

## The Sources of the Upanishats

There are a number of theories of Cosmology today. The Upanishads are the most authoritative works on Cosmology developed some 4000 years ago. Upanishats are affixed to each section of the four Vedas. They are Rg Veda (12), Yajur Veda (13), Soma Veda (14), and Atharvaṇa Veda (15). Again, Yajur Veda has two versions: the Śukla Yajur Veda, and the Kṛshṇa Yajur Veda. It is known that there are twenty-one branches in Rg Veda, one hundred and nine branches in Yajur Veda, one thousand branches in Soma Veda, and fifty branches in Atharvaṇa Veda. With one Upanishat affixed to each of these branches of the four Vedas, there should have been a total of 1180 Upanishats. Unfortunately, however, only a few of these Upanishats are currently available. Out of which the scholars have selected one hundred and twelve Upanishats on the basis of the Hindu Astronomy. The number of Upanishats corresponded to the number of legs in the 28 lunar mansions of the Hindu Zodiac. In the Hindu Zodiac, 27 lunar mansions are on the ecliptic and the 28th mansion known as Abhijit is in Lyra, a circumpolar constellation containing the bright star Vega. Since the Vedic Astrology currently uses only 27 lunar mansions, the Astrologers reduced the number of Upanishats from 112 to 108. This reduction was done by dropping altogether the Nārāyaṇa Yajñika Upanishat, and combining the Poorva (former) and Uttara (latter) sections of Gopāla Tāpanee, Rāma Tāpanee, and Nṛsimha Tāpanee Upanishats. Other available Upanishats numbering about 280 were published by the Adyar Library under the name “Unpublished Upanishats” (11). We now present the list of Upanishats belonging to each of the four Vedas. In our presentation of the Sampoorṇa Mahā Prasthānam we have added to the existing 108 Upanishats two additional Upanishats, namely, Puruṣa Sookta Upanishat (1) and Nārāyaṇa Yajñika Upanishat (1, 30), thereby increasing the number of Upanishats to 110. We have classified both these Upanishats as Mahā Vedānta Upanishats. Nārāyaṇa Yajñika Upanishat is perhaps one of the oldest Upanishats mentioning even the names of the Sindhu river with its five tributaries.

### Upanishats Belonging to the Rg Veda

1. Ātma Prabodha Upanishat, 2. Akshamōlika Upanishat, 3. Aitareya Upanishat, 4. Bahvṛcha Upanishat, 5. Kowsheetaki Brāhmaṇa Upanishat, 6. Mudgala Upanishat, 7. Nāda Bindu Upanishat, 8. Nirvāṇa Upanishat, 9. Puruṣa Sookta Upanishat 10. Sowbhāgya Lakshmee Upanishat, 11. Tripurā Upanishat.

### Upanishats Belonging to the Śukla Yajur Veda

1. Adhyātma Upanishat, 2. Advaya Tāraka Upanishat, 3. Āśrama Upanishat, 4. Bṛhadāraṇyaka Upanishat, 5. Eeṣāvāsya Upanishat, 6. Hamnsa Upanishat, 7. Jābala Upanishat, 8. Maṇḍala Brāhmaṇa Upanishat, 9. Mantrika Upanishat, 10. Muktika Upanishat, 11. Nirālamba Upanishat, 12. Paingala Upanishat, 13. Parama Hamnsa Upanishat, 14. Śatyāyaṇi Upanishat, 15. Subāla Upanishat, 16. Tārāsara Upanishat, 17. Tureeyāteeta Upanishat, 18. Triśikhee Brāhmaṇa Upanishat, 19. Yajñavalkya Upanishat.

### Upanishats Belonging to the Kṛshṇa Yajur Veda

1. Akshi Upanishat, 2. Amṛta Bindu Upanishat, 3. Avadhoota Upanishat, 4. Brahma Upanishat, 5. Brahma Bindu Upanishat (Amṛta Nāda Upanishat), 6. Brahma Vidyā Upanishat, 7. Dakṣiṇā Moorti Upanishat, 8. Dhyāna Bindu Upanishat, 9. Ekākshara Upanishat, 10. Garbha Upanishat, 11. Kātha Upanishat, 12. Kātha Rudra Upanishat, 13. Kshurika Upanishat, 14. Kṛshṇa Upanishat, 15. Kālagni Rudra Upanishat, 16. Kaivalya Upanishat, 17. Kali Santaraṇa Upanishat, 18. Nārāyaṇa Upanishat, 19. Nārāyaṇa Yajñika Upanishat, 20. Pañcha Brahma Upanishat, 21. Prāṇagni Hotra Upanishat, 22. Sarasvatee Rahasya Upanishat, 23. Sarva Sōra Upanishat, 24. Šareeraka Upanishat, 25. Šuka Rahasya Upanishat, 26. Skanda

