is nothing but SAT; if it does not inherit the consciousness, the homogeneity of SAT will be lost.

**Theorem-2: SAT is the place of origination, continuation and merger for creatures.**

We will prove this in three segments as required by the theorem.

**Origination of a body:** Through the union of semen (of men) and blood (of the mother to be) which are the products of food, water and fire (Observation-3), springs up the sprout of a body, the fetus, **which develops in the form of a child**. SAT being the origin of food, water and fire, It is the ultimate place of origination of a human body.

**Continuation of a creature:** When one eats (food, fire- a form of oily substance), it is softened by water that was drunk and digested by fire in the stomach. The **gross body** is made of flesh, blood, marrow (including skin, fat and semen as subsequent derivatives). (Observation-3) asserts that they are made of the **medium constituents** of food, water and fire; it also asserts that and bones (and excreta) are the result of their grossest elements. The same observation states that the subtle body is fed by the subtle elements of fire, water and food eaten by creatures. Thus both the gross and subtle bodies are consistently nourished by fire, water and food, the forms of SAT. Thus their continuation is well within the SAT.

**Merger of a body:** Physical body of a dead creature decomposes into the five rudimentary elements irrespective of whether it is buried or burned.

Now the subtle body of a man: As per (Axiom-4[B]) subtle body for an unrealized person transmigrates until one is a knower of Brahman (2.8.2); for a knower of Brahman, parts of his subtle body also dissolves into their respective deities (Axiom-4[A]). Thus all end up into SAT; besides, by Axiom-1[A], there is no existence of anything other than SAT.

**Theorem-3: SAT is the material and efficient cause of sentient elements.**

SAT is the material cause (Theorem-2). Axiom-2 and Axiom-3 assert that SAT is the creator of everything so It is the efficient cause.

**Theorem-4: All this (both sentient and insentient) is Brahman-(CH 3.14.1, 7.25.1; 8.3.2#6 BR 2.4.6; MU 2.1.10, 2.2.11).**

This follows from Theorem-1 and Theorem-3.

**Theorem-5: Knowing SAT everything becomes known.**

Any product (sentient or insentient) of SAT is none other but SAT (Lemma-2 and Theorem-2) so it inherits all characteristics of SAT. It is like a pot that inherits all properties of clay. This proves the assertion.

This answers the question of Maharishi Uddālak (1.5). (Thus, a knower of Brahman becomes omniscient.)

**Theorem-6:** Brahman is transcendent (beyond the reach of speech and mind).

A transcendent is one that is free from the effect of space, time and causality. Space and causality are well within the range of time because all those created were brought within the range of time through quintuple (tripartite) process (2.7.4; Axiom-3). Brahman is not a created entity so It remains outside the range of time. So It cannot be described nor can be comprehended by mind; It is transcendent.

**3.3.1 Illusion about 'I':** What can be the illusion about myself? How come I do not know myself? Normally, when we say 'I', it is in reference to the body; as we say I am injured or I am healthy etc. Body is made of food, water and fire (Observation-3) and it keeps changing (from childhood to the old age). Intuitively, **ultimate goal of all creatures is to acquire eternal pleasure, untainted with misery.** If 'I' is the body, this desire is not congruent with the nature of the body, as it gets diseased inflicting pain and it is perishable (Axiom-1[C]). Do we know what we are searching for? It is ridiculous to start searching for something without knowing what is being searched! In light of the common goal of all creatures as stated above, let us first define 'I' then we investigate what it is.

**Definition:** 'I' is something that is eternal and it is endowed with the eternal joy untainted with misery.

This definition is in resonance with the common goal of all creatures stated above.

Maharishi Uddālak preaches his son (CH 6.8.7)<sup>22</sup> 'Thou art That (SAT)-TATVAMASI'. "That" satisfies the characteristics of "I" as defined above. We are going to prove the dictum below (Theorem-7). If I am SAT, It has to reside within my body and it is not the body as we saw above. It may be either the subtle body or soul (1.7 definition-4) or self (1.7 definition - 5).

What brings a creature into action? Skeptics (**atheist**) would declare it as a chemical reaction that generates sentient elements attributable to some probabilistic events because union of a couple only occasionally conceives a child; **for them** 'I' is the body because they do not believe in eternal element like self; everything is transient, short-lived and in flux; they do not accept our definition of 'I'.

<sup>22</sup> (CH 6.8.7)

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि

On the other hand, most cultures (**theist**) believe in the God and make some sort of reference to the notion of heaven and hell where one transmigrates after death or waits in neutral state for the day of resurrection. Ask these advocates, what transmigrates or waits until the resurrection upon death? The immediate reaction is – ‘certainly, not the body but there is something that survives after the demolition of the body. The thing that survives either goes to the heaven or hell or may remain in dormant state; this element is more likely ‘I’ of our definition. We do not endorse the dormant state because entire universe is in flux. Heaven is conceptualized variously by various cultures. Among all the differences, there lies a common element: in general, heaven is idealized as a **place where none of the shortcomings experienced in this world exist and it is a place of perpetual bliss untainted with misery**. Do all who die go to heaven? If so, the hell will remain empty!! However, those in hell don’t want to be there eternally. This assertion leads to the theory of Karma and reincarnation (2.4A; 2.8) which provides proper justice for the migrating element. (Some sect believes that human souls have no permission into heaven; it is for the Godly souls only). Let us call this migrating element ‘I’ **tentatively**. Clearly, this ‘I’ is an agent and enjoyer. This ‘I’ may proceed to heaven to enjoy the results of virtuous work or proceed to hell to pay off for the vile actions or may take a U-turn to the earth. As per (1.7 Definition-4), we call this an **individual soul**. This is a clear mismatch with our definition of ‘I’ because a soul in hell is miserable.

**Theorem-7:** Subtle body is the individual soul; the **self** (1.7 Definition-5) is ‘I’.

A self is not an agent (Axiom-3; 2.7.6) but it activates mind and organs which make a creature active. Thus all activities are performed by the subtle body, so it is the agent. (Axiom-4[B]) says that the subtle body transmigrates (for ignorant). Thus subtle body satisfies the (definition-4; 1.7), so it is the soul.

Soul does not comply with our definition of ‘I’ because (Observation-3; 2.3) declares that the subtle body is made of food, water and fire, so it is a product and (Axiom-1[C]) says that no product is **eternal**; thus, soul is mortal, besides the soul is subject to rebirth, which inflicts pain. On the other hand, self complies with our definition of ‘I’ because self is beyond pains and pleasures of the world as It is only a catalyst (like sun) and the self is **eternal**, as It is not a derivative of SAT because Brahman Itself enters the body in the form of a self (2.7.6).

**Corollary-1:** (FN 3.2 CH 6.8.7) ‘Thou art That (TATVAMASI)’.

This follows from Theorem-7.

Equivalently, this also proves (BR 1.4.10) 'I am Brahman (AHAM BRAHMASMI)'.

**Comment: self and soul:** An ignorant regards the self as soul:

'that self is indeed Brahman, as well as identified with the intellect, the mind etc'; (BR 4.3.7)<sup>23</sup>, 'It thinks as it were (mind), it shakes as it were (body)'.

Here is a concrete example that explains the above comment. The self **appears** to be the agent, just as the cooling effect of air-condition is **wrongly** attributed to electricity. Electricity certainly activates the air-conditioner; **if the air-conditioner becomes defective, there is no cooling effect even though electricity is flowing through**; this proves that electricity does not produce cooling effect. Indeed, presence of electricity is essential but the air-conditioner is the agent electricity is neither a catalyst nor a witness because it is being consumed). The soul requires the presence of self; soul, the instrument (like air-conditioner) produces all the activities, while the self is the source of power (like electricity but self is not being consumed so it is a catalyst as well as witness).

Since a soul is impermanent, what is the life-span of an individual soul? (CH 6.14.2) tells us when the cycle of transmigrations terminates for a realized soul (Jivanmukta): 'for him delay is that long only as long as he does not become free (from residual karma - PRĀRABDH)'. Upon the death of a Jivanmukta, his soul dissolves (FN 7.3 MU 3.2.7; PR 6.5).

Let us paraphrase the **essence of Vedānt**: (FN 3.2 CH 6.8.7) 'SA YA ESHO ANIM ETAD ĀTMYAM IDAM SARVAM, TAT SATYAM, SA ĀTMĀ; **TATTVAMASI**- That which is this subtle essence, all this has got 'That' as the self. 'That' is the Truth. That is the self, Thou art That'.

'That which is this subtle essence': 'That' = SAT; It is subtle in nature.

'All this has got 'That' as the self': SAT enters as the self into everything it created (2.7.6).

'That is the Truth': 'That' = SAT; It is the Truth because (Lemma-3) proves that SAT is the only eternal element; according to the (Definition-1) SAT is the Truth.

<sup>23</sup>

(BR 4.3.7)

‘That is the self’= ‘Thou art That’ (Theorem-7): ‘That’ = SAT; SAT is the self.

This MAHĀ-VĀKYA (grand dictum) is not a metaphor, like ‘you are lion’- this indicates duality. The grand dictum supports monism.

### **3.4 Conclusion of Sat-Vidyā**

Essence of SAT-Vidyā (CH 6) is in its first eight sections. The eighth section concludes the grand dictum ‘Thou art That’ as we have explained above. As such, this is where the chapter on SAT-Vidyā should end because here Maharishi has completely answered his own questions (1.5) to his son. The rest of the sections are devoted to clarify certain doubts for his son. Resolution of the doubts made him Brahmjnāni. Let us take a look:

**3.4.1 (FN 2.5 CH 6.9.1-4):** In deep-sleep, the soul merges into SAT (Observation-4). Why people do not know that they were identified with SAT in deep sleep?

Shruti gives example of honey-bees. They collect juices from many trees to produce honey. Juices forget their origin. Similarly, when a soul merges into SAT, it loses its name and form, so it remembers nothing while in association with SAT. Returning from deep-sleep state it reenters into the phenomenal world where it regains the **original** name and form. This is so because one regains its tendencies which have been preserved in CHIT during the deep-sleep state. So a lion emerges as lion and none other.

**3.4.2 (CH 6.10.1-3):** All creatures emerge from SAT, It being the material and efficient cause; why creatures do not remember their origin? This is unlike normal practice, when we visit another town we remember where we have come from.

Rivers emerge from ocean and when they merge into it, they forget what they were and do not even know that they have returned home. Similarly, creatures originate from SAT, survive in SAT and merge into SAT; but they do not remember their origin during the course of their journey.

**3.4.3 (CH 6.11.1-3):** In (2.7.5) we mentioned that creation is like bubbles, waves etc. in ocean. They get destroyed and merge into their source (ocean). (CH 6.8.1) states that creatures merge into SAT (the source) during deep-sleep (death and dissolution), why don’t they get destroyed like bubbles etc?

Creatures are like tree that emanates juice whether one strikes at the roots or in the middle or at the top, but the tree survives. Individual soul survives

through deep-sleep, death or dissolution just like a tree (subtle body is at rest during these states, it is not destroyed).

**3.4.4 (CH 6.12.1-3):** SAT is subtle and devoid of name and form but Its products possess quite the opposite qualities, e.g. they are gross and have name and form. Why do they not inherit the qualities of their origin (i.e. what makes the products gross?)?

Take a seed of a fruit and break it until one sees nothing. The root cause of the tree is the subtleness within a seed; similarly, all gross matters have emerged from the subtlety of SAT. (Grossness appears to assume different qualities due to adjuncts.)

**3.4.5 (CH 6.13.1-3):** SAT is the origin of the perceivable gross world. Why is SAT not perceived?

It is like salt in well stirred water. Salt is not seen through eyes but it can be perceived by tasting. One has to devise appropriate means to realize It.

**3.4.6 (CH 6.14.1-3):** We saw above that salt is not perceived by sight and touch but it can be perceived by some other means (tongue); SAT cannot be perceived by organs; how one can realize SAT?

The answer accentuates the need of a teacher who is a knower of SAT. Shruti gives example of a person who lost his way back home. When he is guided by someone familiar with the area, he returns home. A Guru, who is a knower of Brahman, is the means to realize SAT.

Responses to the following two questions are outlined in (2.8.1).

**3.4.7 (CH 6.15.1-3):** When a fortunate one finds such a teacher and he becomes a knower of Brahman; explain the death of such a person.

(Next question sheds more light on the issue).

**3.4.8 (CH 6.16.1-3):** As seen above (2.8), at the time of death, process of merger in SAT is same for a man of knowledge and an ignorant. However, an ignorant returns and a man of knowledge does not return; why so?

To that, here is a story: Two men were brought to the king for the charge that one of the two had stolen wealth. The king orders that each one should hold a red hot axe. The idea was that the guilty one will get burned but the other will not be burned. The instrument being same the results can be different depending upon the objects; for example, fire acts differently with a piece of wood and water.

Although this is a very convincing example, it needs to be justified through technical reasoning: Shruti supports discriminative treatment, (KA 2.2.7) ‘some souls enter the womb for acquiring bodies and the other follows the motionless in conformity with their Karma and knowledge’. (BR 4.2.8) explains that the merger in SAT at death occurs in such a way that continuance of the organs is assured in latent state so that they can reemerge for an ignorant (same situation occurs during deep-sleep and dissolution). However, for a knower of Brahman, (FN 7.3, 7.4 MU 3.2.7-9) his organs merge into their respective deity and the soul gets merged into SAT; he becomes Brahman.

Here is the mapping of sections of SAT-VIDYA (CH-6) into our chapters 1, 2 and 3.

**SAT-VIDYA**

**Roots of Vedānt**

- 6.1.3 (1.5); 6.1.4-6 (1.7 observation-1) 6.1.4 (2.1.5);
- 6.2.1 (1.3; 1.7 axiom-1A); 6.2.2 (1.3); 6.2.3-4 (1.7 axiom-2);
- 6.3.1 (1.7 observation-2) 6.3.2 (2.5.2.2) 6.3.3 (1.7 axiom-3);
- 6.4.1-4 (2.5.2.1; 2.7.3) 6.4.6-7 (2.7.3);
- 6.5.1-3 (1.7 observation-3);
- 6.6.1-4 (2.3);
- 6.7.1-6 (2.3);
- 6.8.2 (2.4) 6.8.7 (1.5);
- 6.9.1-4 (2.4) (3.4.1);
- 6.10 (3.4.2);
- 6.11 (3.4.3);
- 6.12 (3.4.4);
- 6.13 (3.4.5)
- 6.14 (3.4.6);
- 6.15 (3.4.7);
- 6.16 (3.4.8)

## Chapter-4

### Viewing Roots of Vedānt - Chhāndogy Upanishad

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#### 4.0 Introduction

We saw that the roots of Vedāntic philosophy are concealed in the Sat-Vidyā. It concluded that the knowledge of the Self leads one to the highest goal; but how to accomplish it? Here we examine Chapters 7 and 8 of Chhāndogy Upanishad. It presents certain Vedic principles and applications based upon these principles showing various paths to realize 'Thou art That'. **Our objective is to show that the principles presented here are based upon our roots (1.6)** and to show that the applications presented here are based upon these principles reaping the results in accordance with Axiom-4.

#### 4.1 Prefatory

Here is a preferred method of Vedānt which leads one to the realization: Introduce a manifested form of Brahman (2.6.2) in duality (phenomenal world), lead one to the higher forms of Brahman which are abstract; progress further to subtler forms closer and closer to the ultimate goal; one may appreciate the true form of Brahman in Its close proximity according to ARUNDHATI NYĀYA. Some practical examples may make it easier to understand this process.

Calculus, an important segment of Mathematics, begins with the topic 'LIMIT of a function'. Examine the function  $f(n) = 1/n$ . Notice that as we increase the value of  $n$ , the value of  $f(n) = 1/n$  decreases and approaches closer and closer to 0. For example, when  $n = 100$ , the function  $f(n) = 1/100$ , when  $n = 10000$ ,  $f(n) = 1/10000$  – much closer to 0 but the function will never attain the value 0; we say that the limit of this function is 0 (value of  $f(n)$  will never be 0 in this process) so we write symbolically:  $\lim_{n \rightarrow \infty} f(n) = \lim_{n \rightarrow \infty} 1/n = 0$ . Similarly, we have to progress higher up through the familiar phenomenal entities and progress in closer and closer proximity of the infinite, SAT.

Consider a simple example: Take a powerful magnet. Move a small iron ball closer and closer to the magnet (approaching the magnetic field is similar to the  $f(n)=1/n$  approaching 0). Once it enters into the magnetic field, it sticks with the

magnet; it becomes magnet! We need to approach so close to SAT through known entities to become SAT! How? Read further.

**4.1.1 Principles appearing in Bhumā-Vidyā:** This discusses the process through which Sanatkumār leads Maharishi Nārād beyond sorrow; this is liberation. Our Axiom-4[C] has been employed during the process. Since ‘all this is Brahman’ anything is a form of Brahman. We discussed in (2.6.2) ‘Forms of Brahman’, one higher than the other. Also we referenced (KE 2.1) which confirms that at least one can realize the essence of Brahman that exists in human being (lower form of Brahman); Its essence is expressed more elegantly in Gods (higher form of Brahman), that too is realizable. Our Axiom-4[C] confirms this fact. Brahman’s glory and lordship is manifested in different degrees ranging from an insect to Hiranyagarbh. Like ascending the stairs of a ladder, start with gross element, then proceed to know more and more subtle elements which are intelligible to get closer to the realization of higher and higher glory and lordship of Brahman; ultimately one will unite with Supreme and become Supreme like an iron ball becoming magnet. Alas! Our function  $f(n)$  cannot unite with the ultimate ‘0’. We now present Chapters 7 and 8 of Chhāndogya Upanishad which provides practical applications to the theory discusses here.

(#NN) indicates verse# in the respective section.

## **4.2 Bhumā-Vidyā (CH 7)**

This chapter is in the form of dialog between DEVARSHI **NĀRAD** and **SANATKUMAR**. Here NĀRAD progresses from gross elements to the finer gross elements, then approaches the subtle elements; finally through subtler elements he attains the proximity of the Supreme.

Nārād approaches SANATKUMAR with the intension of attaining ‘the state beyond sorrow’; this is possible only when one realizes Brahman. The teacher said ‘tell me all that you know then I will lead you further’. NĀRAD accounts for very many sciences (20), he has mastered and admits: (CH 7.1.3)<sup>24</sup> ‘I only know the texts, not Brahman. I heard that a knower of the Self goes beyond sorrow’. The teacher concludes, ‘**it is name only!**’ Compare (2.1.5) where we stated (FN 1.3 CH 6.1.4), ‘each transformation has speech as its basis, **it is name only**’. The essence

<sup>24</sup>

(CH 7.1.3)

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति  
शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तार-  
यत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्टा नामैवैतत् ३

is that all sciences explore phenomenal elements which are impermanent; one has to search for the eternal to go beyond sorrow. Knowledge of ephemeral sciences is described as ‘worship on name’ and the result is: (CH 7.1.5) <sup>25</sup> ‘anyone who worships on name as Brahman, acquires freedom of movement as far as the range of name extends’. This is in confirmation with our (1.7 Axiom-4[C]). This encompasses only the created universe of name and form (1.7 Axiom-3); it is not eternal hence not beyond sorrow. Then Nārad wants to know if there is anything greater than the name offering greater freedom of movement.

The teacher says ‘yes, **speech** is greater’. The result of worshipping ‘speech as Brahman’ is again similar: ‘one who worships (UPĀSANĀ) speech as Brahma, acquires freedom of movement as far as the range of speech extends’ (1.7 Axiom-4[C]). This is still within the phenomenal world. Nārad keeps asking for higher and higher elements so that the range of the freedom of movement gets larger and larger, thus approaching closer and closer to the divine and serene field of the Supreme. Here is the sequence of elements presenting higher glory of Brahman on each step: 3 mind, 4 will, 5 intelligence, 6 worship, 7 understanding, 8 strength, 9 food, 10 water, 11 fire, 12 space, 13 memory, 14 hope, 15 Prāna. (See the value of ‘n’ for the function f(n) being increased.) At this point Nārad stops and does not ask: ‘is there anything greater than **Prāna**?’ Worship on Prāna leads up to the world of Hiranyagarbh, the highest state in the phenomenal world. Nārad may have assumed that this is the ultimate. Nārad, being a distinguished Yogi, the teacher earnestly fills in, leading to the eternal, the state beyond misery. Now elevate to the subtler elements: 16 speech by virtue of realization of truth (speech is superior than names), 17 understanding (leading to speak the truth), 18 reflection (MANAN reveals the truth), 19 faith (fidelity is essential), 20 devotion (dedication promotes fidelity), 21 action (without putting the plan into action, nothing is accomplished), 22 joy (divine bliss is evident), 23 infinite (Bhumā).