Upanishat, 27. Śvetāśvatara Upanishat, 28. Taittiriya Upanishat, 29. Tejo Bindu Upanishat, 30. Varāha Upanishat, 31. Yoga Kuṇḍalee Upanishat, 32. Yoga Śikhā Upanishat, 33. Yoga Tattva Upanishat.

### **Upanishats Belonging to the Sāma Veda**

1. Āruṇi Upanishat, 2. Avyakta Upanishat, 3. Çhāndogya Upanishat, 4. Darśana Upanishat, 5. Jābali Upanishat, 6. Kena Upanishat, 7. Kuṇḍika Upanishat, 8. Mahā Upanishat, 9. Maitrāyaṇee Upanishat, 10. Maitreya Upanishat, 11. Rudrāksha Jābāla Upanishat, 12. Sannyāsa Upanishat, 13. Sāvitrī Upanishat, 14. Vajra Soochika Upanishat, 15. Vāsudeva Upanishat, 16. Yoga Choḍamaṇi Upanishat.

### **Upanishats Belonging to the Atharvaṇa Veda**

1. Ātma Upanishat, 2. Atharva Śira Upanishat, 3. Atharva Śikhā Upanishat, 4. Annapoorna Upanishat, 5. Bhāvāna Upanishat, 6. Bhasma Jābāla Upanishat, 7. Bṛhat Jābāla Upanishat, 8. Devee Upanishat, 9. Dattatreya Upanishat, 10. Gaṇapati Upanishat, 11. Gāruḍa Upanishat, 12. Gopāla Tāpanee Upanishat, 13. Hayagreeva Upanishat, 14. Kṛshṇa Upanishat, 15. Māṇḍookya Upanishat, 16. Muṇḍaka Upanishat, 17. Mahā Vākya Upanishat, 18. Nārada Parivrajaka Upanishat, 19. Nṛsimha Tāpanee Upanishat, 20. Para Brahma Upanishat, 21. Pāśupata Brahma Upanishat, 22. Parama Hamnsa Parivrajaka Upanishat, 23. Praśna Upanishat, 24. Rāma Rahasya Upanishat, 25. Rāma Tāpanee Upanishat, 26. Śāṇḍilya Upanishat, 27. Śarabha Upanishat, 28. Seetā Upanishat, 29. Soorya Upanishat, 30. Tripura Tāpanee Upanishat, 31. Tripḍ Vibhooti Mahā Nārāyaṇa Upanishat.

### **Peace Chants**

For the eleven Upanishats belonging to the Rg Veda, the peace chant is the Vāṅ me manasi pratishṭhita iti. For the nineteen Upanishats belonging to the Śukla Yajur Veda, the peace chant is Poorṇam ada iti. For the thirty-two Upanishats belonging to the Kṛshṇa Yajur Veda, the peace chant is Saha naḁ avatv iti. For the sixteen Upanishats belonging to the Sāma Veda, the peace chant is Āpyāyantu mamāṅgāneeti. For the thirt-one Upanishats belonging to the Atharvaṇa Veda, the peace chant is Bhadrāmn kārṇebhir iti. For Nārāyaṇa Yājñika Upanishat of the Kṛshṇa Yajur Veda, the peace chant is Śamṇ no Mitra iti.

### **Classification of the Upanishats**

The Scholars (3-10) have classified the Upanishats as according to the subject matter into seven groups: 1. Mahā Vedānta Upanishats, 2. Sāmānya Vedānta Upanishats, 3. Sannyāsa Upanishats, 4. Yoga Upanishats, 5. Vaishṇava Upanishats, 6. Śaiva Upanishats, and 7. Śakta Upanishats. We now present the Upanishats belonging to each of the seven classes.