(BS 1.3.8-9) justifies that ‘Bhumā (infinite) is Brahman’ because its attributes as stated in (CH 7.24-25) match with those of Brahman.

Sanatkumar explains (CH 7.22-23) ‘one must seek joy (the divine bliss of #22); infinite is the joy, not finite. So look for the infinite – Bhumā’. How would

<sup>25</sup>

(CH 7.1.5)

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति

one know that one has attained the infinite? The teacher defines it: (CH 7.24.1)<sup>26</sup> ‘infinite is the one where one does not see, hear or understand anything’. The teacher says that one ultimately dwells in the monism. Experience of this state is the knowledge of Brahman. This resembles (8.3.2#14 BR 2.4.14). Our (1.6 Axiom-4[C]) supports the process of advancing to higher forms of Brahman. Ultimately the teacher leads him from known to the realization of Brahman, the unknowable, on 23<sup>rd</sup> step.

### **4.3 DAHAR-VIDYĀ (Small Dwelling) (CH 8.1–8.6)**

**Principles used in Bhumā-Vidyā:** This employs our Axiom-3 which states that Brahman entered in everything it created. Dahar-Vidyā identifies Its residence as the lotus shaped heart where Its essence is known as Self. The Self maintains all Its divine characteristics and remains untouched with the impurities of the phenomena. So It is qualified as possessing no sin, no decrepitude, no death, no sorrow, no hunger and no thirst; It has unfailing desires and unfailing wills etc.

Dahar-Vidyā presents a different approach. There are no ascending steps unlike in the case of Bhumā-Vidyā as described above; instead, this directly asks one to worship upon the Self dwelling in the small (DAHAR) space within the lotus-shaped heart. This shows how to jump into the middle of the (magnetic) field of glory and lordship of the Self. Shruti says that the highest result of this UPĀSANĀ is Achieving Brahma-Loka (Axiom-4[C]); but the absolute one is not far off; one is qualified for liberation by steps (KRAMA-MUKTI). Distinguishing feature of Dahar-Vidyā is that it prescribes the object of worship and shows how to worship. One may repeat the prayer with cool mind. Here is an **extract**:

**4.3.1** (CH 8.1): (#1) “Within this body, the city of Brahman, there is a small lotus shaped dwelling called the heart. There is a small space in it. That which exists in this small space is to be **known and inquired into for realization** (this specifies the object; now meditate upon Its glory). (#2-3) This small space in the heart is as vast as the external space which includes heaven, earth, fire and air, sun and moon, lightening and stars. Whatever is here and whatever is not, all are included in this small space. (#5) This (small space) is the **true city which is Brahman** (see identity of Brahman and the space, really this says ‘all this is

<sup>26</sup>

(CH 7.24.1)

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्य-  
त्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं

Brahman’). It does not get deformed through decrepitude and does not get killed when the body is destroyed. This is the Self that has **no sin, no decrepitude, no death, no sorrow, no hunger and no thirst; It has unfailing desires and unfailing wills** (the small space is declared as Self!). (#6) Results acquired through Karma get exhausted in this world; results acquired through virtues get exhausted in the other world (heaven). **Depart after realizing the Self and the unfailing desire and enjoy the freedom of movement in all the worlds, not otherwise**” (Axiom-4[C]).

**4.3.2** (CH 8.2): Result, when successful (delights in Brahma-Loka): (#1-10) “Here all desires become true by very wish; one becomes glorified. Desire may be association with forefathers in the world of man; making a wish only he enjoys with the forefathers. Similarly making a wish to see mother (brothers, sisters and friends) or getting perfumes, food, music or women - all desires are satisfied immediately”.

**4.3.3** (CH 8.3): (#2) “My resolves are true due to faith in the Self, so they never fail. For others, although they are with them, remain covered with false desires (sensual desires), so their desires remain unsatisfied. A person, ignorant of treasure, will not get the gold no matter how often he crosses over the treasure. (#3) This Self is the Supreme Self (3.3.1 corollary-1). It surely existing in the heart so the Self itself is the heart. With this knowledge I reach the Brahman in the heart daily. (#4) The Self which is fully serene, rising up from this body, reaching the highest light, remains established in his own nature. This is the Self, immortal and fearless. (#5) SATYAM= SA+TI (TAT) + YAM= immortal+ mortal+ control; meaning both mortal & immortal are controlled by this one. One who worships thus reaches the heavenly world (Brahman in heart) daily”. (Self is not to be attained as it is already there; it should be realized). This is Brahman; his name is Truth (SATYAM).

**4.3.4** (CH 8.4): (#3) “This self is dam because it prevents the worlds from disintegration. It transcends time, so old age, death, sorrow, sins and virtues. All sins turn back from him. (#2) Reaching this dam, one does not suffer through human handicaps like injury, blindness etc. Here nights turn into day, it is ever shining. (#3) Through celibacy one reaches this world and enjoys freedom of movement in all the worlds.”

**4.3.5** (CH 8.5): (#1-3) **Definition of celibacy**: It is the highest auxiliary of knowledge. **Sacrifice, worship, SATTRAYA** (sacrifice) and **MAUNA** (silence) – all these are celibacy. Continuance in **fasting** and **dwelling in ARANYA (forest)** are celibacy. (Result of observing celibacy) ARA and NYA are two oceans in Brahma-

Loka; there is a lake of delicious gravy (liquid food), banyan tree giving nectar, a city called APARĀJIT and the Lord made a golden hall there. Those who reach ARA and NYA, the world of Brahman, here they enjoy the freedom of movement in all the worlds”.

**4.3.6** (CH 8.6): (**Result of worship** while observing celibacy) Departure: (#1) “The nerves of the heart are 101. They are filled with subtle juices of reddish-brown, white, blue, yellow and red colors. (#2) Sun-rays connect solar-orb and the nerves like a high-way connects two cities. The colors of juices in the nerves are due to the entry of the sun-rays. (#3) In dreamless sleep and at the time of departure the Self enters in to one of these nerves which are connected with the sun-rays. (#5-6) One of those, the cerebral nerve (SUSHUMNA NĀDI), goes towards to the crown of the head; going upward through that, one attains (relative) immortality (attains Brahma-Loka). An enlightened soul shoots out through this nerve. He approaches the sun at the speed of mind through its rays. The other nerves are for the ignorant. The door to Brahman is closed for those who confine themselves to rites without worship (see also BS 4.2.5 and BR 4.4.2). Our Axiom-4[B] justifies the results.

One who shoots through the cerebral nerve takes the Northern path (2.8.2) and reaches the Brahma-Loka, the world of Hiranyagarbh (qualified Brahman). This is the highest result in the phenomenal world. One may be liberated by steps (KRAM-MUKTI). But a knower of Brahman does not take path; his organs unite with the respective deities and the soul unites with (unqualified) Brahman, he becomes Brahman (2.8.1).

#### **4.4 Indra and Virochan (CH 8.7–8.12)**

This shows how Prajāpati leads Indra to all the way up to the knowledge of the **absolute Brahman**. The Self as narrated by Prajāpati (Declaration – below) is the same as the one of Dahar-Vidyā above (4.3.1 #5). However, Dahar-Vidyā is in the form of worship on a emblem (PRATIK UPĀSANĀ); the most one may attain is the Brahma-Loka as stated there. Prajāpati leads Indra to the path of ‘Shravan, Manan and Nididhyāsan’, so Indra yields the knowledge of absolute Brahman and gets liberated. Approach matters! This presents a four step process; remember that in (4.2 above) NĀRAD was shown a long ladder of 23 steps.

**Principles used here:** This uses the same principles as in Dahar-Vidyā but approach is different.

Prajāpati is very precise laying out the road map. But several twists and turns make the road deceptive; a slight oversight may lead one into a dense, dark forest! We will see how Virochan became victim of taking a wrong turn and kept roaming around the earthly matters while Indra, a cautious and intelligent thinker, a relentless seeker (MUMUKSHU) returns to the teacher as soon as he becomes suspicious of a wrong turn. Prajāpati leads Indra meticulously step by step, each time making Indra to realize progressively, a higher form of Brahman. This shows how excruciating it is even for an advanced soul and a passionate seeker like Indra, the king of Gods, and how Maharishi, a realized soul, takes him to task. At the same time appreciate sense of dedication and obedience to the teacher on part of Indra shoving away the ego of the king. Prajāpati declares:

**Declaration:** (CH 8.7.1)<sup>27</sup> : ‘In order to realize the Self which has **no sin, no decrepitude, no death, no sorrow, no hunger and no thirst, has unfailing desires and unfailing wills has to be known. This has to be inquired for realization. One who, after knowing It, realizes It, attains all the worlds and all the desires**’. Note that this is the same Self as described in Dahar-Vidyā (4.3.1 #5 CH 8.1.5).

Indra, the king of Gods and Virochan, the king of demons, both thought of learning more about the declaration of Prajāpati. As intelligent and capable as the kings were, why would they not inquire on their own upon the form of the Self specified distinctly? **The information has to converge into knowledge**; this convergence happens when mind merges into the heart. Understanding the verbal meaning is one aspect; its realization is another. One may recognize various notes of music; would one be a good singer? In high-tech profession, more often than not, a salesman is a better narrator of the products than the developers, the innovators. Both have the same degree. But the salesman has information; developer has exhaustive knowledge of the internal aspects of the product; in the first case the word has reached the mind; in the later case it has reached the heart.

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<sup>27</sup>

(CH 8.7.1)

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्य-  
कामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वोऽत्र लोका-  
नाम्नोति सर्वोऽत्र कामान्यस्तमात्मानमनुविद्य विजानातीति ।

(FN 3.1 KA 2.1.1) declares that God has made the senses outgoing so one does not see the inner Self. Additionally, teachers confess: (KE 1.3)<sup>28</sup> ‘since the Self is beyond the reach of human senses, we cannot describe Its form so we do not know how to instruct about It’. One has to be vigilant here: this does not say Brahman is not attainable; they know Brahman but cannot explain because It is beyond the reach of senses (SHABDĀTIT) and mind (BHĀVĀTIT). But the accomplished Yogis possess the art of turning the senses inward of **deserving** disciples. (FN 7.2 MU 3.2.3-4) warns the inquisitors: ‘the Self is not for the feeble; It cannot be attained merely by hearing, study, intellect etc’. Need lots of patience and faith. This anecdote shows inevitability of a competent teacher (CH 6.14.2; MU 1.2.12; KA 1.2.7-8; G4.34).

The following episode is contrary to the colloquial belief that gods can only enjoy the results of their virtues and have no right to make further spiritual progress; Indra progressed very well.

**4.4.1 Training begins (CH 8.7.2 – 8.8):** Indra and Virochan, although decided independently of each other, approached concurrently to Prajāpati with faggots in search for the Self as portrayed by him.

At the end of 32 years the teacher asked, ‘why have you been here?’ Surprise! How come the teacher forgets the reason he kept them for 32 long years! Was he holding regular training sessions for the kings, who lived in celibacy for so long, sacrificing luxuries of their kingdom, or just enjoyed keeping the dignitaries busy performing various chores around the monastery? Not a chance, spiritual teaching cannot be subjective like teachings of material sciences; the teacher was training them to win over the **desires** (for sons, wealth and worlds – see BR 4.4.22) - the ardent enemy of a seeker of Brahman. The teacher watches their activities carefully and gauges their mental progress as cleansing of mind is an indispensable ingredient. While assigning various chores in the monastery he wants to see the rise of inner virtues like subdued ego – dealing with other disciples on the same level; pure and sympathetic heart etc. and the teacher wants to make sure if the disciples are up with their goal while carrying out various chores. The disciples answered that they want to know the Self as described in his initial sermon. While graduating them, the teacher blesses with

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<sup>28</sup>

KE 1.3

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्यो न विजानीमो यथैतद-  
नृशिष्यादः

the departing lesson which provides further explanation of his original declaration: '**the person in the eye is the Self**'; and appends '**this is immortal and fearless; this is Brahman**'. Both the disciples misunderstood and thought of the **reflection** in the eyes as the Self. The confused disciples asked, 'which one is the Self – the one seen in water or the one seen in the mirror?' The teacher clarifies, 'the very one that resides in every one'.

Since eye provides clear comprehension, most Upanishads refer to 'the person in the eye'. As such, Prajāpati was talking of the **one that gives vision to the eyes** as explained in (KE 1.7). The teacher clarified the same once again saying that It is the **one that resides in every one** (KA 2.2.9; TA 2.6). He sensed the illusion; he wanted to make exceedingly sure that the disciples understand the lesson correctly, so he asks them to look into a plateful of water. Both resolved that they see their Selves from tip of the toe to the hair of the head. They again misinterpreted Self as the **body**. The frustrated teacher attempted to correct them again and advised them to be well dressed in the attire of their kingdom; then asked the well-dressed disciples to describe what do they see in the a plateful of water? The teacher added: '**this is the Self, immortal and fearless; this is Brahman**'. Here the Guru wants to convince that neither body nor reflection is Brahman because they keep changing while Brahman is static, It being immortal. Virochan took **body** as the **Self** but Indra remained steadfast with the **reflection** as Brahman. The kings departed toward their respective kingdoms, thinking they know the Brahman!

The teacher felt sorry that the kings wasted 32 years for nothing! Why did the teacher let them go with erroneous understanding? It is because thirty two years of training did **not purify their mind** enough so as to interpret the lessons correctly in spite of the repeated efforts by the teacher to correct them. They were not yet qualified enough for the supreme knowledge. If the teacher explained the message explicitly in clear and specific words, it would be '**the name only**' (FN 4.1 CH 7.1.3); not reaping the benefits of realization of the Self as depicted. Teach a parrot to speak name of a god or a slang; what difference does it make for the parrot? Its mind is not sharp enough to discriminate. The disciples are still blinded with the impurities of their minds. A crystal clear mind would capture the essence of the messages. Notice that the teacher maintained the abstractness in his messages unwaveringly. One has climb up to certain standard in order to qualify; this knowledge is not for any Tom, Dick and Harry.

**4.4.2 Virochan retreats, Indra struggles (8.9 – 8.10):** Virochan thought of the **body** as the Self and lived in ignorance. Indra thought of the **reflection** as the Self but he repeatedly and deeply replicates (Manan) upon the initial declaration and the departing sermons of the teacher on his way home; he sees the contrast: the reflection keeps changing; it can decay and be destroyed, but the declaration says, ‘the Self has **no decrepitude, no death**’ (8.5.2 #4). Indra took U-turn to approach the teacher, explained the confusion. The teacher saw progress: Indra has been meditating upon the sermon and he rules out the waking state as the state of Brahman; the teacher said, ‘I shall explain **this very one** to you again’ (CH 8.9.3). Indra agreed to spend another **32 years** in celibacy at the teacher’s monastery.

Upon the 2<sup>nd</sup> graduation, the teacher gives the Mantra (CH 8.10.1), ‘**the one that moves about in dream is the Self**’; and appended the Sutra, same as before ‘**this is immortal and fearless; this is Brahman**.’ Indra happily proceeds toward his empire. Deeper contemplation alerts him that this state is the perceiver of the pleasant as well as painful events. The declaration says, ‘the Self has **no sorrow**’ (compare 8.5.2 Meditation on Prājña); he sees contradiction. He returns to Prajāpati. The teacher saw progress: Indra has been meditating upon the sermon and he rules out the dream state as the state of Brahman; the teacher said, ‘I shall explain **this very one** to you again’ (CH 8.10.4). Indra agreed to spend another **32 years** in celibacy at the teacher’s monastery! Poor Indra, who would envy him? Hope, this is his final visit!

**4.4.3 Determined Indra (8.11 – 8.12):** Upon the third graduation, Prajāpati delivers the message (CH 8.11.1), ‘the one, when all organs are withdrawn and tranquil and does not see any dream, is the Self’; he repeats the mantra ‘**this is immortal and fearless; this is Brahman**’. On his way to the palace, he sees improvement over the dream state that the Self in this state does not perceive pleasure or pain. Indra sees no discrepancies of the waking and dream states. Alas! In this state of deep sleep (SUSHUPTI) one has no knowledge, but the initial declaration says, ‘the Self has **unfailing wills and desires**’ (compare 8.5.2 Meditation on Prājña state). Back to the drawing board! The teacher saw progress: Indra has been meditating upon the sermon and now he rules out the deep-sleep state as the state of Brahman; also Indra, not only listens (SHRAVAN), he repeatedly and deeply reflects (MANAN) upon the preaching. Now contemplation (NIDIDHYĀSAN) is required. The teacher said, ‘I shall explain **this very one** to you again’ (CH 8.11.3) He agreed to stay at the monastery; this time **only for 5 years**.

The final graduation message, (CH 8.12.1) ‘this body, mortal and covered with death, is the seat of the Self which is immortal and body-less. Anything embodied is within the range of likes and dislikes and these cannot be eliminated. These evils cannot touch the un-embodied’. This is the fourth (TURIYA) state. Body is merely a seat for the Self which is un-embodied, **you are not the body; you are the Self**. He realizes: (FN 3.2 CH 6.8.7) ‘**Thou That art** - TATVAMASI’. Indra thus attains the supreme knowledge after **101 years** of living as a celibate!

**4.4.4 Abstract:** Indra, the king of Gods, had to spend 101 years serving in a monastery; needs lots of patience! The teacher was always talking of the absolute Brahman but the mind of Indra was not ready to grasp the idea that the Self is not the agent but It is the catalyst. Indra thinks of the Self as a form of Brahman that is polluted by the limiting adjuncts each time while he progresses from waking state to dream state and then to dreamless state. **As Indra progresses to higher state, the adjuncts are getting finer and purer as TAMAS and RAJAS qualities are getting thinner, so the Self is projected with higher glory, lordship and luminosity of Brahman.** Finally, the teacher elevates Indra to the ‘un-embodied’ state of the Self; the pure state of Brahman; he becomes GUNĀTIT. Here the Self is established in Its own nature i.e. this is the true state of Brahman not contaminated with the adjuncts. Brahman is so abstract that It was not within the grasp even for the king of gods, so the skilful Guru took the gradual approach for a deserving and well qualified student. Bravo for the patience of Indra. See the inevitability of a Guru (CH 6.14.2; MU 1.2.12; KA 1.2.7-8; G4.34).

#### **4.5 Conclusion (8.13 – 8.15):**

The devotee thus equipped, affirms with confidence, ‘I will attain the variegated from dark and dark from the variegated. As moon escapes from RAHU, I will escape from Prapanch and attain the uncreated world of Brahman after leaving the body.’ Self is quoted as dark because It is inscrutable. He addresses himself as a creator through becoming variegated because assumes the form of the universe.

He further continues, ‘the immortal Brahman manifests name and form through Its form as space. I may attain the assembly hall of Prajāpati and the fame of all four castes and I will not be reborn again’.

As it is the normal practice to show the hierarchy of the preachers of the SHĀSTRAS to ascertain that this knowledge has emerged from Brahman. Brahma imparted this knowledge to Prajāpati; he imparted to Manu and Manu taught to the human beings.

## Chapter-5

### Viewing Roots of Vedānt - Taittiriya Upanishad

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#### 5.1 Introduction

This Upanishad is in three parts. The 1<sup>st</sup> part, SHIKSHA Valli, teaches Aparā Vidyā. This presents UPĀSANĀS leading to the ephemeral results<sup>29</sup>. The 2<sup>nd</sup> part, Brahma-Aanand valli, teaches Parā Vidyā (with exception of TA 2.5 which deals with Aparā Vidyā). It says that the human body is made of five sheaths and it leads us through forms of Brahman ranging from the physical (food) sheath, the outermost one, to all the way up to the bliss sheath, the innermost one. Reaching there one gets liberated; but how to get there? Bhṛugu Valli, the 3<sup>rd</sup> part, employs the principles discussed in Brahma-Aanand valli, part-2, to show how to achieve the most ardent human goal. This shows how one can proceed from material world and reach the unknown, the one that is imperceptible through human senses and unintelligible through human mind. **Our objective is to show that the principles presented here are based upon our roots (1.6)** and to show that the applications presented here are based upon these principles reaping the results in accordance with Axiom-4.

We will discuss only the 2<sup>nd</sup> and 3<sup>rd</sup> parts of this Upanishad.