#### **1. Mahā Vedānta Upanishats**

1. Eeśānāsyā Upanishat, 2. Kena Upanishat, 3. Katha Upanishat, 4. Praśna Upanishat, 5. Aitareya Upanishat, 6. Mundaka Upanishat, 7. Māṇḍookya Upanishat, 8. Bṛhad Āraṇyaka Upanishat, 9. Çhāndogya Upanishat, 10. Paingala Upanishat, 11. Subāla Upanishat, 12. Kowsheetaki Brāhmaṇa Upanishat, 13. Śvetāśvatara Upanishat, 14. Taittiriya Upanishat, 15. Purusha Sookta Upanishat, 16. Nārāyaṇa Yājñika Upanishat.

## 2. Sāmānya Vedānta Upanishats

1. Ātma Upanishat, 2. Ātma Prabodha Upanishat, 3. Adhyātma Upanishat, 4. Akshi Upanishat, 5. Annapoorṇa Upanishat, 6. Ekākshara Upanishat, 7. Garbha Upanishat, 8. Mantrika Upanishat, 9. Muktika Upanishat, 10. Mudgala Upanishat, 11. Maitrāyaṇee Upanishat, 12. Mahā Upanishat, 13. Nirālamba Upanishat, 14. Prāṇāgni Hotra Upanishat, 15. Sarva Sāra Upanishat, 16. Sāvitrī Upanishat, 17. Soorya Upanishat, 18. Skanda Upanishat, 19. Śuka Rahasya Upanishat, 20. Śāreeraka Upanishat, 21. Vajra Soochikā Upanishat.

## 3. Sannyāsa Upanishats

1. Āruṇika Upanishat, 2. Āśrama Upanishat, 3. Avadhoota Upanishat, 4. Brahma Upanishat, 5. Katha Rudra Upanishat, 6. Jābāla Upanishat, 7. Kuṇḍika Upanishat, 8. Maitreya Upanishat, 9. Nārada Parivrajaka Upanishat, 10. Nirvāṇa Upanishat, 11. Para Brahma Upanishat, 12. Parama Hamnsa Upanishat, 13. Parama Hamnsa Parivrajaka Upanishat, 14. Sannyāsa Upanishat, 15. Śātyayani Upanishat, 16. Tureeyāteeta Upanishat, 17. Yājñavalkya Upanishat.

## 4. Yoga Upanishats

1. Advaya Tāraka Upanishat, 2. Amṛta Bindu Upanishat, 3. Amṛta Nāda Upanishat, 4. Brahma Vidya Upanishat, 5. Darśana Upanishat, 6. Dhyanā Bindu Upanishat, 7. Hamnsa Upanishat, 8. Kshurika Upanishat, 9. Maṇḍala Brāhmaṇa Upanishat, 10. Mahā Vākya Upanishat, 11. Nāda Bindu Upanishat, 12. Pāśupata Brahma Upanishat, 13. Śāṇḍilya Upanishat, 14. Tejo Bindu Upanishat, 15. Triśiki Brāhmaṇa Upanishat, 16. Varāha Upanishat, 17. Yoga Choodāmaṇi Upanishat, 18. Yoga Kuṇḍali Upanishat, 19. Yoga Śikā Upanishat, 20. Yoga Tattva Upanishat.

## 5. Vaishnava Upanishats

1. Avyakta Upanishat, 2. Dattātreyā Upanishat, 3. Gopāla Tāpani Upanishat, 4. Gāruḍa Upanishat, 5. Hayagreeva Upanishat, 6. Kali Santarāṇa Upanishat, 7. Kṛṣṇa Upanishat, 8. Nārāyaṇa Upanishat, 9. Nārāyaṇa Yājñika Upanishat, 10. Nṛsimha Tāpani Upanishat, 11. Tripāḍ Vibhooti Mahā Nārāyaṇa Upanishat, 12. Tārasāra Upanishat, 13. Rāma Rahasya Upanishat, 14. Rāma Tāpani Upanishat, 15. Vāsudeva Upanishat.

## 6. Śaiva Upanishats

1. Akshamālikā Upanishat, 2. Atharva Śikhā Upanishat, 3. Atharva Śira Upanishat, 4. Bhasma Jābāla Upanishat, 5. Bṛhajābāla Upanishat, 6. Dakṣiṇā Moorti Upanishat, 7. Gaṇapati Upanishat, 8. Jabali Upanishat, 9. Kālāgni Rudra Upanishat, 10. Kaivalya Upanishat, 11. Pañcha Brahma Upanishat, 12. Rudrāksha Jabala Upanishat, 13. Rudra Hṛdaya Upanishat, 14. Śarabha Upanishat.

## 7. Śākta Upanishats

1. Bahvṛcha Upanishat, 2. Bhāvāna Upanishat, 3. Devee Upanishat, 4. Sarasvatee Rahasya Upanishat, 5. Sowbhāgya Lakshmee Upanishat, 6. Seetā Upanishat, 7. Tripura Upanishat, 8. Tripura Tāpanee Upanishat.

## The Great Seers

The names of several seers have been listed in the Brihad Aranyaka Upanishat. According to us, the following Seers are responsible for the development of the Indian philosophy: 1. Māṇḍookyaṅyana, 2. Aruni, 3. Guha, 4. Uddālaka Aruṅi, 5. Gowtama, 6. Yajñavalkya, 7. Mudgala, 8. Kowsheetaki, 9. Śaṅḍilya, 10. Dattatreya, 11. Aṣṭavakra, 12. Maitreya, 13. Ribhu, 14. Paingala, 15. Nārada, and 16. Satyakāma Jābala, 17. Pippalāda, 18. Śuka, 19. Kapila, and 20. Sanat Kumāra. Mudgala was one of the writers of the Rg Veda. (66). It appears that Yajñavalkya wrote the entire Śukla Yajur Veda. Māṇḍookyaṅyana wrote the most famous Māṇḍookya Upanishat, which is the basis of the Indian Philosophy. The most ancient system of Indian Philosophy was developed by the Sage Kapila under the name of Sāṅkhya (16). The terminology introduced by Kapila is generally used in the Indian Philosophy.

## The Composition of Sampoorṇa Mahā Prasthānam

In arranging the Upanishats, we have used the English Alphabetical order. For convenience in presentation we have grouped five Upanishats as Bindu Upanishats, five Upanishats as Brahma Upanishats, three Upanishats as Brāhmaṇa Upanishats, three Upanishats as Nārāyaṇa Upanishats, three Upanishats as Rahasya Upanishats, and four Upanishats as Tapanee Upanishats. All the five selected Geetas along with Buddha Geeta are presented in Volume VI. The Sanskrit text used was primarily taken from Vāvilla (1, 20, 21, 25, 26, 40, 41) and the Adyar text (3-10) and others (2, 16-19, 22, 27-29, 43). The text presented by Vāvilla is much more extensive than the Adyar version but it required several grammatical and typographical corrections. The Adyar text, on the other hand, required rearrangement of the verses in several cases. It missed several verses in the Garbha Upanishat. The verses quoted from Pandava Geeta were taken from Brihat Strotra Ratnākaraḥ (40). For convenience, Nārāyaṇa Yajñika Upanishat was split into five Upanishats. The references cited correspond to the text as presented by us in the Sampoorṇa Mahā Prasthānam. The Sanskrit text as presented by us is perhaps the best of all the available texts. In any case, we applaud the efforts of the Adyar Research Center and Vāvilla Rāma Śāstrulu for the collection and presentation of the Sanskrit Text. Very few Upanishats were translated into English and other languages (16 - 44). We were unable to obtain the translations of others for all the Upanishats used in the compilation of the Sampoorṇa Mahā Prasthānam. We have therefore translated most of the Upanishats based on our own interpretation.

Imparting knowledge in the form of sootras was a practice common to both the Hindus and the Jews. The Jewish people imparted knowledge in the form of Kabaras (62, 63). The Hindu Seers used the Sootras as mnemonics for the recollection of the exact Śruti from which the Sootra follows. These Sootras were used by the teachers to check the intellectual caliber of their students. For example, when it is said, mugdha (fainting), the student is immediately required to identify the text in Paingala Upanishat that has reference to the state of fainting. The Darśanas used are the Sāṅkhya Darśana by Eeśvara Krishna (16), Yoga Darśana by Patañjali (18, 19), the Uttara Meemāṃsā by Veda Vyasa. (1, 20, 21), Śākta Darśana by Puṅyānanda Muneendra (17), Bhakti Darśana by Nārada (22), and Sannyāsa Darśana by Aniruddha. To our knowledge there was no prior Sannyāsa Darśana. In the preparation of the Brahma Sootropanishat, we have used some selected Brahma Sootras. It has become evident to us that the Brahma Sootras were not written by the same Vyāsa who also wrote the Bhagavad Geeta.. It is well known that there were twenty-eight Vyāsas who wrote the Hindu Scriptures extending from 3000 B.C. to 500 A.D. It appears that Brahma Sootras comprising sixteen Sections with the rebuttal of the other systems of Indian Philosophy were written around 500 A.D. by a Junior Vyāsa and interpreted first by Śāṅkara. Therefore only selected Brahma Sootras were used in the construction of the Brahma Sootropanishat. It is divided into Six Chapters. They

are given the titles 1. Brahma Prakaraṇam, 2. Adhyātma Prakaraṇam, 3. Āyatana Prakaraṇam, 4. Rachana Prakaraṇam, 5. Āvṛtta Prakaraṇam, and 6. Utkramaṇa Prakaraṇam.