#### 5.2 Brahma-Aanand Valli (TA 2.1 – 2.9)

We discussed intrinsic quality (Svarup Lakshan) 'SATCHITĀNANDA (existence, conscious, bliss)' of the Akshar Brahman in (2.5.2.2). In this section, the subject matter is centered on the ĀNAND (Bliss) quality of this triad, so the name Brahma-Ānand Valli. Note that the chapter 6 of Chhāndogy Upanishad is called SAT-Vidyā (1.5) because it explores around the SAT quality of the SATCHITĀNANDA.

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<sup>29</sup> Do not ignore them as this is a tool that helps purify the mind. A pure mind is a prerequisite for Parā Vidyā; No spiritual progress is possible with impure mind.

**Principles appearing in Brahma-Aanand Valli:** Refer to 5.2.1 Creation below.

**5.2.1 Creation (un-manifested universe)** (TA 2.1)<sup>30</sup>: (#1): This stanza begins with the intrinsic definition of the **absolute Brahman** ‘Satyam, JNĀNAM, ANANTAM - truth, knowledge, infinite’ (2.5.2.1 Axiom-1[B]) and declares ‘one who knows this Brahman as residing in the supreme space in the heart enjoys all desirable things and becomes Brahman’; this resembles (3.3.1 Corollary-1).

Next, it mentions briefly the origination of the 5 basic elements space, air, fire, water and earth. This is the creation of un-manifested universe which has been dealt with in (2.6.1 Axiom-2). It skips emergence of the manifested universe (2.7.1-2 Axiom-3) of name and form and deals with the physical and subtle bodies of a human being. It says that body of a man (both physical and subtle bodies) is made of the essence of food; this has been discussed in (2.3 Observation-3). It adds that a man is made of five sheaths, the following one is included in the preceding one; the Self is the innermost element. It also declares that each sheath is in the form similar to the physical structure of a man: head, (two) hands, the Self (residing in the heart) and stabilizing tail (part of a body below navel), such is the structure of all five sheaths as described below.

**5.2.2 Sheaths** (TA 2.1-2.5): This **defines** 5 sheaths, each one as a replica of a man, the earlier sheath serves as the body for the following sheath.

<b><u>SHEATH</u></b>	<b><u>HEAD</u></b>	<b><u>Right Side</u></b>	<b><u>Left Side</u></b>	<b><u>Self</u></b>	<b><u>Tail</u></b>
TA 2.1 Food	head	right hand	left hand	Self	part below navel
TA 2.2 Vital	Prāna	VYĀNA	Apāna	Space	Earth
TA 2.3 Mental	YAJUR-Mantra	Rug-Mantra	SĀM	Brāhman	ATHARV
TA 2.4 Intelligence	Faith	Righteousness	Truth	Concentration	MAHAT
TA 2.5 Bliss	Joy	Enjoyment	Hilarity	Bliss	Brahman

Each section states the result of meditation on its ‘sheath as Brahman’. We will highlight them in (5.3) below while discussing the application where we show how Bhṛugu climbs up the ladder, starting from the food sheath to all the way up

<sup>30</sup>

(TA 2.1)

सत्यं ज्ञानमनन्तं ब्रह्म

यो वेद निहितं गुहायां परमे व्योमन्

सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति

to the bliss sheath, whose tail is Brahman. Reaching there, he attains the knowledge of Brahman.

Note that (TA 2.4)<sup>31</sup> declares: 'One is not subject to fear if one knows the bliss of Brahman, failing to reach which words along with the mind turn back'. This says that Brahman is not perceptible through human senses and not intelligible through human mind (i.e. It is transcendent, 3.3 theorem-6) and a knower of Brahman is fearless (Axiom-4A).

**5.2.3 Theist vs. atheist** (TA 2.6)<sup>32</sup>: This section contains only one verse. We will see this in three segments:

**1:** 'Skeptics about Brahman (atheist) become non-existent but a Jivanmukta considers the advocates (theist) as existing'.

This is true because virtuous paths indicated by Shruti remain untraded by a skeptic, so his mind keeps dwindling about the existence of Brahman. He would pose a question: **Question-1:** does Brahman exist?

**2:** Since Brahman is not perceptible as stated above (TA 2.4), even theists may raise a doubt: **Question-2** 'whether a theist goes to the other world

<sup>31</sup> (TA 2.4)

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं  
ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

<sup>32</sup>

(TA 2.6)

सोऽकामयत	
बहु स्यां प्रजायेयेति	
स तपोऽतप्यत	
स तपस्तप्त्वा	
इदं सर्वमसृजत	
यदिदं किंच	
तत्सृष्ट्वा	
तदेवानुप्राविशत्	
तदनुप्रविश्य	
सच्च त्यच्चाभवत्	
निरुक्तं चानिरुक्तं च	
निलयनं चानिलयनं च	
असन्नेव स भवति	विज्ञानं चाविज्ञानं च
असद्ब्रह्मेति वेद चेत्	सत्यं चानृतं च सत्यमभवत्
अस्ति ब्रह्मेति चेद्वेद	यदिदं किंच
सन्तमेनं ततो विदुरिति	तत्सत्यमित्याचक्षते

after departure?’ Since a skeptic does not believe in the other world, one may ask: **Question-3:** ‘whether a skeptic goes to the other world after departure?’

All three questions are answered in the following sections.

**3:** Now Shruti articulates the creation, ‘let me be many; let me be born; It created all that exist and entered into all of them and became sentient and insentient, formed and formless etc’.

In (2.5.2.2) we saw that **Brahman, the creator** ‘one who created all these is Brahman’ assumes the extrinsic (**TATASTH**) quality SACHCHIDĀNAND. In fact, Shruti advocates more often, realizing Brahman as a creator. This is an easy approach for a seeker because senses can visualize this Brahman. Now the **answer to the 1<sup>st</sup> question** is ‘yes’ because skeptics cannot deny the world that they perceive.

Shruti adds that the ‘Brahman became this entire, sentient and insentient etc, and It entered into all It created (Axiom-3); they call that Brahman the Truth’.

Remember (5.2.1 TA2.1) above defines Brahman as ‘Truth, Knowledge and Infinite’. This ‘TRUTH’- Brahman assumed the form of existence, SAT of SACHCHIDĀNAND (2.5.2) by implication and created un-manifested universe of five basic elements. Now, this Brahman further creates the manifested universe (out of the un-manifested universe).

**Bliss-Brahman:** Entry of Brahman is especially significant: Our goal is to seek the Knowledge of Brahman which resides within the city of the heart (5.2.1). The self made of food, Prāna, mind and intellect (5.2.2 TA 2.1 – 2.5) are distinct and the later is embedded in to the previous one; e.g. ‘self made of bliss’ is inscribed in the ‘self made of intellect’ and the two are distinct. The bliss sheath is the innermost, so this sheath is closest to Brahman. We show below in (5.2.5) that Brahman is the culmination of the growth of bliss; this makes the Blissful self a pointer to Brahman. This is the most sensible approach to realize Brahman through realizing the cognizable entities and climb up to the one that is in the closest vicinity of Brahman. This is like an iron ball approaching the magnet, the ball itself becomes the magnet. Maharishi VARUN leads his son Bhrugu through this path to realize Brahman (5.3 below). This **answers question-2** affirmatively and the **answer to the 3<sup>rd</sup> question** is negative because ignorant is not willing to pierce through the maze of sheaths (however, his virtuous/vile Karma will be rewarded accordingly, whether or not he is aware of the Supreme power. A non-believer is also within the realm of the Supreme).

**5.2.4 Unparallel Creator (Sachchidānand):** (TA 2.7) ‘in the beginning all this was but un-manifested Brahman. From that emerged manifested. It created Itself by Itself, so It is called the Self-creator’.

This clarifies that the manifested universe of name and form (5.2.1 TA 2.6) emerged from the un-manifested universe (5.2.1 TA 2.1).

**Manifested Universe, Sat and Chit:** Here Shruti remains silent about the tripartite or quintuple process (2.7.1, 2.7.2). ‘Creation of Itself by Itself’, implies ‘all this is Brahman’ (3.3, theorem-4). This also asserts that ‘It is one only without a second’ as there is no indication of any foreign element (1.6 Axiom-1[A]); thus It is the SAT (existence). ‘Self-creator’ implies It has conscious and all creatures inherit Its consciousness (CHIT) in order to perform activities. This proves that Brahman is the material and efficient cause (3.2 Theorem-1; 3.3 Theorem-3).

**Ānand:** After adoring Brahman as SAT and CHIT, it adds that Brahman is Ānand as well. Shruti continues: ‘the self-creator is the source of joy; who will inhale and exhale if this bliss be not there in the heart’? Creatures crave to survive due to the bliss of Brahman residing in the heart (otherwise, who wants to live?).

Brahman defined as a creator is thus SATCCHITANAND (1.6 Axiom-1[B]).

**Unity in multiplicity:** Brahman that is SATCCHITANAND has been assigned four attributes: ‘unperceivable, un-embodied and inexpressible and the one who needs no support (ANILAY)’. All these are outcome of (1.6 Axiom-1[A, B]). Each one of these personas distinguishes the creator from all Its products. Shruti says: ‘When someone gets fiercely established in this Brahman. What is there to fear about when there is no diversity?’ Because the aspirant, in this state, experiences the ‘one only without a second’ and Shruti adds, ‘one who has slightest sense of duality, gets smitten with fear’. Further Shruti says ‘only those who drift in duality may think of a terrible element of which they may be afraid of’. This Sutra advocates sound monism, ‘one without a second’.

**5.2.5 Measuring Bliss** (TA 2.8): ‘It is for Its fear that the heavenly elements like sun, wind, fire perform their duties immaculately’. The precise regularity of the natural (divine) elements is attributed to Brahman; refer to (2.7.4) for details; see also (BR 3.8.9; TA 2.8.1; KA 23.2-3).

Brahman enforces strict discipline, at the same time It is blissful. We saw above (5.2.4 TA 2.7) that there is no reason for one to live if there is no bliss of Brahman. How much of it, we are blessed with?

Shruti measures the bliss of various forms of Brahman in the worlds (LOKA) It created: Consider the eventual bliss that one can enjoy on the earth as 1 unit. The bliss is multiplied 100 times on each step as we proceed to the higher worlds. The highest bliss in the phenomenal world is in the world of Hiranyagarbh, but this bliss is measurable, so it is finite. (Shruti mentions 6 worlds in between this world and the world of Hiranyagarbh (BRAHMĀ, the lord of entire cosmos): man-Gāndharva, divine-Gāndharva, manes, gods-in-heaven (due to rites) = KARMA-gods and gods (BR 3.9.2: 33 chief gods consisting 8 VASUS, 11 RUDRAS, 12 AADITYAS and Indra and PRAJAPATI. Here Indra is their lord; BRUASPATI is preceptor; Virāta ~ Prajāpati- lord of BHU, BHUVAH, SVAH) and finally Hiranyagarbh. Similar evaluation is offered in (BR 4.3.33).

(NOTE: Basic requirements are knowledge of Vedas and sinless living. Degree of purity of desires determines the world of one's destination.)

(BR 4.3.32)<sup>33</sup>, 'on a particle of the Supreme bliss other beings live'. One has to transcend the created universe to secure the ultimate bliss that is Brahman. (TA 2.8.5) tells us how: 'The one who resides in the heart is the one who resides in sun'.

This really says that Brahman that resides in a lowest creature is the same one residing in a divine entity. Shruti confirms next: '**one who sees this identity attains the goal and hence he becomes fearless**' (result of Axiom-3, 3.3.1-corollary-1).

**5.2.6 No remorse** (TA 2.9): Why to crave for Brahma-Jnāna? 'The enlightened man is not afraid of anything after realizing the bliss of Brahman, failing to reach which, words along with mind turn back'. [This verse is similar to the one in (TA 2.4) which implies although the mind is not subject to any fear the **seeds of fear exist** because it describes Brahman in the form of mental sheath; knowledge of Brahman is not attained yet] here the **cause (seed) of fear does not exist**, hence fear is nonexistent. A Brahma-Jnāni has no remorse for omission of

good and commission of bad as he is beyond the worldly state (all Karmas have vanished for him).

### **5.3 Bhrugu Valli (TA 3.1 – 3.10)**

Let us now see the application of the theory presented in Brahma-Aanand Valli (5.2.2) above. The father Varun leads his son Bhrugu to Brahma-Jnāna through climbing up 5 sheaths. At each step Bhrugu realizes the corresponding form of Brahman (2.6.2) and at each next step he realizes a higher form of Brahman. Finally, captures the bliss sheath and realize the culmination of the growth of bliss (5.2.5); the stabilizing tail of this sheath is Brahman (5.2.3-Bliss-Brahman).

**5.3.1 Union with physical (food) sheath** (TA 3): (#1-2) Bhrugu approaches his father and requests ‘teach me Brahman’<sup>34</sup>. The father preaches:

‘Food, Prāna, eye, ear, mind and speech, all these help to realize Brahman’; and puts forward **THE SERMON (ĀDESH): ‘Crave to know that from which all these are born, toward which they move and into which they merge, that is Brahman’.**

This is the extrinsic quality<sup>35</sup> (2.5.2.2) of Brahman. The father has identified the body (food sheath) as an instrument for attaining Brahman. Bhrugu meditated (Manan and Nididhyāsan) upon Brahman as a creator, sustainer and the merging place of creatures. It created food and that the creatures **are born of food, they live on food and they merge into it** (3.3 Theorem-2). This satisfies the conditions of the initial sermon. This form of Brahman is Virāta which corresponds to the physical sheath. Thus Bhrugu happens to concentrate upon Virāta (an inferior form of Brahman) because the instruction did not point out Brahman in Its true nature (distinct from all products, unperceivable, un-embodied, Inexpressible and un-sustaining etc; see 5.2.4 - Unity in multiplicity). The result of this meditation, as stated in (TA 2.2): ‘those who worship food as Brahman acquire all the food (identity with all that is made of food i.e. Virāta, the gross cosmic person); our Axiom-4[C] supports this.

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<sup>34</sup> In SAT-Vidyā, SWETKETU was not well versed with Vedānt, so his father, UDDALAK, puts forth questions (1.4); in MUNDAK Upanishad, SHAUNAK, a learned householder, has some idea of Brahman, so he frames an appropriate question for ANGIRAS, the teacher (7.2.1). Here BHRUGU, well versed with scriptures, makes straight request to his father to teach him Brahman. **Nature of question reveals one’s maturity.**

<sup>35</sup> This is, as such an indication, not a definition of Brahman. A definition must identify the object **uniquely**- this is the definition of a definition.

(KE 2.1) warns not to misunderstand a form of Brahman that is in a human being or a god for Brahman (2.6.2 - forms of Brahman). Bhrugu being well-informed, he realized the discrepancy: Virāta is a created entity, so it cannot be Brahman; It is not eternal (1.7 Axiom-1[C]). Bhrugu goes back to his father and requests again ‘teach me Brahman’. Brahman already has been pointed out in the sermon; the father advises ‘**crave to know Brahman through concentration** (TAPA ~ Manan, Nididhyāsan), **concentration is Brahman**’. (Maharishi Yāgnavalkya gives the same lesson to his wife Maitreyi – BR 2.4.5).

**5.3.2 Union with Prāna, the vital energy** (Prāna sheath, TA 3.3): This sermon does not clarify the object of concentration. Bhrugu concentrates upon the form higher than Virāta. This is Hiranyagarbh **possessing vital energy (Prāna sheath)** because **creatures are born of Prāna, they live on Prāna and they merge into it**. This satisfies conditions of the initial sermon. The result of this meditation, as stated in (TA 2.3) ‘those who worship Prāna (energy form) as Brahman acquire full span of life’; this is according to (1.7 Axiom-4[C]). Bhrugu, a learned man, knew that Prāna is a created entity; this is not Brahman; same request to father: ‘teach me Brahman’. He gets the same advice: ‘crave to know Brahman through concentration (TAPA), concentration is Brahman’.

**5.3.3 Union with Prāna, the mental energy** (mind sheath): (TA 3.4) Bhrugu concentrates upon the next higher form - Hiranyagarbh, **possessing mental energy**, because **creatures are born of mind, they live on mind and they merge into it**. Thus, this satisfies conditions of the initial sermon. Here the Shruti itself says (TA 2.4) that Brahman is beyond speech and mind (3.3; theorem-6) in a sensitive rhythm: ‘words turn back along with the frustrated mind’ and adds: ‘one who has realized bliss of Brahman, never has to fear (of anything)’; (1.7 Axiom-4[A]) supports this. But the mind turns back (from Brahman) so Bhrugu knew that he has not yet realized Brahman (Brahman is unchangeable). He approaches his father and makes the same request; so is the response ‘**crave to know Brahman through concentration, concentration is Brahman**’.

**5.3.4 Union with Prāna, the energy of knowledge** (Intellect sheath): (TA 3.5) Bhrugu concentrates upon the next higher form - Hiranyagarbh **possessing energy of knowledge** because **creatures are born of intellect, they live on it and they merge into it**. These satisfied the conditions of the initial sermon. The result of this meditation, as stated in (TA 2.5) ‘those who worship Prāna (knowledge-Brahman) as Brahman one abandons all sins (including those of past lives) and fully enjoys all enjoyable things’. Bhrugu knew this joy is short lived and makes

the same request to the father. The response is same as before ‘crave to know Brahman through concentration, concentration is Brahman’.

**5.3.5 Union with Bliss, Bliss-Brahman** (Bliss sheath) (TA 3.6) Bhrugu concentrates upon the next higher form, **bliss form of Brahman** because **creatures are born of bliss, they live on bliss and they merge into it**. This satisfies the conditions of the initial sermon. Shruti first quotes the material results: ‘Knower of this Brahman becomes firmly established; he becomes owner of food; eater of food; becomes great in progeny and cattle; he possess luster of holiness and great glory’. This very Sutra states: **‘He merges in the Bliss-Brahman established in the cavity of heart’**. The result is according to our Axiom-4[C]. This is a pointer to Brahman (5.2.3, Bliss-Brahman).

Meditation on physical sheath enabled Bhrugu to control the physical organs; meditation on remaining four sheaths helped him gain control over the internal organs (subtle body).

**Conclusion:** What can one accomplish after death by capturing Aanand-Brahma? (TA 3.10.5-6): One attains the self made of food, Prāna, mind, intellect and bliss. Thus one gets full control over physical and subtle bodies, he becomes introvert. (FN 3.1 KA 2.1.1) says ‘the senses are made to see the external world, so one does not see the internal Self’. But Bhrugu gets full control over physical and subtle body. This enables him to look toward the internal Self. One can roam over all the worlds. He is Virāta; he is Hiranyagarbh. As a result, he is the food and he is the eater, he is their unifier and so on. Thus he is identified with all, so he has nothing to be afraid of, he has become Brahman!

## Chapter-6

### Viewing Roots of Vedānt - Aitareya Upanishad

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#### 6.1 Introduction

This Upanishad follows the usual practice of introducing Brahman as the creator of the universe just as in SAT-Vidyā (2.5 CH 6.3.3) and (5.2 TA 2.1; 5.2.4 TA 2.7); this constitutes the 1<sup>st</sup> of its 3 chapters. This chapter briefly presents creation of five basic elements and spells out their TANMĀTRA. Next, it describes universal human being – Virāta, and its human-like organs. The 2<sup>nd</sup> chapter paints stunning picture of the miseries of the roller coaster of birth and death for those who do not realize Brahman. At the same time, it applauds VĀMDEV who appeals us to break through the secular shackles and stop spinning with the roller coaster. The 3<sup>rd</sup> chapter is the application of the principles presented in previous chapters leading us to the realization. The Upanishad delivers some special messages; they will be highlighted in the process. Some adores this presentation as lyrical, some as dramatic, while some sense the presence of both elements. **Our objective is to show that the principles presented here are based upon our roots (1.6)** and to show that the applications presented here are based upon these principles reaping the results in accordance with Axiom-4.

(#NN) indicates verse# in the respective section.

**Principles appearing in this Upanishad:** This describes creation in of sentient and insentient objects in peculiar way. As an application, it teaches us direct meditation upon Brahman as the creator.

#### 6.2 Creation of Virāta:

**6.2.1 Universal Gross Body (AI 1.1):** (#1) ‘in the beginning this was but the **absolute Self** alone; there was **nothing else** that winked. It thought let me create the worlds’.

This first part is a rewording of our (1.6 Axiom-1[A]). The second part adores the Self as the creator. Here Self is none other but SAT of our axioms.

(#2) Now Shruti jumps onto narrating the creation of the manifested universe and skips the details of creation as discussed in (1.6 Axiom-2 and 3): ‘It

created worlds – AMBHAS (one that holds water and clouds), heaven, sky, earth and water’. This enumerates only important manifested elements of the creation.

(#3-4) The insentient universe created above in (#2) is populated here with the sentient elements. First it describes creation of universal human form (Virāta) to protect the population: ‘It created Virāta in human form from water’. Then it created humanlike senses of perception for Virāta in 5 triplets:

<u>presiding deity</u>	<u>organ</u>	<u>Tanmātra:</u>
(1) Fire	mouth (tongue)	speech;
(2) Air	nostrils	smell (as such smell is the quality of earth);
(3) Sun	eyes	sight;
(4) Directions	ear	hearing;
(5) Air	skin	touch (Upanishad mentions herbs).

It created 3 more triplets for Virāta

<u>presiding deity</u>	<u>organ</u>	<u>seat for organ:</u>
(1) Moon	Mind	Heart;
(2) Death	Apāna	Navel (root of anus);
(3) Water	Procreative organ (semen)	Seat of procreative organ.

**6.2.2 Deities’ demand (AI 1.2):** Virāta deserves momentary joy arising out of contact of senses and objects. So the presiding deities were offered abodes where they can rest and relax. They were given choices to select their resting place. It is in the form of a fable (#1-5): ‘the creator showed them cow, horse, human etc; gods selected human over cow and horse as it was a job well done. The deities entered into their respective abodes’. For example, deity of fire entered into its seat mouth in the form of speech (Tanmātra); sun entered into eyes in the form of sight; etc. The gods were subject to hunger and thirst. Now hunger and thirst asked their abodes: oblations offered to the deities are their abode.

**6.2.3 Confusion of Virāta (AI 1.3):** The deities secured their abodes where they can relax and sit and eat, but where is the food?

**Virāta learns to eat (#1-10):** ‘Self, the creator, meditated to create food. It created food from water’. This was the first time ever he got food. How Virāta learns to eat is described in a humorous way: ‘Virāta did not know through which

organ it can consume the food. It tried to consume food through speech, nostrils, eyes, ears, skin, mind and procreative organ. Alas! All attempts failed; if Virāta could pick up food with eye, everyone would be satisfied just by looking at the food (sorry, not so fortunate!) etc. Bravo! Creation of food was not a wasted effort after all. Virāta succeeded taking up food with Apāna.’ (Prāna and Apāna feed subtle and physical bodies respectively; VYĀNA, SAMĀNA and UDĀNA support digestion and distribution over the entire body).

**Confusion of the Creator** (#11-14): Our Axiom-3 says that Brahman, Itself entered in the cavity of the heart in the form of an individual Self. Here we learn the path through which Brahman entered in the heart. Here is a lyrical description: ‘how can it (creature) live there without me? Through which of the two ways should I enter? When organs perform all the functions for a creature what is my function? (#12) He entered through the cleft of the head. His three abodes are waking state, mind during dream state and heart during the (deep) sleep states. Or the three abodes could be the body of the father, the womb of the mother and one’s own body. (#13-14) He (Brahman) entered as a soul in each being and manifested them. With grace of a Guru, one realizes one’s own soul (PURUSH= one who resides in the city=PUR of heart) as Brahman, the most pervasive like space, the creator of the universe. He realized the soul as ‘this=IDAM’, the immediate and direct form of Brahman so It is known as IDANDRA (INDRA= supreme). He is fond of indirect name “Indra’.

Our Axiom-3 says that Brahman Itself entered in everything It created. One realizes that the soul is Brahman, i.e. ‘Thou art That’ (3.3.1 Corollary-1).

### **6.3 Creation of individual (VYASTI) human form**

We saw above, the creation of the universal (SAMASTI) human-like entity, Virāta, and organs constituting its subtle body. Now Shruti presents the tragic cycle of rebirths for individual human forms. This looks like an enhancement to (2.8.4):

**6.3.1 Rotation of births and deaths** (AI 2.1): (#1) ‘Man’s semen is extracted from essence of all the limbs which are made of food. Semen is the carrier for a transmigrating soul. Acceptance of semen by wife is the **first birth** of the transmigrating soul’.

(#2-3) ‘The semen now develops as fetus. Fetus being a part of her body, it does not hurt her. The transmigrating self in the form of fetus is being nourished by the food she consumes. When the transmigrating self is born as a child, this is

his **second birth**. The father protects the child because he is represented in the form of semen; besides, he does so for continuation of the human race else the world would be devoid of human beings’.

(#4) ‘The father has performed his three duties (to gods, manes and seers); as he grows old and before he dies, he assigns his duties (of performing rites etc.) to the son. When the father dies, he is born again (may be in the world of manes or heaven); this is **his third birth**.’

Why is the third birth assigned to the father, while the first two births were for the transmigrating soul? If we roll the clock backward, when the father, himself, was born as a child, that was his second birth and even before this, when the mother accepted his transmigrating soul as embryo, this was father’s first birth. His third birth may be in the world of manes, heaven or earth as per his Karma. When this Karma exhausts, this soul roaming around hither and thither, when finds place in semen and gets accepted by a mother to be, this is his first birth **again**. This is the **cycle** for a soul who has not realized the Self as Brahman (see 2.8.1 and 2.83 for detail discussion; also see 3.3 Theorem-2)

**6.3.2 VĀMDEV’s liberation:** After presenting a vivid picture of miserable cycle of rebirths one may think of escaping it. Shruti first wants to convince us that the escape is possible; it illustrates the glorious victory over death of VĀMDEV.

(2.1.5-6) ‘I know of the births of gods even while lying in the womb. Several iron citadels kept me down (in the mortal world). I forced myself out like a hawk through the knowledge of Brahman’. VAMDEV clarifies that this rotation is not just for human beings even gods are chained into the unending rotation of births.

Next, the Shruti advises ‘if one knows Brahman as a creator, one can break through the cycle of rebirths and can ascend higher up.’ (Refer to 5.3.1, the SERMON of Maharishi Varun to his son Bhṛugu).

## **6.4 Application**

Here is a meditation (Shravan, Manan and Nididhyāsan) directly upon Brahman Itself; no ladder to climb up the steps in which one meditates upon higher forms of Brahman. Direct meditation on intangible element suits well only for a higher level of meditator. Know the absolute Brahman as a creator and pay tribute to Its important characteristics through Shravan, Manan and Nididhyāsan. Keep in mind that the creator is more important rather than the creation; one wants to **contemplate upon the cause, not** upon the effect.

Let us first have a good perspective of the first two chapters: It declares Brahman, one without a second, as the creator. It creates divine entities (sun etc). Then It creates Virāta, Its universal human-like body and organs. Now Shruti describes Its entry into human beings; It entered through VIDRUTI and prescribes three abodes for It in 3 states: waking, dream and deep sleep states. Next, it discusses 3 births of a soul and creates disgust for the endless cycle of rebirths. To help us out of this cycle, Shruti illustrates VAMDEV and entices us to be a knower of Brahman; but how? Here is an answer:

**(6.4.1) Meditation** Perform Manan and Nididhyāsan repeatedly on the sermon below:

**(AI 3): (#1-3)** ‘Which one of the two is the Self? Is It one by which one sees, hears, smells, utters speech and tastes? (Yes. It activates human senses.) It is this heart and this mind, It symbolizes sentience, ruler-ship, secular knowledge, ----, hankering and passion. All these are the names of consciousness. It is Hiranyagarbh, Indra, Prajāpati, all gods; It is 5 the basic elements (space etc). It is the big and tiny creatures and their procreator. It is the one born of egg, womb, moisture and earth. It is all that fly, move and do not move (this says: ‘all this is Brahman’). All these are impelled by Its consciousness (PRAJNĀN); it makes them aware of their reality; consciousness is the eye of the universe; and consciousness is the end of the universe. (Now the great dictum - MAHĀ VĀKYA) **Consciousness is Brahman (PRAJNĀNM Brahman)**’.

**(#4)** Result of this knowledge: ‘Through the Self which is consciousness one ascends higher up from this world, getting all desires fulfilled in that heavenly world, **he becomes immortal!**’

Notice that SAT Vidyā (CH 6) elaborates on SAT; Taittiriya Upanishad elaborates on Bliss (Ānand) and this one on consciousness (Chit) attribute of SATCHITĀNANDA, Brahman.

## Chapter- 7

### Viewing Roots of Vedānt - Mundaka Upanishad

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#### 7.1 Introduction:

This Upanishad is divided in three MUNDAKAS (parts); each Mundaka is divided into two sections. The 1<sup>st</sup> Mundaka gives an outline of Aparā Vidyā (except MU 1.1.6-9). This Vidyā does not offer anything beyond the material results. However, it purifies the mind; a pure mind is a prerequisite for Parā Vidyā. (MU 2.1) presents the principles of Parā Vidyā. (MU 2.2) presents an application leading to realization of the Absolute, based upon the principles presented in (MU 2.1). The 3<sup>rd</sup> Mundaka is a treasure of

warnings and advises for those yearning for liberation (Mumukshu), in smooth and sweet manner wrapped with allegories and metaphors. **Our objective is to show that the principles of Para-Vidya presented here are based upon our roots (1.6)** and to show that the applications presented here are based upon these principles reaping the results in accordance with Axiom-4.

(#Number) indicates verse# in the respective section.

**Principles appearing in this Upanishad:** Many Upanishads introduce Brahman as the creator. This first introduces Brahman, the un-definable, with negative ('NETI NETI'- 8.3.1.2 BR 2.3.6), then positive attributes then identifies It as the creator in a typical style. (MU 2.1.10) gives us a key to the Brahm-Loka.

#### 7.2 Brahman and Its Creation:

**7.2.1 Characteristics of Brahman (MU 1.1):** (#3-6) SHAUNAK, a learned house holder, approaches Maharishi ANGIRAS with faggot and requests: 'teach me about the one, knowing which all become known'. (Compare this with question of Uddālak to his son 1.5). ANGIRAS says that the lower knowledge (Aparā Vidyā) yields only ephemeral results but the higher knowledge (Parā Vidyā) leads to the attainment of the **imperishable** leading to the knowledge of all.

One has to define precisely the object of search before starting to search. The object of search is Brahman as ANGIRAS advised to SHAUNAK; here is a

definition of the un-definable! (#6) (Negative attributes) ‘It is not perceived, not grasped, no eyes, ear, hands or feet, has no beginning. It is (positive attributes) multiform (VIBHUM), all-pervasive, very subtle, un-diminishing and the **source of all**’. Our (3.3 Theorem-6) proves that Brahman is transcendental so the negations hold. ‘Has no beginning’ (1.7 Axiom-1[A]); ‘**source of all**’ implies material cause of the universe (3.3 Theorem-1 and 3.3 Theorem-3). How is It the source of all? Here is the answer:

**7.2.2 Material cause:** (#7) ‘phenomenal creation is like a spider that spreads out and withdraws its thread, as the earth grows greenery, as a man issues out hair (on head and body). (#8-9) From that is born food (Māyā’), from food evolves Prāna, (cosmic) mind, five basic elements, worlds, then (relative) immortality that is in Karma. From the knower of all (SARVAJNA) and knower in detail (SARVĀVIT) emerged Hiranyagarbh and from it evolved name, form and food’. In the form of imperishable (Akshar) Brahman, It thought of creating the universe of subtle elements and in the form of Hiranyagarbh, It created from Itself the universe of name and form; see (2.6 Axiom-2, 3).

**7.2.3 Aparā Vidyā (MU 1.2):** Let us glance at the skimpy results of Aparā Vidya so one may be encouraged to move toward Parā Vidyā: (#10) Result of Karma: ‘the deluded fools, thinking of rites inculcated in Vedas and Smruti to be the highest, do not understand (liberation); they, having enjoyed the results of Karma in heaven, enter this or an inferior world’. (#12-13) also supports: ‘there is nothing that is not the result of Karma. Go with faggot to a teacher, well versed in Veda and absorbed in Brahman in order to realize true and imperishable Purusha’. SHAUNAK was well versed with this advice.

### **7.3 Imperishable Purusha:**

As per above advice, we embark upon the imperishable Purusha:

#### **7.3.1 Brahman, the creator (MU 2.1):**

**7.3.1.1 Purusha (Akshar Brahman) (#2):** This describes attributes assumed by Brahman as a creator, called Purusha. ‘Purusha is resplendent, transcendental and formless. In reference to body It resides within as well as It exists outside. Purusha is birth-less, without Prāna and mind, pure and superior to Māyā’.

Brahman is ‘transcendental’ (see 3.3 Theorem-6), It is birth-less (Axiom-1[A]; 1.7). ‘It resides within as well as It exists outside’ because ‘all this is Brahman’ (3.3 Theorem-4); besides (3.3 Theorem-3) proves that Brahman is the efficient and material cause of sentient being. It is ‘birth-less’ (1.6 Axiom-1[A]). It

is 'without Prāna and mind' because Brahman is 'one without a second' as such Prāna and mind are created entities (2.6.1). There is no second entity to make It impure. It is superior to Māyā because as stated in (2.6.1) Māyā is **one of Its powers** invoked during creation.

**7.3.1.2 Un-manifested Universe (#1, 3):** 'From Brahman, narrated as above, originated different kinds of elements just as sparks emerge out of a blazing fire.

From It originates Prāna, mind, senses, space, air, fire, water, earth'. This is un-manifested creation (2.6 Axiom-2).

**7.3.1.3 Manifested Universe (#4-9):** Now Shruti describes the manifested universe of name and form; this is Virāta: 'His head is heaven, moon and sun are two eyes, directions are two ears, Vedas are the speech, air is Prāna and universe is His heart and from His two feet emerged the earth. Fire (heaven) emerged from him, clouds from moon, herb from earth, and the semen (emerged out of herbs). Thus Purusha is the ultimate source of all creatures. It created Vedas etc. and all worlds where moon sanctifies and sun shines. From Him emerged Gods, and those born of eggs etc. From Him emerged sense-organs, mind, intellect and Karmas, their auxiliaries and results of Karmas of ignorant people. From Him emerged oceans and mountains; rivers out of mountains, food, etc.'

All these are consequences of (2.6 Axiom-3). Here, creation of gross elements is imagined in human form, called Virāta.

(#10) 'Purusha alone is all these, the cause of both Karma and knowledge. **One, who knows this supreme, immortal Brahman existing in the heart, destroys the knot of ignorance**'.

'Purusha alone is all these' is equivalent to 'All this is Brahman' (3.3 Theorem-4). The world is the result of Karma (1.6 Axiom-4[B]). 'Knowing SAT (Brahman) everything becomes known' (3.3 Theorem-5), this destroys the knot of ignorance. This answers SHAUNAK's question. Now let us learn how to realize this Brahman.

#### **7.4 Application:**

The application below has no ladder to climb. It advocates us to meditate (Shravan, Manan and Nididhyāsan) repeatedly upon the distinguishing virtues of the Self, residing in the heart, enabling us to realize It. This meditation, in particular, is an application of (7.3.1.3 #10) above.

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**7.4.1 Meditation (MANAN) on glory of Brahman-(1): (MU 2.2):** (#1-2) 'This effulgent one is in close proximity to all. It is known as residing in the heart. This comprises gross and subtle, and all that wink and do not wink. This immutable is the Prāna, mind and speech; shoot at It.' (#3-4) 'I meditate on this Brahman as OM. Fix a sharpened arrow (soul) to a bow (OM), draw the string and hit the target (Brahman), the imperishable, while keeping the mind absorbed in Its thought. Let the soul unite with Brahman like an arrow with its target'. (#5) 'I recognize this Self, the one without a second, on which are fixed heaven, earth, entire space, the mind and Prāna along with all organs. This is the bridge leading (from this mortal world) to immortality. (#6) 'Within the heart are fixed the nerves like spokes on the hub of a chariot wheel. The aforesaid Self moves by becoming multiform (hearer, thinker, seer etc) (BR 3.7.23 clarifies that It is only a witness but appears as an agent to the ignorant); meditate this as OM and become free from the obstacles on the way to the other shore. (#7) The Self, omniscient in general and all knowing in detail, is seated in the space within the heart - the luminous city of Brahman. Residing there It is associated with the mind so appears variously due to its various states; It is the carrier of food and Prāna (thus maintains gross and subtle bodies). Discriminating people know this Self as existing everywhere in Its fullest'.

Now Shruti shows the **result of this meditation**: (#8) 'When Brahman, who is the cause as well as the effect, is realized, the knot of the heart gets untied (ignorance vanishes); doubts get resolved and all Karmas get dissipated'. When Brahman, described as such, is realized, all past Karma vanish, and he becomes Jivanmukta.

The meditator continues the prayer: (#9) 'A Jivanmukta realizes Brahman that is indivisible, free from taint, pure and light of lights, residing in the supreme glittering cover (cavity of heart). (#10) Sun, moon, stars and lightening do not shine there. All these shine diversely owing to his, own lights. (#11) All that is in front, at back, on right, on left is Brahman, the immortal. This world is Brahman, the highest.

## **7.5 Go for the greatest**

**7.5.1 Advice for a seeker (MU 3.1): Soul and Self:** To begin with, this section shows striking difference between soul and Self through a nice analogy as two birds on the same tree (heart): (#1-3) 'Two birds, the close companions having same name, cling to the same tree. One (soul) eats the fruits of divergent

taste and the other (Self) looks on without eating. The former, worried of powerlessness, whines. When it sees the other, the adored Lord and his glory, he becomes liberated from sorrow. When the seer realizes oneness with the golden-hued, creator and Lord, then the illumined one (soul) shakes off merit and demerit, becomes taintless and attains absolute equality'. In essence, this advises one to look within (the one residing in the heart; ANTARĀTMA), giving up mundane pleasures; as a result, one attains the knowledge.

**Attributes of a Jivanmukta:** (#4): 'This one (Brahman) is the Prāna which shines diversely in all beings. A knower of This does not have to talk a lot because of his knowledge of oneness. He enjoys being engrossed in spirituality and enjoys within his own self. He is the chief among the knower'.

**Prerequisites for a seeker:** The task becomes easy if prerequisites are met: (#5-6) 'This pure and radiant light (Self) is attainable through truth, concentration and continence practiced **constantly** to those monks whose blemishes are attenuated. Truth alone conquers, not falsehood. Truth lays the path to DEVAYĀN by which the seers, winning their desires, ascend to the supreme abode'.

**Brahman, as perceived by Jivanmukta:** (#7) Brahman is vast, effulgent, beyond imagination, It is subtler than subtle and It shines diversely (as sun, moon etc). It is further away than far off and near in this body. Among those who see, it is perceived in the heart. (#8) It is not realized through eyes, speech or senses. It is not attained through austerity (TAPA) or Karma. When the mind is purified through blessings of the intellect, one can realize the indivisible Self through meditation. (#9) Within the body where Prāna has entered in 5 forms, this subtle Self is to be realized through intelligence, which pervades the mind and all organs. It is to be known through purified mind; the Self reveals Itself distinctly'.

**Inevitability of a Guru and a guarantee:** (#10) A man of **pure mind** wins all worlds he wishes for, and all desired things. So a desirous of prosperity should proceed with homage to a Guru who is a knower of the Self.

**7.5.2 Jivanmukta and the world trotter (MU 3.2):** Here are more ardent advices and precautions for a seeker. This also offers glimpses of glory of a knower of Brahman to tempt us to follow their path:

(Additional) **Precursors for a Jivanmukta:** (#1) One who knows that this universe is completely inscribed into Brahman, the one that shines radiantly and

who is the supreme abode of all, is the knower of Brahman. (MU 3.2.2)<sup>36</sup> One who cherishes desires and whose mind dwells with his longings is born again to enjoy them (G 8.6; CH 3.14.1, BR 4.4.5-6). The wise one, who is desire-less and worships this Spirit (Brahman), transcends the human seed.

**Negating the popular believes:** (MU 3.2.3-4)<sup>37</sup> The Self is not attained through exegesis, brain-power or hearing scriptures. Self can be won only by the one whom It chooses (through Its grace); to him, It reveals Its nature. The Self is not attained by the one devoid of strength, neither through delusion nor by monks without true mark. Make no such mistakes but when a man strives through these means (strength, no delusion, purity, knowledge etc), his Self enters into the abode that is Brahman.