Excluded are the following: Poorva Meemāmsā by Jaimini (51, 54), Vaiśeshika Darśana by Kaṇāda (53), and Nyāya Darśana by Gowtama (52). Poorva Meemāmsā deals with the Vedas and is of no avail to us. Kaṇāda's presentation is based on the uniqueness of the substances, such as earth, water, light, air, ether, time, space, soul, and mind. Kaṇāda's inquiry ought to have led him to the conclusion that there ought to be only one Unique Substance as the cause of the Universe. The most significant observation of this School is that though the soul is all-pervading, its power of knowing, feeling, and willing resides where the body is. Another system of thought known as Nyāya (Reasoning) was introduced by Gowtama. The main purpose of this school was to present methods as to how to distinguish true knowledge from false knowledge. Methods such as direct observation (pramāṇa), hypothesis (tarka), inference (anumāna), comparison (upamāna), testimony (śabda), disputation (sañśaya), etc. were proposed for the validation of knowledge. Although this school did not come out with any specific system of philosophy, it was highly regarded for its techniques of reasoning. Such an inquiry has its correspondence in the Mathematical Theories of Logic and Probabilities written by George Boole (98). The Lokāyata Darśana of Charvāka (32) deny the existence of the Creator and the Self, and treat the consciousness as individualistic and not Universal.

### **The Great Statements of Vedanta**

Certain statements made in the Upanishats are considered as the great utterances (Mahā Vākyaś). They are listed below. 1. Ayam ātmā Brahma. This individual self is Brahman. 2. Prajñānam vai Brahma. Consciousness indeed is Brahman. 3. Tat tvam asi. That thou art. 4. Aham Brahmāsmi. I am Brahman. 5. Annam vai Brahma. The food indeed is Brahman. 6. Prāṇam vai Brahma. The life indeed is Brahman. 7. Mano vai Brahma. The mind indeed is Brahman. 8. Abhayam vai Brahma. Fearlessness indeed is Brahman. 9. Ānandam vai Brahma. Bliss indeed is Brahman. 10. Aham evāham. I am that I am. 11. Sarvaṃ khalvidam Brahma. All this indeed is Brahman. 12. That force which controls the planetary motion is Brahman. In other words, the gravitational field is Brahman (Brihad Aranyaka Upanishat 3.11.4). 13. Ākāśam vai Brahma. The space is Brahman. 14. Consciousness resides where the body is. (Kaṇāda's Theory).

These statements by the Seers are worthy of extensive investigation. The Seers unanimously reject divisions on the basis of caste, color, creed, class, and character. The knower of Brahman is called a Brāhmaṇa. He sees Brahman in himself as well as in all the beings. He sees Brahman everywhere. There are no compartments such as real and unreal, transient and eternal in Brahman. They exist only in the minds of some unwise interpreters of Vedanta. According to us, the Orthodox Hinduism is fourfold: 1. The Mythological Hinduism based on Puranas, 2. The Vedic Hinduism based on ritualistic practices, 3. The Tantric Hinduism based on black magic and witchcraft, and 4. The Essential Hinduism based on the pristine knowledge found in the Upanishats. Around 600 BC, India was plagued by atheism. There were three faiths at that time. They are Theism, Atheism, and Agnosticism. Since it is not possible to define the Unknown, it is referred to as Tat or Sat or Om. The proof for the existence of Tat is inferred and it is not direct. Chārvaṅka championed the cause of Atheism. Vardhamāna Mahā Veera of the Jains used the Syād principle. According to which, perhaps it is, and perhaps it is not. Perhaps it can be determined and perhaps it cannot be determined. This principle is not sufficient to challenge the Nāsti principle of the Atheists. Some one has to assert it. This task was left to Buddha. Buddha asserted this principle through Nirvāṇa. Nirvāṇa is tranquillity. There can be tranquillity when there is nothing else otherwise there will be fear. The state of tranquillity or fearlessness is oneness. But Nirvāṇa is hard to come by. Buddha's procedure for attaining Nirvāṇa requires the denial of all pleasures. All men are not equipped for attaining Nirvāṇa.