**Merits of a Jivanmukta:** (#5) One, who has realized the all pervasive everywhere is content with the knowledge; he is established in the Self; he is freed from attachments and remains tranquil. This discriminative man (when leaves his body) merges in Brahman and enters into all, becomes SARVĀTMA.

**Departure of a Jivanmukta:** (#6-7) this one, who has decisively acquired the knowledge of Vedānt, whose mind is crystal-clear like the mind of an ascetic, is identified with Brahman and he enjoys absolute freedom when he leaves the body. (MU 3.2.7)<sup>38</sup> His 15 parts (limbs; PR 6.4) return to their source (merge into respective gods). The Karma and the Self appearing like the intellect become unified with the Supreme. (#8) It is like a river that becomes indistinguishable on reaching the ocean and casts off its name and form similarly, the illumined soul is released from name and form and unites with the Self-effulgent, higher than the

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<sup>36</sup> (MU 3.2.2)

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र  
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः २

<sup>37</sup> (MU 3.2.3-4)

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन  
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ३  
नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात्  
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम् ४

<sup>38</sup> (MU 3.2.7)

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रति देवतासु  
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ७

high. (MU 3.2.9)<sup>39</sup> **One who knows the Supreme Brahman becomes Brahman.** In his lineage none is born who does not know Brahman. He crosses beyond sorrow and sin. He becomes freed from the knot of the heart and becomes immortal (1.7 Axiom-4[A]).

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<sup>39</sup>

(MU 3.2.9)

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति  
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ६

## Chapter-8

### Viewing Roots of Vedānt - Bruhadāranyak Upanishad

#### 8.1 Introduction

BRUHAT means large; this Upanishad is BRUHAT in the sense of substance, theme, presentation and size as well. It is the concluding portion of ĀRANYAK of VĀJASANEY BRĀHMAN of SHUKLA YAJURVEDA. It addresses those in the 3<sup>rd</sup> stage of life, called VĀNPRASTHA stage; usually they are forest (ARANYA) dwellers, so this Upanishad is called BRUHAT-ĀRANYAK.

The presentation here is in the form of quotable epigrams, injunctions and prohibitions in enchanting and inspiring manner. While SAT-Vidyā (CH 6) establishes the roots of Vedānt and nurtures them so as to develop into a full blown tree of Vedic principles of Parā Vidyā, reaping the fruit of the great dictum (MAHĀ-VĀKYA) 'TATTVAMASI', this Upanishad nourishes the tree with three kinds of fertilizers: 1. Crystal clear presentation of Vedāntic principles; 2. Dominating arguments with the contenders in support of these principles and 3. Counseling the inquisitors like Maitreyi and king Janak. Distinguishing feature of this Upanishad is that the principles and their applications showing us paths to the eventual human goal, are presented in support of each other and in some instances they are amalgamated. Both Upanishads establish the unity of the soul and the Self. **Our objective is to show that the principles presented here are based upon our roots (1.6)** and to show that the applications presented here are based upon these principles reaping the results in accordance with Axiom-4.

(#NN) indicates verse# in the respective section.

#### 8.2 Foundation (BR 1)

Chapters 1 and 2 of this Upanishad are called MADHU-Kānd.

Aparā Vidyā consists of rites (Karma) and UPĀSANĀS for desire driven ignorant people yielding only secular results. Chapter 1 narrates Udgith UPĀSANĀ for those who do not have ability to perform the horse sacrifice which yields the same result, enjoying Brahma-Loka, the highest result within the phenomenal world. In order to divert us to Parā Vidyā, it convinces analytically to meditate upon the Self only for liberation. It tells what made Brahman, the Brahman. This implants the seeds of Parā Vidyā. However, Aparā Vidyā purifies the mind, a

prerequisite for a seeker of the Absolute, so it is a welcomed exercise. We will highlight only the important segments of this chapter.

**Horse sacrifice: (BR 1.1 - 1.2)** this section explains briefly the UPĀSANĀ related to the horse sacrifice, and states that its result is same as that of the horse sacrifice, identity with **Hiranyagarbh**, the creator of the universe; he delivered Vedas to human beings. This sacrifice thus offers the highest result in the created universe.

**Udgith: (BR 1.3)** Rite of Udgith is an accessory for JYOTISTOM sacrifice. Meditation on Udgith relieves one from the elaborate extensive and expensive horse-sacrifice. Udgith consists of 12 RUCHĀ (hymns); the first 3 of them are called Pavamāna depicted below. Pavamāna are to be chant by the sacrificer (host); as a result, he gets identity with Prāna, **Hiranyagarbh**. UDGĀTRU chants the remaining 9 Ruchā called SĀMAN. As a result, the UDGĀTRU secures eatable food (enjoyable, BHOGY VASTU, one has craved for).

**The allegory (1.3.1-8):** Hiranyagarbh, the supreme authority in the phenomenal world, is the universal form of Prāna so individual Prāna is significant in Udgith Upāsanā. Shruti presents an allegory to establish its supremacy over other organs of human beings (CH 5.1 establishes Prāna as the oldest and greatest): Gods and devils compete to gain control over this world. Gods decided to surpass devils through the chanting (UDGĀN) of Udgith. Each organ, the (deity of) speech, nose, eye, ear and mind were requested to be the UDGĀTRU for the gods in turn, but they all failed due to their deficiencies of attachment (ĀSAKTI) with their respective sense objects. Devils penetrated them due to their deficiencies and made the organs to endure through forbidden objects of senses. For example, speech may use indecent phrases forbidden by the scriptures etc. Finally, gods requested Prāna, their last recourse, to chant Udgith for them. The devils could not smack him with any kind of evil because Prāna is devoid of worldly attachment.

**Gods taken beyond death (#9-16):** The successful chanting by Prāna (UDGĀTRU) took the gods (sacrificer=hosts) beyond death. This means that the gods of organs (hosts) regained their divinity; they had lost their divinity by identifying themselves with their physical organs (e.g. fire with speech, sun with eyes etc.). They progressed from being contained (PARICHCHHINN) to all-pervading (VYĀPAK).

**Prāna nourishes the organs: (#17-18)** Prāna, the UDGĀTRU, secured food for itself (anything eaten by beings is food for Prāna). Prāna shares its food with

all gods of organs (Prāna energizes all organs; they cannot function when Prāna departs).

**Essence of Organs (AYĀSYA ANGIRASA):** (#19) Prāna in mouth is the essence of all organs because they cannot function without Prāna. When Prāna departs, organs do not function. (#21) Shruti concludes (#1-8 and #19): ‘All organs got busy performing their functions incessantly. Death captured them in the form of fatigue and controlled. But it could not overtake Prāna. So organs accepted its supremacy and all organs assumed its form. (Result: Children of a knower of this Vidya are winners for ever’. (#23) adores Prāna itself as the Udgith. (#24) BRAHMDATT, a great grand-son of CHIKITĀN swears on his head that Prāna is true AYĀSYA ANGIRASA.

**(#28) Pavamāna:** Following are three YAJUS RUCHĀ, the Pavamāna:

- 1 असतो मा सद् गमय - from evil (ASAT) lead me to good (SAT);
- 2 तमसो मा ज्योतिर्गमय – from darkness (TAMAS) lead me to light (JYOTI);
- 3 मृत्योर्मा मृतं गमय - from death (MRUTYU) lead me to immortality (AMRUT).

The host should keep chanting (ABHYĀROH) while the PRASTROTRU (priest of SĀMA Veda) recites SĀMAN during the ceremony.

Shruti itself asserts that the three Pavamāna urge for the same. First parts of the first two Pavamāna ‘Evil (असतो)’ and ‘darkness (तमसो)’ lead to death, which is the first part of the third Pavamāna ‘death (मृत्यो)’. Now their second parts: ‘good (सद्)’ and ‘light (ज्योति)’ lead to immortality, the second part of the third Pavamāna ‘immortality (अमृतं)’. This is relative immortality that extends till the lifespan of Hiranyagarbh. This satisfies Axiom-4[C] which asserts that one achieves what one meditates for.

**Another view:** The first Pavamāna is a prayer for SAT ‘good (सद्)’; the second prays for JYOTI ‘light (ज्योति)’, the light of the consciousness, CHIT; the third Pavamāna prays for AMRUT ‘immortality (अमृतं)’, which delivers Aanand. So this is a prayer to SAT-CHIT-ĀNANDA (existence-conscious-bliss).

**Short cut (Prāna Vidyā):** Shruti ascertains that meditation on Pavamāna alone certainly wins the world of Hiranyagarbh. No need of UDGĀTRU!

**8.2.1 Go for the Ultimate (BR 1.4):** In previous sections Shruti conferred a form of Prāna Vidyā which reaps the highest result within the phenomenal world to **bleed the ignorant**. One may be liberated by steps or may even fall back into

the universe of transmigration. Now Shruti fervently persuades these ignorant to get out of the miserable universe by pointing their mistakes.

(#1-4) Shruti skips the creation of Hiranyagarbh and begins with its functionality (process after PANCHIKARAN) as it is the theme for this section. 'In the beginning, all this was Virāj (Hiranyagarbh) alone in human form. He was alone - **SOHAM**, that made him unhappy so he projected himself as the creatures. They were created in pair (male-female), down to the ants'. Unhappiness indicates that Virāj is the result of his past actions. (#6): 'Virāj is all the gods and this is a superior creation because he created gods even superior to him (he is mortal but he created those who can be immortal). **Glory of rites and meditation (or meditation only) goes thus far**'. In the form of Virāj, one becomes a creator, the supreme power of all the worlds.

(#7) We see this RUCHA in two parts: defects of ignorant and the solution.

**Defect of Ignorant:** 'this universe was then un-manifested; It differentiated into name and form. The **Self entered into all bodies** up to the tip of the nails. People do not see It. People see only **incomplete form** of It because **they associate the Self with functions of their organs**'. Shruti first indicates the causal state (1.6 Axiom-1[B]), then Its manifestation into name and form and Its entry into each body (1.6 Axiom-3). It pervades the entire body remaining obscure like fire in wood; this is why It remains unknown and people view It diversely either as organ of speech or eye or ear or mind etc. This is incomplete view; even **viewing It as an aggregate of all functions of a body projects an incomplete view because then It becomes an agent performing functions of living**. This is only one aspect of the Self. For realization, one must know the Self in Its entirety.

**Solution for Ignorant:** (#7 continues) '**the Self alone is to be meditated (Manan and Nididhyāsan) upon** because **all these are unified in It**, so one can know all these through the Self like tracking an animal through its foot-prints'.

This says that knowing Brahman, everything becomes known (3.3 Theorem-5) because It contains all these from Itself. What are the foot-prints to track the Self? (KE 1.2) 'knowing the one who is ear of the ear, mind of the mind, speech of the speech and Prāna of the Prāna one becomes immortal after death'. The organs here serve as the foot-prints through which one can find the Self like finding a cow. This is how one can know the Self that **enters into each one as name and form**, as a result one attains fame and association with his dear ones; one becomes a knower of Akshar-Brahman (Axiom-4[A]). As such, **Parā Vidyā begins from here**.

Knowledge of the innermost Self in Its entirety is further emphasized:

(#8) It is dearer than son, wealth and all others so one should **meditate upon the Self alone as DEAR**.

Shruti now presents the quintessence of its ultimate goal: 'I am Brahman' through a sensational rhyme. First, it questions Brahman's Brahma-hood: (#9) 'Men think - knowing Brahman, we shall become all. **What did Brahman know through which It became all?** Here is the answer:

(#10) 'In the beginning, there was Brahman alone. It knew Itself only as **I am Brahman**, so It became all' (compare 6.2.3 AI 1.3.13). The response is in accordance with (1.6 Axiom-4[A]) 'a knower of Brahman becomes Brahman'. Shruti continues: 'One who worships another god thinking **he is one and I am another does not know**'. This is equivalent to 'one without a second' (1.6 Axiom-1[A]). One may get misled, thinking 'Brahman' is an object of knowledge.

Even if we improve our method of meditation as pointed above, Shruti tells us what are the obstructions on our path for becoming Brahman?

**8.2.1.1 Root cause of the world – Desire!** (#15) Again why **the Self alone is to be meditated?** 'Righteous work is ignorance. These work surely get exhausted (1.6 Axiom-4[C]), but **meditation upon Self - this work never gets exhausted**'. (#16) An ignorant becomes an object of enjoyments for gods, manes and sages through sacrifices, offerings and study of Vedas respectively. He becomes object of enjoyment for them like animals to men; in turn they protect the ignorant. Desires are the culprit for such result. (#17) **The five factors of desire for rites: 'man, wife, child, wealth and rite;** those for a body are respectively: mind (man), speech (wife), Prāna (child), eye - ear (human wealth-divine wealth) and body (rite). All that exist have five factors'. A **man fills incomplete without these five factors**. Shruti advises to abandon the desire of this nature: Shruti is determined to convince that '**Self alone is to be meditated**'; now it creates disgust for Karma-KĀND:

**8.2.2 Ignorant, an eternal slave (BR 1.5):** Shruti indicated above that the **desire** associated with 5 factors is the cause for scanty rewards. What makes an ignorant an eternal object of enjoyment for gods, manes and sages and **keeps one in the world of transmigration and misery forever?**

(#1-15) 'Prajāpati produced 7 kinds of food through meditation and rite. He allocated 1 portion in the form of common food of all eaters, 2 portions in the form of rite and offerings to the god, 1 portion in the form of milk for animals and

he kept 3 portions for himself in the form of mind, speech and Prāna. People generate new destiny (food) while enjoying (as an eater) the current destiny (i.e. current destiny is the cause that makes one work, this produces new Karma, the effect. This effect becomes food (destiny or cause) for new birth); equivalently, everyone is alternately the cause as well as the effect of everyone else so the food (destiny) never gets exhausted'. This is the reason for unending cycle of birth and death.

**Conclusion: (#16) 'this world is won through son; world of manes is won through rites and the world of gods through meditation.** Meditation is praised because the world of god is the best (in the phenomenal universe)'.

**8.2.3 Phenomenal universe (BR 1.6):** Just as a tree grows out of seed, the differentiated universe is grown from the undifferentiated one which is populated with means and ends. There is nothing but **name, form and Karma**. All these are non-Self; none of those is the direct and immediate Self. This very fact is affirmed here: (#1-3): **Speech** (sound) is the cause (UKTH) for names. **Eye** is the cause for all forms. **Body** is the cause for all Karma. Although these are three (name, form, Karma), the Self is only one and the Self being one, these are three. This nectar (Prāna) is covered with truth (name and form). (Source = cause= UKTHA = SĀMAN). Common feature for all effects is called SĀMAN.

### **8.3 Affectionate Counsel (BR 2)**

The tyranny of **not** knowing the Self has been superbly laid out and pronounced the remedy: '**Self alone is to be meditated**' (8.2.1 #7 BR 1.4.7; 8.2.1.1 #15 BR 1.4.15). Now follows the details.

If a sling keeps the stone circling, when will it pierce the target? As we saw above that Prajāpati keeps the people (stone) rotating within Prapanch (sling), we must employ the centrifugal force and take tangential path in order to hit the target (Self). The first part (8.3.1) shows how king Ajātashatshatru lead BĀLĀKI and the second part (8.3.2) shows how Maharishi Yāgnavalkya leads his wife Maitreyi **out of** the endless circle of birth and death and to take the tangential path.

**8.3.1 AJĀTSHATRU and BĀLĀKI** (BR 2.1): We saw in (4.4 CH 8.7- 8.12) how Prajāpati leads Indra to the realization through four states: waking, dream, deep-sleep (dreamless) and Turiya. Here the King AJĀTSHATRU lifts up BĀLĀKI (also known as GĀRGYA), a Brahmin, starting from the deep-sleep state because he

was well versed with the form of Brahman (2.6.2) in the waking and dream states. This presents in-depth analysis of the deep sleep state.

Shruti showed us defect of an ignorant and also shows the solution (8.2.1 #7). The same defect prevails with BĀLĀKI. He preaches the King AJĀTSHATRU to meditate upon the segments of the whole and not following the dictum: '**Self alone is to be meditated upon**'. Let us see how the king removes the defect.

(#1-13) BĀLĀKI, thinking himself as a knower of Brahman, approaches the king and offers to teach him Brahman. The king showed eagerness to learn. BĀLĀKI starts teaching: 'meditate upon the being in the sun'. The king said that he is aware of this and that this offers only ephemeral results so this cannot be Brahman. The Brahmin continued advising the king to meditate upon moon, lightening, ether, air, fire, water, looking-glass, sound, quarters, shadow and the **being in the self** (Hiranyagarbh). BĀLĀKI stops here. Each time, the king repeated as above: he is aware of this and that this offers only the ephemeral results; and adds (#14) by knowing this much one cannot know Brahman. BĀLĀKI comprehended his shortcomings and figured out that he was talking to a man of realization, so modestly requested the king to teach him Brahman. The king, a KSHATRIYA, agreed to teach a Brāhman: (#15) 'I will make you realize (unqualified Brahman)'. The king takes him to a sleeping man. He attempted to awake the man calling: **great, white-robbed, radiant, soma**. The man did not wake up, so the king pushed and rolled him till he awoke. The story is complete here. BĀLĀKI used to think Prāna as the Self. First, the king wants him to realize his mistake.

(#16) The king asks, 'when the self was asleep (Self identified with mind in waking and dream states), where was it and where did it come from? BĀLĀKI had no answer so the king himself answers to **make him realize**. (NOTE: The question is geared to teach true form of self which is the Self.)

**Deep sleep state:** When called by the names of Prāna 'great, white-robbed, radiant, soma' (Prāna is relatively immortal; it has no rival so it is great; it consists of 16 digits [PR 6.4, 5] so it is radiant and soma; its body is water so it is white robbed), it did not respond because **experiencing (BHOKTRUTVA) is not its nature (intrinsic quality)**. Mind and organs are inactive in this state and the

conscious rests in the space (ĀKĀSH) within the heart (Self). (BR 2.1.17)<sup>40</sup>: This makes 'the Self gives up Its differentiated forms (self) caused by Its limiting adjuncts (subtle body); the self is in the state of SVAPITI'. Thus in this state the Self gets disengaged from Its adjuncts so the self is beyond all woes of the world and enjoys Its own nature of perfect purity. **The self went nowhere** (this answers the 1<sup>st</sup> question). This convinces BĀLĀKI that **the Self is distinct from gross and subtle bodies; one must realize this entity for liberation.** (#18) below justifies that the man was not in dream state.

(#18) **Dream state**: Mind attends to the cognitive organs and directs the motor organs to perform various actions in **waking state**. What happens in **dream state**? 'One experiences being a beggar or a king or a noble Brahmin etc'. This indicates that although the organs are at rest in dream state, mind, the director of organs is active and it recreates the events of the past and present. Had the sleeping man been in the dream state, he would have responded at the sounds, the object of ears. **This proves that the man was in deep sleep state.**

(BR 2.1.19)<sup>41</sup> **Entry into and exit from Deep sleep state** (PR 3.6; BR 4.3.20; CH 4.3.6, 8.6.6): There are 101 principal nerves emerging from the heart. (One of them goes towards the crown of the head - VIDRUTI; departing through this nerve, one attains Brahma-Loka). Each one has one hundred branches and each branch has 72000 sub-branches; thus there are 72,72,10,201 nerves called Hitā nerves. They extend from the heart and cover the entire body like the veins of an ASHVATTHA leaf. The heart, the seat of the Self, is the seat of the intellect/mind as well. **Hitā nerves connect the intellect/mind with the Self to activate them.** When this connection is switched off, intellect/ mind is cooled off; as a result, all organs become pacified and one enters in deep sleep state.

<sup>40</sup>

(BR 2.1.17)

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुष-  
स्तद्देशं प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाश-  
स्तस्मिञ्छेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नामतद्रूढीत एव प्राणो  
भवति गृहीता वाग्गृहीतं चक्षुर्गृहीतं श्रोत्रं गृहीतमनः १७

<sup>41</sup>

(BR 2.1.19)

यदा सुषुप्तो भवति यदा न कस्यचन चेद हिता नाम नाड्यो द्वासप्ततिः  
सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते स यथा  
कुमारो वा महाराजो वा महाब्राह्मणो वातिग्रीमानन्दस्य गत्वा शयीतैवमेवैष  
एतच्छेते १६

along the HITĀ nerves; having attained the acme of bliss, so does it remains' (continuation of #19). As such 'going and coming' of the self is irrelevant; in reality, when connection with the mind is switched off one experiences the deep sleep state and becomes freed from the relative existence of a baby or a king or a noble BRĀHMAN. This discussion proves that the Self **appears** to function differently during waking, dream and deep-sleep states; in reality, **the Self is not concerned with body's actions, their factors or results**: (BR 3.8.11), 'It is never heard but It is the hearer---; there is no other witness but This' and (BR 4.2.30) declares: 'knower's function of knowing never ceases, etc'. Thus the potency (SĀMARTHYA) of Self is eternal; It activates the organs, Itself remaining as a witness; Its purity and transcendence is intact; It is the hearer in this sense. This is like Sun activating commotions on the earth without indulgence. This proves 'Thou art That'.

This state is described variously: (FN 2.3 CH 6.8.1) 'It is united with Existence'; (BR 4.3.21) 'It is fully embraced by the Supreme Self; (PR 4.7) 'It rests on the Supreme Self'.

In deep sleep, individual self gets lost; it **does not know** that it was united with the Supreme; this is not the state of realization of Brahman. This does not fulfill the promise of the King (8.3.1 #15) '**I will make you realize**'. Shruti now describes Brahman as the material cause and adores It as the Truth of truth in order to tell us how to Realize Brahman:

**(BR 2.1.20)<sup>42</sup> Truth of Truth**: As the spider produces threads, and as tiny sparks fly all over from a fire, so from this Self emanates all organs (Prāna), all worlds, all gods and all beings. Its secret name (Upanishad ~ one that resides in the vicinity) is 'Truth of Truth'. Prāna is the Truth'; This (Self) is Truth of truth.

Prāna, the 'Truth' is introduced below in (8.3.1.1). Why Prāna is the 'Truth' and Self is the 'Truth of Truth' is explained in (8.3.1.2). Here is a story of a spark that was one with fire before it was separated: A prince was raised by a hunter behaving like a hunter. When the prince was convinced that in reality he is a prince, he started behaving like a prince. Just as a spark is separated from fire, I am separated from Brahman. In reality, spark is fire and I am Brahman.

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<sup>42</sup>

(BR 2.1.20)

स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत्सत्यस्यसत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् २०

**8.3.1.1 SHISHU (baby) BRĀHMAN:** (BR 2.2): A man can be introduced through his profession, nature, hobby, friends and relatives etc. Here Prāna is introduced here through exposing its nature and its relatives:

(#1) First Shruti reveals nature of Prāna through a simile where Prāna is compared with a calf, child (SHISHU) of a cow.

i. **A child does not need external food but mother's milk.** The Self, residing in the heart, provides energy, the mother's milk, to Prāna. A child remains absorbed with its toys and has no more desire beyond its play. Similarly, Prāna performs its duty incessantly without any expectations (detached from sensual objects i.e. needs no external food).

ii. **Body is the residence (ĀDHĀNAM) for Prāna** and Prāna is the residence for organs. Self is revealed only when organs are not resting in Prāna; AJĀTSHATRU indicates this as, 'when the organs are withdrawn (in deep sleep), the individual self is not noticed (because senses are at rest)'. Actions of organs reveal the Self just as a light bulb reveals electricity.

iii. **Head is the Special Resort (PRATYĀDHĀNAM)** for Prāna because it is connected with other parts in the head.

iv. **Strength is the Post (STHUNAM)** for Prāna. When a calf is tied up to a post, one cannot take it away. Thus post is the support providing resistance/strength to a calf. Strength is the post for Prāna.

v. **Rope (DĀM) connects pole and the calf. Food is the rope that joins strength (post) and Prāna (calf)** because Prāna is made of subtle form of food (1.6 Observation-3).

**Envious relatives of Prāna: Seven organs** (eyes-2, ears-2, nostrils-2 and mouth-1) are its **relatives** because they are co-resident of Prāna in head, the special resort (PRATYĀDHĀNAM) of Prāna. They are envious because instead of looking at the internal Self, they attend to their own sense objects which are external (FN 3.1 KA 2.1.1), thus preventing one from knowing the Self.

Now the result of knowing Prāna as such: 'one kills the seven envious kinsmen'; as a result, one focuses on the inner Self instead of tending the sense-objects. This Prāna is adored by the King as great, white-robed, radiant and Soma (8.3.1; #15).

(#2) Eye is viewed in seven segments; each segment is assigned a presiding god. These gods worship and protect Prāna: **RUDRA** through pink lines;

**PARJANYA** through water; **SUN** through pupil; **FIRE** through dark portion; **INDRA** through white portion; **EARTH** through lower lid; **HEAVEN** through upper lid. A knower of this never runs out of food.

(#3-4) **Gods of Organs**: Head, the Special Resort (PRATYĀDHĀNAM) of Prāna, is imagined as a bowl with an opening (mouth) below and bulges at the top. It contains 7 envious relatives, organs of perception (**input** devices for mind). The organ of speech (an **output** device for the mind) is the 8<sup>th</sup> organ residing within the special resort (head), recites Vedas. These 8 organs are assigned the sages: GOTAMA and BHARADVĀJA to ears; VISVĀMITRA and JAMADAGNI to eyes; VASISTHA and KASYAPA to nostrils; ATRI to organ of speech.

One who knows true nature of Prāna described as above becomes Prāna in this body; he becomes an eater (enjoys food) but he does not become food for anybody. The result is in accordance with our Axiom-4[C].

**8.3.1.2 MURTA AMURTA BRĀHMAN** (BR 2.3): Creation of universe is described in (FN 5.2 TA 2.1.1) in orderly manner: space, air, fire, water and earth. These were in un-differentiated (**AVYAKTA**) form. After Tripartite (Quintuple) process (2.7.1; 2.7.2), they resulted in name and form and turned into differentiated (**VYAKTA**) universe (Brahman appeared so to the ignorant, behind the curtain of the limiting adjuncts).

We declared above: Prāna is the Truth'. This (Self) is Truth of truth. After knowing Prana, the Truth, we now embark upon knowing the Truth of Truth (Self).

(#1-5) Manifested universe is viewed in two ways: fire, water and earth are gross (**MURTA**) elements; they are mortal, limited and defined. Its essence, in the divine plane is sun and in the material plane it is eye. Space and air are subtle (**AMURTA**) elements; they are immortal, unlimited and undefined. Note that these qualities are opposed to those of the MURTA elements. Its essence, in divine plane is the **being in sun** and in material plane it is the **being in right eye**.

(#6) First, distinctive form of AMURTA elements: 'form of that being (in sun and in right eye) assumes variegated colors and forms like a cloth dyed in turmeric, gray sheep's wool, INDRAGOPA or tongue of a fire or white lotus or flash of lightening'. This implies that tendencies of the mind fluctuate according to the object of enjoyment (see also G 15.9); the extent of fluctuation varies in direct proportion with the intensity of one's involvement with the sense objects. Out of multitude of tendencies for a wavering mind if one catches a particular tendency

like a flash of lightening, by chance, one attains the splendor of Hiranyagarbh (Prāna), the highest glory in the phenomenal universe. The ‘Truth’ reaches thus far. This too is insignificant; not worth caring for! Let us examine the ‘Truth of Truth’.

Shruti **defines** Brahman, the ‘Truth of Truth’ as: ‘Not This, Not This (NETI – NETI)’. Let us dwell upon the intent of Shruti behind such definition. Mind and intellect, the limiting adjuncts of the Self, suffers through the wavering impressions as described above; they are the products of unending desires. All differences and variations (SVAGAT, SAJĀTIYA, and VIJĀTIYA) presented in the phenomenal universe are well within the periphery of Prāna, the Truth. The **double negations emphasize that none within this limit is Brahman**. After eliminating all in the universe of Hiranyagarbh, what remains is the ‘Truth of Truth’, the absolute Brahman. This is precisely what was promised by king (8.3.1, #15) ‘**I will make you realize**’.

**Conclusion:** The entire phenomenal universe is the ‘TRUTH’. Brahman is the ‘Truth of Truth’. Since It is not a part of the phenomenal universe, senses and mind cannot reach there, so It is indescribable. Thus ‘NETI NETI’ is the proper definition.

**8.3.2 Maitreyi BRĀHMAN (BR 2.4):** In (8.2) above we viewed the horror of transmigration in the domain of ignorance; the remedy is: (8.2.1 #7 BR 1.4.7) ‘**Self alone is to be meditated upon** because **all these are unified in It**. Nature of the Self is narrated above in (8.3.1); it sums up identifying all material qualities as the ‘truth’ and whatever is left over after eliminating all these is Brahman, the ‘Truth of Truth’ devoid of all differences. How to realize the ‘Truth of Truth’? Maharishi Yāgnavalkya preaches his wife Maitreyi to accomplish this through hearing, contemplation and meditation (Shravan, Manan and Nididhyāsan).

(#1-4) When **Maharishi Yāgnavalkya** decided to renounce, he asked **MAITREYI**, one of his two wives, to claim her share of the wealth. The virtuous and farsighted lady inquires ‘shall I be immortal even if I get the wealth of the entire world?’ Maharishi said ‘no, you will live only as a wealthy individual’. Maitreyi requested to show the path leading to immortality. Maharishi said ‘I will explain it to you; as I explain, you meditate (i.e. listen, contemplate and meditate) upon it’.

More often, Shruti leads us from differentiated state of Brahman to Its undifferentiated state. In (4.2 Ch 7) Sanatkumar showed long stairs of 23 steps to Nārād; in (4.4 CH 8.7) Prajāpati made Indra Brahma-Jnāni in 4 steps. In (5.3 TA

3.2) Maharishi Varun led his son Bhṛugu to realize Brahman in 5 steps. Here Maharishi convinces her that the Self alone should be realized (8.2.1 #7 BR 1.4.7) and teaches her to meditate directly upon the ‘Truth of truth’, no ladder to climb up.

(#5) ‘Weather one loves spouse, son, wealth, Brahmin, KSHATRIYA, worlds, gods or all (including those not stated here); **all this is to fulfill one’s own purpose. Self alone should be realized through hearing (Shravan), contemplation (Manan) and meditation (Nididhyāsan). Everything becomes known through Self-realization**’. Here Maharishi has shrunk ocean in a pot. This presents three aspects: First, feeling of oneness; it is really for the sake of the Self. Next, watch the progression starting with a small circle of family and their needs, increasing to wider circles of this world and the next worlds and beyond, thus attain the state of SARVĀTMA. What can be better way of preaching renunciation and to realize unity with the universe? Although Maitreyi has proved to be a renounced individual by trading immortality (liberation) for wealth, the lesson of renunciation is really for us.

SARVĀTMA converges to the principle of monism: (#6) ‘if one considers him as different from the Self, all rejects this one. (Because) This all are this Self’. (1.6 Axiom-1[A]) supports this.

**Principle of Unification (Monism)**: Shruti asks us to apply **Shravan, Manan and Nididhyāsan** upon Its qualities exclusive to Brahman. For example, this shows that Brahman is the source, container and destination of all these, ‘**everything is unified into the source**’. (8.2.1 #7 BR 1.4.7) says the same. (1.6 Axiom-1[A]) is worded differently. Here Maharishi teaches Maitreyi the Principle of unification.

(#7-9): ‘Like several individual notes of drum or conch or VINĀ unite into one sound, all these unite into Brahman because the diversity of genus and particulars are not different from their general form’.

This establishes a general principle that particulars (VISHEṢH) maintain the basic nature of the general (SĀMĀNYA). For example, many minute vibrations of a musical instrument merge into an ear-pleasing sound; but sound is TANMĀTRA of Space and space has emerged from Brahman.

Shruti establishes the authority of Vedas, independently of any other means of knowledge: (#10) ‘manifestation of Vedas was as natural for Brahman as breathing for us’. As a corollary, this emphasizes that the verdict of Vedas on rites (for ignorant) as well as knowledge must be accepted verbatim.

The Principle of unification also applies for human senses showing that at the time of dissolution also all this is Brahman: It is the natural tendency for particulars to proceed toward their general; for example: (#11) 'waters->ocean; this says goal of all waters is ocean. Similarly, touch->skin; meaning all kinds of touches (soft, hard, pinching etc) unify in skin; skin is the general aspect of all particular touches and they become indistinguishable in skin like all waters in ocean. Similarly smells->nostrils, tastes->tongue, colors->eye, sounds->ear. All senses like touching, smelling merge in reflection of mind because if mind ignores a sense, it cannot be experienced; it becomes non-entity, so mind is general and senses are its particulars. However, the acceptance of mind also merges into general cognition of the intellect and becomes non-existent without it (mind cannot accept senses without approval of cognition). Becoming mere consciousness, it merges into pure intelligence, the Supreme Brahman. This is like all sorts of waters merge into ocean. When all senses together with the receiving organs merge into pure intelligence, there are no limiting adjuncts; It is homogeneous like a lump of salt in water. What remains is the Self alone, one only without a second.

Similarly for objects of motor organs (KARMENDRIYA) such as different kinds of speaking, grabbing, walking, excretion and enjoyment are merged in their general functions (mouth, hands, legs, anus and ling) and cannot be distinguished. These general functions are nothing but Prāna which is identical with conscious (KAU 3.3) 'Prāna is conscious (Brahman); conscious is Prāna'.

(BR 2.4.12)<sup>43</sup> Now Shruti adds that the **merger is homogeneous**: salt is a product of water: 'when a lump of salt dropped into water, the source, it dissolves and unifies homogeneously with water. Likewise, all beings unify homogeneously within Brahman. Thus when differences caused by ignorance subside, Self merges into Brahman, pure intelligence, and **loses the consciousness** (of the created universe)'.

(#13) Maitreyi is mystified when she was told that merger into pure intelligence may cause loss of consciousness. Maharishi guarantees Maitreyi that 'it is **sufficient to know this much**'. It seems that she did not understand (#11) above, which says that when particulars (phenomenal conscious) merge above.

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<sup>43</sup>

(BR 2.4.12)

स यथा सैन्धवखिल्य उदके प्रास्त उदक-  
मेवानुविलीयेत न हास्योद्ग्रहणायेव स्याद्यतो यतस्त्वाददीत लवणमेवैवं वा  
अर इदं महद्भूतमनन्तमपारं विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्ये-  
वानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः

This says that when particulars (phenomenal conscious) merge into their general (Pure conscious), identity with the particulars is lost. Maharishi has already clarified above that all ten senses, mind and intellect merge in the Pure intelligence and become indistinguishable so one loses **consciousness concerning the senses and knows the general only, in this case, this is Brahman**. Now he is a knower of Brahman. Such is the non-dual status of a knower of Brahman, Jivanmukta (see also 2.8.1)

(BR 2.4.14)<sup>44</sup> **‘When there is duality, as it were, one smells, speaks, hears, thinks and knows something. When to the knower of Brahman everything is the Self, what should one smell, speak, hear, think and know?’** Through what should one know the knower?’ This, in fact, is a rewording of the fact that all senses including mind and intellect are unified into their general, Brahman (FN 4.3 CH 7.24.1). This stimulates unswerving monism where knower, known and knowledge are undistinguishable.

**Approach for liberation:** Apply the triplet Shravan, Manan and Nididhyāsan on Brahman as the unifier, analyze the examples given above.

**8.3.3 MADHU Vidyā (Mutually delightful/ honey)** (BR 2.5): Maitreyi Brāhman (8.3.2) pleads for Self-knowledge through denial of all mundane things and by applying the triplet of Shravan, Manan and Nididhyāsan on the one in which all these are unified. Here Shruti stresses that the Brahman is not only the unifier, It is more than That: this Self pervades in all (genus) and This is where all emerge from, sustain in and dissolve in’ (3.3 Therem-2). **The underlying principle here is that the elements that are mutually delightful (honey) emerge from the same cause, have the same genus and merge in the same cause.**

(#1-14) Consider 14 pairs: (1) Earth, beings (2) Water, beings (3) Fire, beings (4) Air, beings (5) Sun, beings (6) Quarters, beings (7) Moon, beings (8) Lightening, beings (9) Cloud, beings (10) Ether, beings (11) Righteousness, beings (12) Truth, beings (13) Human species, beings (14) Cosmic body, beings.

<sup>44</sup> (BR 2.4.14) यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणुयात्तत्केन कमभिवदेत्तत् केन कं मन्वीत तत्केन कं विजानीयाद्येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति १४

Let us elaborate upon the first pair, rest all follow similarly.

Earth is created for the beings (from Hiranyagarbh to a clump of grass) to enjoy the results of their Karma; just as honeycomb is an act of honey-bees, earth is the act of all beings. This is why all beings are delight (honey) for the earth. On the other hand, earth is a delight for all beings because they are made of earth and earth feed them all. Consider a related pair of (shining immortal being in the earth, shining immortal being in a body). They are honey to all beings and all beings are honey to both components of this pair. Thus these four are the effect of all beings and all being are the effect of these four.

According to the principle quoted above, this universe has originated from the same cause. This is the gist of the whole section dealing with the series of things mutually delightful. The cause is real; all rest is an effect, a mere name, an effort of speech (CH 6.1.4). Knowledge of this Self brings immortality; one becomes Brahman; one becomes all.

Here is a simile which illustrates 'everything is united in Brahman': (#15) 'as all the spokes are fixed in the nave and fellow of a chariot wheel, so is all beings, gods, worlds etc. fixed in this Self'.

**8.3.4 Sacrifice of DADHYAK:** In order to stress significance of this meditation, (#16-17) narrates the sacrifice of DADHYAK. He promised to teach this Vidyā to ASHWINIKUMARS. But INDRA warned the Yogi, 'if you teach this Vidyā to anybody, your head will be chopped off'. The KUMARAS desperately wanted to learn this Vidyā, so they made a deal with the Yogi that they will replace his head with a horse's head; the Yogi should teach them MADHU Vidyā in this state; when Indra chops off this head, they will replace the Yogi's original head. KUMĀRAS learnt the Vidyā through the horse's head so Indra chopped off this head and the KUMĀRAS replaced Yogi's original head. This incidence shows the importance of this Vidyā and reverence of sacrifice by the Yogi to keep his word. Moreover, sin did not touch KUMĀRAS in spite of the cruelty of cutting down the teacher's head – this further enhances the significance of this Vidyā.

Yogi summarizes for KUMĀRAS thus (#18-19): 'He made bodies with two and four feet and entered in the bodies as a bird (subtle body) so he is called Purusha (one who resides in PURU=city of heart). Thus he transformed himself in accordance with each form. He appears many and infinite due to Māyā. In reality he is without prior and posterior, interior and exterior. This Self appears as all forms and he resides in all as the perceiver of everything; this is Brahman'.

**Approach for liberation:** Renounce the world, apply the triplet ‘**Shravan, Manan and Nididhyāsan**’ upon each item discussed above to realize Brahman as ‘**everything is unified in Brahman, one without a second**’ Meditate upon Yogi’s advice above (#18-19).

#### **8.4 Muni-Kānd (BR 3, 4)**

Chapters 3 and 4 of this Upanishad are called **Muni-Kānd** because they consist preaching’s of Muni, Yāgnavalkya. While MADHU-Kānd establishes principles of Vedānt (ĀGAM), Muni-Kānd introduces **no new principles** but it views then on the basis of logic where mystifying and minute aspects of the principles are dealt with. Presenting the same principles in different manner clarifies misunderstood, not understood or missed out principles and reaffirms unwavering faith.

Chapter 3 is presented in the form of dialog between Maharishi and the Vedic scholars in the council of king Janak. This puts forth Vedic principles through forceful and invigorated arguments (JULP) at times to ascertain the supremacy. Maharishi Yāgnavalkya establishes himself as the best among the knower of Brahman. Various scholars take their turn asking questions to the Maharishi. The subject matter flows smoothly starting with detailed explanation of the **constituents** of Aparā Vidyā of chapter 1, gradually encompassing higher returns of Parā Vidyā. Finally, SHĀKALYA examines the Maharishi from the scratch. He gets trapped in his own aggressive techniques and gets his head chopped off! In order to establish absolute supremacy Maharishi poses question for everybody in the assembly; no one knows the answer, so he answers his own question. He ends up narrating the Vidyā concerning ‘Missing Element’ in (8.4.1.9 #28), offering the highest result, the knowledge of Brahman.

In Chapter-4 Maharishi, a concerned Guru, preaches king JANAK and his wife, Maitreyi in turn. This presents the principles of Parā Vidyā already established in chapter 2 in enchanting manners, using proverbs and memorable quotations; they are strengthened and nourished by logical arguments. Apply infallible tools of hearing, contemplation and meditation to the preaching for realization (8.3.2, #5).

**8.4.1 Theological debate (BR 3):** Vedic scholars were assembled in the council hall of King Janak. He offered one thousand cows in best health, decorated with gold ornaments to a Knower of Brahman, the best. No one came forward; finally, Maharishi asked his disciples to drive away the cows and he confronts theological debate with the challengers.

**8.4.1.1 Query of ASHWAL (BR 3.1):** (#1-6) ASHWAL, a HOTRU of the king, examines Maharishi on the issues related to sacrifices. He examines Maharishi by asking the roll of HOTRU, ADHVARYU AND UDGĀTRU that lead the sacrificer beyond the clutches of death (limitations of the phenomenal world). Maharishi replies: The organ of speech of the sacrificer is HOTRU (priest of RUG Veda), his eye is ADHVARYU (priest of YAJUR Veda) and his Prāna is UDGĀTRU (priest of SĀM Veda). In each case the sacrificer should look upon the priest as the deity of the corresponding organ in order to go beyond the death. (#7-10) the results achieved through the functions performed by the three teachers is that one can accomplish form of fire, sun etc (Axiom-4C); in essence the results are limited to the world of men, manes or gods; this is not liberation.

**8.4.1.2 ĀRTABHĀG (BR 3.2): GRAHA and ATIGRAHA:** (#1-8) this explains what keeps one rotating in the phenomenal world.

There are 8 GRAHAS (organs): GRAHAS consist of five cognitive organs: ears, eyes, skin, tongue, nose; two motor organs: speech and hands and mind.

(#1-9) There are 8 pairs of (Graha, Atigraha): (nose, smell), (speech, name), (tongue, taste), (eye, color), (ear, sound), (mind, desire), (hands, work), (skin, touch).

As such ATIGRAHAS are not the objects of senses; they are the feelings that are prompted by the organs to experience the world. For example, Atigraha of ear is not the sound but the sensitivity that determines whether the sound is musical or a loud noise. Atigraha entices one toward its sense object which keeps one in the bondage. This is clearly the cause for rebirth. (8.2.1.1, 8.2.2) gives details on how ATIGRAHAS become the causes for this disaster.

Now see the vicious cycle of the pair (GRAHA, Atigraha): Death of one pair (i.e. getting released from a pair) one gets into another such pair! For example, in response to ASHWAL's queries (8.4.1.1) above, going beyond death accomplish the form of fire, sun etc, the results of rites coupled with meditation. But a man identified with fire or sun is not yet free from the death. How? - (BR 1.5.12), 'heaven is the body of the mind (Hiranyagarbh) and sun is the luminous organ'. The soul is still well within the Prapanch. Thus, while we attempt to get out of one pair of (Graha, Atigraha), it generates another such pair as a byproduct. This cycle is thus unending. Through further queries of ĀRTBHĀG, Maharishi shows the way out as follows.

(#10) All these pairs are food of death; the god of the death is **fire**. Fire is the food of water. Thus there is a death of death. But there is **no death for the one (having the knowledge of Self) who is the death for all** because this **swallows all Graha and Atigraha**, so nothing is left over (G 4.37 ‘just as fire burns out wood, the fire of knowledge burns all Karma’); what remains is the swallower (knower of the Self) of all and absolute liberation is attained.

(#11-12) When this liberated man (Jivanmukta) dies, his organs are destroyed and the Self unites with the Supreme (1.6 Axiom-4[A]); he leaves nothing but his name (he is remembered by the virtuous people).

(#13) Now ĀRTBHĀG asks: ‘for a non-liberated man, his organs merge into their respective deities (i.e. the deities withdraw their services) what is the support for such a man?’ The question is - what makes him return? They concluded privately that body and organs of a liberated man are discarded forever because all his Karmas are destroyed but a non-liberated one assumes body and organs (Graha, Atigraha) repeatedly due to past **Karma**; so **one becomes good through good work and evil through evil work** (1.6 Axiom-4[C]). (G 2.47) advises not to become the agent of the results of work. [NOTE: Same Karma may yield different results; e.g. when mother slaps her child, it is out of love and fortification; what happens if a stranger slaps this child? Mental state (BHĀVANA) determines the outcome of Karma.]

**8.4.1.3 Query of BHUJYU (BR 3.3):** This reinforces ĀRTBHĀG’s query. As noted above that the results of work are measurable and they are in tandem with the quality of work; when one reaches the apex of the virtuous work, can one be liberated? The answer is NO! Horse-sacrifice yields the highest result of Karma, and it is not liberation. BHUJYU’s question concerned destination of those who perform Horse-sacrifice - it is the world of Hiranyagarbh. Being the result of work, it is still within Prapanch, the created universe. In general, whenever there is accessory (SĀDHAN) and something to achieve (SĀDHY) through it, this is the highest result. For liberation, the Self within the heart has to be realized. It cannot be accomplished through accessories. Queries of BHUJYU disclose this fact. He asks ‘where were the descendents of PARIKSHIT? Maharishi answers that they were where the performers of Horse-sacrifice are supposed to be and narrated the path through which they reached the destination - the air (universal vital-force - Hiranyagarbh). As a result, they do not have to be born again (relative immortality). They may be liberated incrementally (KRAM-MUKTI).

**8.4.1.4 Query of USHASTA (BR 3.4):** After getting convinced that the rites and meditation cannot lead to the state without misery and transmigration, and the advice (8.2.1.1 #15 BR 1.4.15) ‘meditate only upon the Self’ prompts the question below; the inquisition penetrates into the Para-Vidyā. Note that the queries of spiritual experts are progressing as application of the principles presented in (BR 1).

(#1) USHASTA asks Maharishi to explain the one that is immediate, direct and the one that resides within all. Maharishi replies: ‘It is your own Self; your own Self resides within all; it activates 5 Prāna, Itself remaining inactive’. This reveals that the **Self, residing in the heart, is the support of the subtle and physical body and It is distinct from them**. USHASTA was not satisfied; he wanted more explicit description like a pot is made of earth. Now Maharishi presents sharper narration: ‘internal Self as the illuminator of all activities, Itself remaining incomprehensible’. (#2) ‘One cannot hear the hearer of hearing; one cannot contemplate upon the knower of knowledge . . . etc’. Although Its functionality is eternal, It remains inactive, so one cannot hear the hearer . . . etc. Just as electricity does not illuminate a room on its own, it takes a light bulb to do the job. One sees the bulb but does see the source of light. Maharishi as such restated the first version with some modifications.

**8.4.1.5 Query of KAHOL (BR 3.5):** KAHOL repeated the question of USHASTA, expecting finer identification of the Self. This signifies the importance of the subject being discussed. Maharishi now reveals that It is distinct from creatures: ‘It is free of human handicaps like hunger, thirst, misery, delusion, old age, and death’. This resembled (8.3.1.2#6 BR 2.3.6) ‘NETI NETI’.

First Maharishi sets inevitable requirement for Mumukshu: ‘One should remain free from attachment (PUTRESHANA), desire of wealth (VITTESHANA) and popularity (LOKESHANA). One should survive through begging alms (BHIKSHA)’. Material wealth must be abandoned also divine wealth consisting of Karma and Upāsānā should also be abandoned (one may use it to purify the mind but do not stop there) as this keeps one in the state of bondage. Maharishi adds that the three desires are equivalent because any one desire becomes the cause of the other two, so one must abandon all three desires. Go for BHIKSHA only to maintain the body and stay away from all accessories; not even stick and bowl as accessories are pointers to the hidden desires.

Maharishi now shows the process of getting There: ‘one should gain scholarship through concentration. Attain stability through BĀLYA (state of

childhood) and scholarship. Then through perfection on 'BĀLYA' and scholarship one becomes MUNI. Having attained the state of MUNI along with scholarship and BĀLYA, one becomes a knower of Brahman'. (BS 3.4.47) says that scholarship comes of hearing (SHRAVAN); this is an accessory for indirect (PAROKSH) knowledge of Brahman. 'BĀLYA' may mean strength; stability is achieved through the strength of scholarship. If BĀLYA means innocence and non-egoist attitude of a child, one can say that this attitude along with scholarship bring stability. BĀLYA state + scholarship are the state of MANAN where doubts get resolved. Its perfection makes one MUNI (Manan makes one Muni); this is the state of Nididhyāsan. Knowing the MUNI state and its opposite, one becomes BRĀHMAN (BS 3.4.47 and 8.3.2 #5). This is the direct realization; one becomes Brahman. Reaching the state of BRĀHMAN one remains out of the realm of regulations, injunctions and prohibitions.

**8.4.1.6 Query of Gārgi (BR 3.6):** Gārgi bases her query on an observation that an effect is relatively more differentiated than its cause; Creation is unfolded from subtler elements as cause to relatively less subtle elements; the regression ends with the earth. She attempts to trick Maharishi by asking the extent of the phenomenal universe. The answer shows hierarchy of all the worlds arranged so that the current world (effect) is entirely pervaded by the succeeding (cause) one: water, fire, air, intermediate space, world of GANDHARV, world of sun, world of moon, world of NAKSHTRA, world of gods; world of Indra, world of Prajāpati (Virāj), the world of BRAHMĀ (SATYA\_LOKA). Now the tricky question, what Satya-Loka is immersed into? Maharishi senses the convoluted question and says: 'you are questioning about a deity that cannot be reasoned about. Do not push too far'. Gārgi cooled down. The logic goes as far as **this** phenomenal universe, the worlds of Karma and devotion. What is beyond is not a subject of senses or mind (FN 5.3 TA 2.4).

**8.4.1.7 Query of Uddālak (BR 3.7):** After learning about the organization of the phenomenal universe now we learn about their inhabitants. Uddālak asks two questions regarding Sutra (~thread; used for Prāna, the cosmic vital force):

**Question 1:** what is the Sutra by which this world, next world and all beings, from BRAHMĀ to smallest insect, are weaved together?

Maharishi said 'I know all these; air is the Sutra; this world, next world and all beings are weaved through it.

**Question2:** Do you know the internal ruler who controls this world, next world and all beings from within? He adds that he knows the answers through a

GANDHARV named KABANDH and that KABANDH gives high marks to the knower and **declares him to be a knower of Brahman and knower of worlds, gods, Vedas, beings and the Self.**

‘The internal ruler resides within earth, water, fire, intermediate space, air, heaven, sun, quarters, moon, eyes, ears, mind, skin, intellect, and sex organ; It resides within all these but none of these know It; each one of these **appears** as a part of Its body; residing within each body, it activates everything; your Self is the internal resident and It is eternal’. We learnt characterization of Brahman from the questions of USHASTA (8.4.1.4) and KAHOL (8.4.1.5); this is an appendage to them. As per the standard set by KABANDH, Maharishi is a knower of Brahman. But debate still continues because he is not yet established himself as the best.

**8.4.1.8 Gārgi queries again (BR 3.8):** Previous question of GĀRGI was concerning the extent of differentiated worlds (8.4.1.6) and Maharishi stopped her asking about what is beyond human perception and logic; she bounces back after securing permission from the Yogis assembled in the council of king JANAK to ask two questions. She wraps her previously unanswered question in different words and proclaims that if Maharishi can answer both questions correctly, **she would declare him as the best among all the knower of Brahman.** She also warns Maharishi that her questions will be truly painful for him; Maharishi tells her with cool heart to ask.

(#3) Question-1: ‘who is the one that is above the heaven, below the earth, and in between them; additionally, the same one is the earth and heaven; Itself is the past, present and future and the entire dual creation is immersed into It.

(#4) Maharishi answers that this differentiated and interwoven (SUTRĀTMAK) world is immersed into ‘undifferentiated space’. (#5) She conveys her obeisance at the correct answer. (#6-7) Before asking second question she repeats the previous one in case Maharishi wants to change his mind. Maharishi repeated his first answer with full confidence: ‘undifferentiated space’. The valiant SANYĀSINI stretches further and asks: ‘what is it within which the undifferentiated space is inscribed into?’ Here she is asking about the one who is beyond logic and perception (see 8.4.1.6, where she asked ‘by what is the world of Hiranyagarbh pervaded’, she was warned not to ask such question). This is a mystifying question; Maharishi should not describe the indescribable and no answer amounts to accepting defeat! The talented SANYĀSINI hooks him well. (#8) But tactful Maharishi is beyond her reach; he responds in the words of ‘the knower of Brahman’, thus keeping himself in good hands - not that he does not

know: ‘knower of Brahman call It the imperishable (unqualified) Brahman’ In order to identify It further Maharishi continues under the shelter of the knower of Brahman, with a long list of what It is not; it can be summarized as (8.3.1.2#6 BR 2.3.6); ‘not this, not this’. Negations does not imply vacuum because Its **appearance** in the form of ISHWAR is the creator, sustainer and destroyer. (#9) After ascertaining Its existence as indescribable, Maharishi establishes the same element as the activator and controller of all that exist in the phenomena (1.3 Axiom-3). (#10) Maharishi adds that not knowing It leads to disaster: Anyone who performs ritual or meditation and dies without knowing the imperishable Brahman has to return (1.6 Axiom-4[B]); in contrast, one who dies after knowing the imperishable becomes immortal and does not return’ (1.6 Axiom-4[A]). (#11) Maharishi continues ‘It is not an object of eyes, ears or mind, so It is not perceivable; none other but It is the seer, listener and thinker because one see, listens and thinks only through Its energy. Without doubt, the undifferentiated space is well inscribed within this Brahman’ (Axiom-3). (#12) At this, **GĀRGI advised everybody to pay obeisance to the Maharishi and to recognize him as the best of the best because none can win him over the subject of Brahman.**

**8.4.1.9 SHĀKALYA’s query** (BR 3.9): Uddālak declared Maharishi as a knower of Brahman and Gārgi applauded him as the best of all; but SHĀKALYA did not concede. The dialog so far was cordial, tranquil and enlightening, progressing smoothly leading all the way up to the knowledge of Brahman. Now it picks up heat as the interrogator becomes fiercely argumentative. He asks plenty of questions in attempt to confuse Maharishi. His query also begins with the elements of phenomenal worlds (Karma-Kānd) and progresses to the knowledge of Prāna (exposes elements of devotion) and queries all the way up to the knowledge of Brahman. This is where Maharishi snaps SHĀKLYA into his clutches and exposes ignorance of the interrogator. His arrogance gets his head chopped off! Lesson: Never infuriate a Brahma-Jnāni.

**Contraction** (#1-9): SHĀKALYA asked: ‘how many gods are there’. Yāgnavalkya said as many as accounted in NIVID of VISVADEVA (these finite number of gods include infinitely many gods). He kept asking the same question; the answer is: 3306 and these are the forms of 33 gods. On subsequent queries Maharishi reduces the number of gods to 6 then 3, 2, 1.5 and finally Maharishi declares: (#9) air is the **one and half god** because through its presence all gods get surpassing glory. Prāna, Hiranyagarbh is called TYAT=that, the qualified Brahman. It is the **one god** because it is the sum total of all gods.

**Below is viewed** expansion of Prāna as deities in two different manners:

**Prāna viewed in 8 forms** (3.9.10-17): Prāna, a form of Brahman, is viewed in 8 forms (deities) for ease of perception. This facilitates meditation on Prāna. The highest result of **collective** meditation is the attainment of the state of Prāna. Each form of Prāna is presented in a triplet (abode, eye, light- JYOTI). Eye is an instrument of vision that can see only if the object to be seen is lighted.

SHĀKLYA presents the above triplet each time (there are eight such) and asks two questions concerning each triplet. First question is to identify the being (Purusha of column 3 below) that is the ultimate resort of body and organs; the second question is to identify the deity (column-2), the cause, for the being. **JYOTI (light) is mind in each case**, so not shown in the table. Mind is the light for the object to be viewed by eyes because it considers pros and cons.

We explain RUCHĀ (#10) as an example. 1<sup>st</sup> question: who is the being (Purusha) whose abode is earth, eye is fire and light is mind and who is the ultimate resort of body and organs? Let us take the first triplet: (abode=earth, eye=fire, JYOTI=mind). The 1<sup>st</sup> answer is 'it is that **being** which is identified with the body'. 2<sup>nd</sup> question: who is the **deity (cause)** of this being? The answer is 'nectar'. Elements produced from food (earth) which are essential for body are the nectar; this is the effect. These questions inquire for the (cause, effect) pair for each triplet. Let us tabulate this inquiry:

Responses of the YOGI			Questions of SHĀKLYA		
Cause		Effect (God)	Light = mind		
Group	Deity	Being (Purusha)	Abode	Eye (LOKA)	
(#10)	1	nectar (AMRUT)	being id with body/organs	earth	fire
(#11)	2	woman	being id with lust-man	lust	intellect
(#12)	3	truth (eye)	being-in-sun	colors-beauty	eye
(#13)	4	quarters	being id with ear	space	ear
(#14)	5	death	being in shadow (ignorance)	darkness (undifferentiated form)	Intellect
(#15)	6	Prāna	being-in-reflection	particular color	eye
(#16)	7	VARUN	being-in-water	water	intellect
(#17)	8	Prajāpati (father)	son	seed (semen)	intellect

Id = identified; Son = bones, marrow and seed derived from father.

(#18-19) At this point Maharishi cautions that he is being made fork (CHIMKA that holds red hot pieces of coals) by the Yogis in the assembly. He

responds 'You think that you are a knower of Brahman. I know about deities established in all directions; do you know?' Maharishi said: 'yes'; the debate continues.

**Prāna viewed in 5 forms (#20-26):** Here Prāna is identified with each of the 5 quarters or equivalently, the quarters are viewed as unified in the Prāna (heart). These quarters together constitute the entire universe, thus Prāna is the cause of the universe. Each quarter is presided by a deity. In each case, starting with the presiding deity of a quarter, a chain of resting places are provided till reaching the goal, Prāna (heart). Each succeeding resting place (support) is the cause for the preceding one, the effect; Prāna is the ultimate cause in each case; cumulative result of this meditation is identity with Prāna, the Hiranyagarbh. (Accordingly, the presiding deity of a quarter is the final effect in each case.)

(#20) I am east, my deity is **sun** which rests on eye; eye rests on color; color rests on heart. One knows color through **heart** (sun was produced from eye of Virāta, the cause).

(#21) I am south, my deity is YAMA which rests on sacrifice; sacrifice rests on DAXINĀ; DAXINĀ rests on faith; faith rests on heart; One knows faith through **heart** (South / YAMA is won through sacrifice, its cause. 2.8.2 Axiom-4B says that the result of sacrifices leads one to the southern direction).

(#22) I am west, my deity is VARUN which rests on water; water rests on seed (semen); seed rests on father's **heart** (Varun is the effect, water is the cause).

(#23) I am north my deity is **moon** which rests on initiation; initiation rests on truth; truth rests on heart; One knows truth through **heart** (in order to proceed to northern path one must be initiated first).

(#24) I am upward, my deity is **fire**; fire rests on speech, speech rests on **heart** (speech is the cause).

Notice that the heart is the eventual cause of each deity. As such the heart is divided in 5 quarters; through heart, the whole universe is his Self. The entire universe is made of name, form and action, the modifications of heart. So SHĀKLYA asks: 'On what does heart rest?'

(#25) **Maharishi gets angry at the above question** because he felt that the interrogator is attempting to fool him. He answers: 'if heart rests elsewhere (not on the body), the man dies; dogs eat the body'.

(#26) SHĀKALYA continues: ‘what do you and your Self (heart) rest upon? Maharishi answers: ‘Prāna’.

SHĀKALYA now embarks upon asking about the chain of resting places, starting with: ‘what do Prāna rest upon?’ Responses of Maharishi result into climbing up the ladder of resting places, reaching the proximity of Brahman: Prāna rests on Apāna, Apāna on VYĀNA, VYĀNA on UDĀNA, and UDĀNA on SAMĀNA. The cooperative operations of the forms of Prāna hold the body and heart (mind). Maharishi adds, Self is defined through its distinguishing attribute ‘NETI, NETI’ (see also 8.3.1.2, #6); this absolute entity indicates 4 primary negations: unperceivable, un-decaying, unattached and unbound (free) – consequently, no misery and no injuries.

Now Maharishi reverses the roll of being investigated unfairly and challenges SHĀKALYA ‘tell me about the Purusha who knows decisively the 8 groups (#10 – #17 above) of four items: (deity, being, abode, eye) and who has captured them in the heart and the one who is beyond all limiting adjuncts; **this Purusha is recognized through Upanishads only**; if you don’t, your head will be cut off’. He did not know the answer so Maharishi cursed him; this is the demise of SHĀKALYA.

**Meditation:** Concentrate (Manan) and meditate (Nididhyāsan) upon eight groups of four items (#10 – #17 above) that produce the universe (and project those beings) and then to withdraw the same through 5 quarters (#20 – #24 above) into Self. This is a devotion of Akshar Brahman. The absolute form of this Akshar Brahman is narrated as, ‘NETI, NETI’; this means that the absolute Self, who is none other but myself, is different from all what have been described above.

**Maharishi, the best of the best (#27):** After answering his own question, SHĀKALYA could not answer, the courageous Maharishi invited all the scholars in the assembly of King JANAK to ask him any question either singly or collectively or if preferred, he would ask question to any one or all in the assembly collectively. No one dared to face up to him. **This ascertains his supremacy among the knower of Brahman.** Now out of compassion, he offered a way to know Brahman through listening, contemplation and meditation. Besides, this helps realization of Brahman through a positive approach as against the negative definition ‘NETI NETI’:

**Look for the Missing element (#28):** Think of the body as a tree. Parts of a tree and body-parts of a human being resemble each other as depicted below. Then search for a missing parallel:

(#28.1- 28.7): leaves →hair; outer bark →skin; sap →blood; (upon injury): sap flowing out of outer bark →blood flowing out of skin; inner bark →flash; innermost layer of bark →tendons; wood →bones; pith →marrow.

Roots of a tree and its corresponding elements for human being are not yet disclosed. Below are two questions concerning this:

1. When a tree is cut off, leaving its roots intact, it springs again from its roots; when a man is cut off by death, from what root does he spring forth?

2. When a tree is pulled out with its **roots**, it does not sprout; what should be cut off for a man so that he is never again reborn?

Nobody in the assembly knew the answers; Maharishi affirms his supremacy again by answering these questions:

Answer-1: Accumulated Karma of a man stand for the roots. One, who dies without realizing Brahman, is born again due to his accumulated Karma (Axiom-4[B]).

Answer-2: A Jivanmukta is not born again because all his Karmas are annihilated (G 4.37). He survives only till his PRĀRABDH Karma exhaust (CH6.14.2). He becomes Brahman (MU 3.2.9). He is the one who now bestows the fruits of action instead of being the one who endures the fruit of actions.

(#28.7) 'Knowledge, bliss, Brahman'; (this is His intrinsic definition 2.5.2, Axiom-1[B]).

**Approach for liberation**: Contemplate (Manan) and meditate (Nididhyāsan) upon the missing element, the root of the Universe; how to eradicate this root? Realize the one who is 'knowledge, bliss' so that you bestow the result of Karma, not suffer through those.

### **8.5 Affectionate counseling** (BR 4)

Theological debate of (8.4) among Maharishi and the Vedic scholars of king JANAK progressed from transient results of Karma and Upāsanā to all the way up to acquiring the knowledge of Brahman. This was done in a competitive environment full of suspense. Here Maharishi leads King JANAK and Maitreyi, one of his two wives, to the realization of Brahman through other methods with caring and loving counseling.

**(8.5.1) SHAD-ĀCHĀRYA BRĀHMAN**: King Janak was left with incomplete information about Brahman by the six (SHAD) teachers (ĀCHĀRYAS). Yāgnavalkya,

ADHYĀTMIC Guru of the king, feels obliged to fill in the incomplete teachings of the teachers.

(BR 4.1) Maharishi knows that the king loves the company of spiritual scholars. He was concerned whether the king is progressing in proper direction. He inquired as to what did he learnt from the other ĀCHARYAS. The king narrated the teachings of the six teachers. Those were about the meditation upon various organs of human body as Brahman. Maharishi pointed out that in each case the form of Brahman was only one-footed; the teachers did not tell him about their **abode and support** which are essential in order to gain sovereignty of the presiding deity. Maharishi appended them at the king's request. Let us present the meditations modified thus in a table form:

<u>Organ</u>	<u>Presiding-god</u>	<u>Abode</u>	<u>Support</u>	<u>Meditate as</u>
(#2) Speech	Fire	speech	undifferentiated-ether	Brahman, the intelligent
(#3) Prāna	Air	Prāna	undifferentiated-ether	Brahman, the dear
(#4) Eye	Sun	eye	undifferentiated-ether	Brahman, the truth
(#5) Ear	quarters	ear	undifferentiated-ether	Brahman, the infinite
(#6) Mind	moon	mind	undifferentiated-ether	Brahman, the bliss
(#7) Heart	Prajāpati	heart	undifferentiated-ether	Brahman, the immovable

As an example, consider meditation on speech: Meditate upon speech as Brahman. This Brahman is intelligent; presiding god of speech is fire, its abode is the speech itself and the support is the undifferentiated ether.

The highest result one can attain is the sovereignty of the presiding deity of the organ (1.6 Axiom-4[C]); the deity never leaves the meditator (i.e. a reliable support) but the meditator always remains connected with body, organs and death (i.e. no end of births and deaths); no end of miseries. Unified meditation upon **all six organs** as specified above leads up to the world of Hiranyagarbh because all these gods unite in it (8.4.1.9, #9). This may offer gradual liberation (KRAM MUKTI) (1.6 Axiom-4[B]).

**(8.5.2) KURCH (place between eyebrows) BRĀHMAN: Journey to unknown** (BR 4.2): Maharishi is not satisfied with above teachings because it does not lead the king beyond the phenomenal world. The caring and loving Maharishi queries him in order to lead him to the eternity:

Query: (#1) Maharishi asks king JANAK: ‘as in the world, when one wants to travel, one knows the destination and reserves either a chariot or a boat accordingly; do you know where you will proceed when this body stops functioning?’ The reply to this query extends the above process SHAD-ĀCHĀRYA BRĀHMAN (8.5.1) which is the Vaisvānara Vidya in the waking state. Maharishi’s query leads further to Taijas in the dream state and as Prājna in the dreamless state, finally leading up to the **absolute** Brahman in the Turiya state. This is how JANAK (and of course, we too) should be equipped before leaving the body. (NOTE: Vaisvānara, TAIJAS and Prājna are the name of the Self identified with the subtle body in waking, dream and deep-sleep states respectively.) Prajāpati leads Indra through these very states (4.4) while King AJĀTSHATRU skips first two steps (8.3.1).

Meditation on TAIJAS: (#2-3) Brahman is identified with Its adjunct, mind (intellect), in dream state. This is the TAIJAS form of Brahman where subtle elements are experienced: ‘The being in the right eye (8.3.1.2, #5) is nick-named INDHA (Indra~ magnificent). The being in the left eye is Virāj (gross elements), the wife of INDHA. Heart is their meeting place’.

According to our Observation-3, the finest essence of food nourishes INDHA (the subtle body). Heart is their meeting place (heart is made of flesh and blood; the space within is the abode of the subtle body). Hitā nerves emanating from the heart (FN 8.2 BR 2.1.19) serve as highways for the couple to travel around. Their cover is the network of HITĀ nerves. This state is connected with desire (see 4.4.2); let us do better than this:

Meditation on Prājna: (#4) in deep sleep state (see also 2.4) senses and mind are absorbed in Prāna; only Prāna is active and the Self is absorbed in Its original form of absolute purity. Here Brahman is identified with Its adjunct, Prāna. This is the Prājna form of Brahman. In this state one experiences causal elements. Prājna covers all five quarters with respective forms of Prāna (8.4.1.9 #20-24); e.g. eastern quarter is identified with Brahman in the form of eastern-Prāna. Prājna encompasses everything as far as Prāna pervades (all quarters) (Axiom-4[C]). No desire and no dream in this state; it is perfectly serene and unattached, but it knows nothing; it gets lost (4.4.3 Determined Indra). This state is far better than the first two but this form is not all-knowing so this is an incomplete state; this is not Brahman; need to do better.

The forth (TURIYA) state: In dreamless sleep, mind and senses are merged in Prāna. If one withdraws all these into the inner self one attains the natural

state of the witness. He now realizes the one defined as ‘Not this; Not this’ (8.3.1.2 #6 BR 2.3.6); this is the transcendent, all knowing Brahman.

The ultimate goal is accomplished here.

**(8.5.3) JYOTI BRĀHMAN:** (BR 4.3): This section reveals distinguishing qualities of Brahman. One should realize this Brahman through Shravan, Manan and Nididhyāsan. There are no steps to climb up a ladder. This may be compared to Dahar Vidyā (4.3) but the result here is far reaching.

**Light for a man** (#2-6): King JANAK exercises his privilege of asking questions to his Guru Yāgnavalkya. He asks, ‘what serves as the light for a man?’

The king is looking for a light that keeps the vision, **sensitivity and emotion** vigorous and unfailing in all circumstances. This light is way beyond the ordinary light needed for our eyes to see. **Even when the source of light is invisible and imperceptible** one proceeds to the right path - the king is looking for this light. The answer is: ‘**The light of the Self**’.

In waking state, sun, moon, candle, electricity etc can lead one but, when external sources of light are not available in a dark night, eyes cannot lead but one may get direction through touch (skin) or sound (ear); thus senses may function as light. In dream state, eyes, ear, skin etc. cease to direct a person; neither do extra-corporeal sources of light like sun, moon etc. help. In dream state one may see the horses and chariot moving . . . etc; light of mind is active here. Dreamless state needs light enabling one to say when awake ‘I slept in perfect peace’. In this case neither senses nor mind are helpful but **Light of the Self helps** visualize all three states because It is self-effulgent, emitting lights of consciousness eternally; It is different from the body and organs. **This light cannot** be perceived through our senses and mind (FN 4.5 KE 1.3). This also stresses that the **Self is unattached and untainted** by the body just as the electricity remains unconcern and unaffected by its instruments; so does the sun remain unaffected by the hurly-burly of the world. Shruti sums up this phenomenon as follows:

**Life of life:** Shruti proceeds to show that the Self is the light of a man in all three states, Itself remaining unattached: (#7) ‘Self, the infinite, self-effulgent light within the heart is identified with the intellect in the midst of organs. Assuming the likeness of the intellect, It moves between **the two worlds**; It thinks as It were (mind/ intellect), It shakes as It were (body)’.

This says that the Self activates intellect, mind and organs, Itself remaining indifferent; but people think that the Self is the agent. As such, Self is only a

catalyst so It is considered the life of life' (1.6 Axiom-3). This implies that the Self is different from organs, mind and body.

**Two worlds** (#8-9): What is mentioned above could be this world (waking state) and the next world (dream-less state); dream world is viewed as the junction of the two worlds because one dreams of the events experienced in **this world** as well as the issues of the nature never experienced in this life, this is the **next world**. In dream state, just as one experience events not occurred in this life, while proceeding to the other world, one leaves aside the events of this world and proceeds through the light of the Self.

**Three states:** (#10-19): In dream state one sees chariot, horses and roads through the **light of the Self**; It keeps Prāna and mind active so one seems to be enjoying with pleasant events or deploring due to frightful events revealing past, present and potential desires; they appear to be false in waking state. In dream state, organs and body inert become inert, so no direct activities are performed by them. Like a fish moving from one bank of a lake to the other, one moves between waking and dream states. When one gets tired of flipping between them, as a hawk retires to its nest when tired, one rests in Self i.e. one falls in deep sleep state (illustrating liberation) where one craves no desires and sees no dreams.

**Analysis of dream and deep sleep states:** (#20-22) (See also 2.4.) The network of Hitā nerves (8.3.1 #19) is the seat of the subtle body where all the impressions of waking states, impressions of past lives and imaginations of mind are stored. In dream state, some of these impressions pop up randomly and one sees enchanting or terrible happenings – desires and work is the state of ignorance. When mind becomes restful (no more dreams), one becomes free of desires and evil of work; one becomes fearless because there is nothing else to be afraid of. (NOTE: If desire and work were true nature of Self, they would not vanish even in deep sleep.)

**One only without a second:** (#23-34) Self has been said to be self-effulgent i.e. pure intelligence by nature (Svarup Lakshan). Why does it know nothing in deep sleep? Simply because there is no other thing to see, smell, taste, speak with, hear, think, touch or know; knower's function of knowing can never be lost because It is imperishable. This is one only without a second. Phenomenal world is the result of past work of souls; on a particle of this bliss (of Self) other beings live (5.2.5 for measuring phenomenal pleasure). Jiva passes from waking to dream

state and then the state of deep sleep. After a while, it returns to dream state and then it comes back to the waking state.

**Departure:** (#35-38): Here are some similes explaining transmigration. When body is worn out through age and disease then just as a mango is detached from its stalk, the soul gets detached from the body and proceeds the same way he came to a particular body to endure the residual Karma. At the time of departure, like a heavily loaded squeaking cart the soul, presided by the Self, departs along with its Karma.

**Process for Liberation:** Listen (Shravan), contemplate (Manan) and meditate (Nididhyāsan) upon Brahman as the perpetual light for a man in any state and that It is the life of life; It is the source of all that exist. Appreciate Its true nature as unattached and transcendent

**(8.5.4) SHARIR BRĀHMAN:** (BR 4.4): We saw above that at the time of death, the soul, loaded with Karma, departs presided by the Self. Now, here we explain the process of transmigration (for ignorant).

(#1-4) At the time of departure body gets weak and the sense organs are unable to respond; people say that the Self is unconscious (popular belief). As such senses unite with their respective deities, so organs, including mind, do not function; this resembles deep sleep state. The impressions of senses unite with mind; mind, thus equipped, unites with Prāna. The subtle body is now ready to depart from the body. As the innermost Self, the life of all, departs (appears so due to relative existence), Prāna follows along with the subtle body like chief minister with his retinue. Karma and knowledge determines the exit gate. If it exits through eye, it would reach the world of sun (the deity of eyes); if it leaves through the center of the head (BRAHM-RANDHRA), it proceeds to Brahma-Loka. (G 8.6) says 'with whatever affinity one leaves the body, one gets the matching result'.

The affinity at the time of death corresponds with the Karma incurred and the knowledge (PURVA-PRAJNA) acquired during the life span of the departing soul; it is never an impulsive incidence. In the new body, organs bring forth past expertise, so some are naturally skillful in certain vocation. Thus, the load of Karma, knowledge and experience of life time one carries along during migration is the sole determining factor.

Upon reaching the destination, the Self assumes body appropriate for the destined Loka (FN 7.1 MU 3.2.2). The switching from one body to another is like a

worm that jumps from the edge of one leaf to another to satisfy its desire. It is like a reptile sloughs off its dead skin, the subtle body leaves its worn out human body on the earth and wears a new body. This is like transition from deep-sleep state into waking state. Just as dream state serves as a link between the waking and deep-sleep states, the departing process is the link to migrate from this Loka to another.

This discussion is along the line of our (Axiom-4[B, C]).

**Process for Liberation:** Apply Shravan, Manan and Nididhyāsan upon Brahman that appears as diversified into the universe as described above so one cannot be driven by the force of Karma and can be released from the incessant cycle of transmigration.

(#5) **Self is the catalyst, not an agent:** ‘This Self is Brahman; all this is the Self. It is identified with mind, Prāna, etc. so It is called MANOMAYA, PRĀNAMAYA etc. It is identified with five basic elements, organs of creatures and also with their virtues and vices. It takes the form according to what one does and how one behaves. One becomes virtuous through holy acts and demonic through evil acts. A person is identified with his desires; what it desires, it resolves; what it resolves, it acts upon; what it acts upon, it attains’.

Mind/ intellect of an individual are solely responsible to perform virtuous or vile work. One will be rewarded accordingly and will transmigrate to the Loka that matches his Karma and behavior (ĀCHĀR) (1.6 Axiom-4[C]). This affirms that the Self is not the agent; It is the catalyst, (1.6 Axiom 2 and 3).

(#6) One transmigrates to a Loka to enjoy the result of Karma and returns to the earth after exhaustion to incur more Karma; desire is the root cause of activity – virtuous or vile. If one works selflessly and his desire is the Self alone, his organs do not depart; he achieves Brahman and becomes Brahman. (#7) This one treats the body (and organs) as a sloughed off skin of a snake. What remains for him is the bodiless Self; this is Brahman, the effulgent light. At this King Janak offers one thousand cows to Maharishi. (#8) Path of knowledge is subtle, broad and very old. Brahma-Jnāni, just as he gives up his body, he is liberated. (#9) Knower of Brahman describes the path of knowledge variously. He is eulogized as PUNYAKRUT; this does not indicate virtuous work; this talks of one who has given up all desires and all sinful as well as virtuous work.

(#10-17) Those who are engaged with Karma get into darkness of ignorance but those who are engaged in rituals get into deeper ignorance; these

people proceeds to the world where there is no pleasure. If one knows that I am the Self that is different from body then, this Brahma-Jnāni is unconcerned with the body; why should he be worried about bodily troubles? One, who knows the Self while in this body, becomes immortal; others suffer through miseries. One who knows his own Self, which grants results of Karma and which is the controller of past and future, does not have to pray for protection from ISHAN - god. This very one is eternal light (JYOTI). Sun and other divine elements inherit their light from this eternal light; this is the only eternal light, all other lights are perishable. Age is determined by the impermanent sources of lights so (even) gods pray this eternal light for long life. Those who want to live long may pray this eternal light as a provider of long life. Brahman, within which five groups of five each (e.g. one such group consists of GĀNDHARV, PITRU, god, ASURA and devils (RĀKSHAS)) and (undifferentiated) space are inscribed, is eternal; I am the knower of this Brahman; in fact, this Brahman is I.

(#18-25) Now Brahma-Jnāni reveals his view of Brahman. This gives a summary of all qualities of Brahman (one should meditate (Shravan etc) upon this Brahman). (#18) those who know It as Prāna of Prāna, eye of eyes, ear of ears and mind of mind is the knower of this ancient and primordial Brahman (KE 1.2). (#19) Realize Brahman through mind alone. There is no multiplicity (one only). One who sees multiplicity is born again and again (KA 2.1.10-11). (#20) Look upon this Brahman as one without a second, unmoving (DHRUV), pure, subtler than (undifferentiated) space, unborn, great and eternal. (#21) A thoughtful Mumukshu should settle his intellect in Him only. (#22) This unborn, magnificent Self, the conscious in Prāna, resides in the space in the heart. It rules over all and controls them all. Craving for this Self, they think what to do with progeny? Giving up desire for son, wealth and status, they beg for food. Any one desire prompts the other two, so they give up all three kinds of desires. Self, indicated as '**not this, not this**' is not perceptible, unattached, immortal and free, so It does not get dismayed and It is AKSHAY (everlasting). The knower of Self is untouched by sinful or virtuous work. This Brahma-Jnāni does not repent for sinful work nor becomes proud of virtuous work, so if he misses daily ritual, he does not worry. (#23) What has been said by Brahma-Jnāni is reiterated here: Such is the glory of Brahma-Jnāni which does not increase or decrease through Karma. He sees the Self in himself; he views each one as the Self (SARVĀTMA BHĀV). He is sinless, void of desires and doubts. At this, Maharishi told JANAK that he has attained the world of Brahman (Brahman is Loka), i.e. he becomes the self of all (SARVĀTMA). The king awards him the entire empire and himself as his servant. (#24) This unborn

Self, residing in all creatures becomes the eater of all foods and bestows reward of Karma. (#25) One who knows that Self is great, unborn, age-less, immortal and fearless Brahman becomes fearless Brahman himself.

**(8.5.5) Maitreyi BRĀHMAN:** (BR 4.5.14): First 14 verses of this section are identical with those of (8.3.2 BR 2.4). Only last few lines of last verse (#15), in which Maharishi makes final comments for Maitreyi, differ from the last verse of (BR 2.4). Here is the additional segment:

‘The Self described as ‘Not This, Not This’ is imperceptible, un-decaying, unattached, unfettered, and never suffers injury; Maitreyi, what to know the knower with? You have received the instructions. Maitreyi, know for sure that this much is the eternality’. Saying this much, Maharishi retreats to be saint.

Maharishi guarantees Maitreyi that this is the solution of your inquiry.

**(8.5.6) Hierarchy of teachers on Yāgnavalkya Kānd:** This is routinely mentioned at the end of each Kānd of Shruti to affirm that this knowledge emerged from Brahman. As such all Kānd have emerged from Brahman. We are obliged to great many teachers who worked hard to learn and passed on their knowledge to the next generation. Obeisance to the teachers!

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो वंशर्षिभ्यो महद्भ्यो नमो गुरुभ्यः ।

We bestow obeisance to the gods Brahma, Vishnu and Rudra, promoters of BRAHM-VIDYA, dynasty of Maharishis, those having depth and riches of the wisdom of Vedas and preceptors.