Although Buddhism gained considerable support, it lasted only for a few hundred years. Hinduism is based on four goals and does not exclude sensual pleasure. Buddhism is an extremist philosophy. Nirvāṇa has been used by the Hindu Seers to infer the existence of Tat but not to deny to the common man the ordinary pleasures of life. Hindus think of life as beautiful and aspire to lead a life of one hundred years practicing detachment. Besides Nirvāṇa, there are other procedures for attaining salvation. Several such procedures are outlined in Bhagavad Geeta. Even some of the procedures proposed by Buddha for gaining Nirvāṇa are applicable. Aṣṭāṅga Yoga is not generally practiced in India. It was also not recommended in Bhagavad Geeta. Thus Buddhism came to an end in India and Hinduism was once again revived.

Hindu Seers attempted to revive Hinduism through the formulation of the Sootras. They also revisited the Hindu Scriptures. The basic philosophy found in these Scriptures is Nondualism. According to this there is only one substance in the Universe that appears to be dualistic or manifold in nature. Since it is stated that the Self or the Essence of the Universe is immutable, how can there be mutation which we see in nature? Śankara, a strong advocate of nondualism argued that the entire Universe is an illusory appearance of the Self. The Seers, on the other hand, declare that the Universe is inwardly the same and nondual, but outwardly it is different. Furthermore, Śankara placed the consciousness in the Self alone. This goes against Kaṇḍa's assertion that consciousness resides where the body is. Without body there is no consciousness. Uddālaka Aruṇi places consciousness in the small space within the heart. Maṇḍūkya Upanishat stated that in the fourth state the Self is neither conscious nor unconscious. Rāmānuja argued that consciousness is not limited to the Self alone but is all-pervasive. This brand of nondualism is known as Qualified Nondualism. It allows for the expansion of consciousness in agreement with Maṇḍūkya Upanishat. A third interpreter, namely, Madhva argued that there are two things to begin with, one which is conscious and the other unconscious. There is a fatal error in this logic, since there is no way in which two dissimilar things can be linked. Upanishads, on the other hand, maintain all this to be Brahman and Brahman is everywhere. Madhva not only introduced the dichotomy of mind and body, but he also condemned the Maha Vakyas. According to Śruti, one should never say "I am not Brahman." Madhva disagreed with this. Bondage is the resultant of seeing even a trace of difference between Brahman and the individual self. Among these interpreters, Rāmānuja was somewhat closer to the Śruti. Śankara was right in asserting the principle of Nondualism but he was wrong in concluding that the Universe is an illusion. Śruti further maintains that all this is the Self, in whatever form it may look. This goes against the Qualified Nondualism of Rāmānuja. Aniruddha, in full conformity with the Scriptures, proposes the concept of Unqualified Nondualism. This is Vedānta. Aniruddha calls this Essentialism. As long as one sees oneness in all this, then there is tranquillity. If one sees differences, then there is pain. That Oneness is God. One can make any number of distinctions based on color, caste, and so forth. But to one who sees oneness everywhere, such distinctions are useless. A Real Yogin sees oneness both inwardly and outwardly. Inwardly both gold and iron are the same but outwardly they are different. Man is preoccupied with the outward nature only. Nature is nothing but the outward appearance. The Supernatural is the inner essence. Prakriti is the outward appearance. Purusha is the Supernatural within. Thus both Prakriti and Purusha are an inseparable pair and they are eternal according to Bhagavad Geeta. This is essentially the theory of the Sāṅkhyins as postulated by Kapila. We further postulate that it is impossible to isolate consciousness. It is equally impossible to separate Prakriti from Purusha and vice versa. The Lord made the senses go outward. But when once the direction is changed and when the senses are inverted, what one experiences is omniscience and bliss. The Self which has external vision is called the Jeeva. The Self that stands in between the core and the Jeeva is Eeśvara, the inner controller. It is the Link. Further penetration leads to a state of fainting with no consciousness. Rāmānuja was therefore right. Since it is impossible to separate the Supernatural from the nature, there is no duality. Madhva was wrong. There is only one substance which behaves in many ways. Because of his omniscience Eeśvara is the Lord of the Universe. Thus the difference between Jeeva and the Eeśvara is only artificial. Śankara was talking about this oneness between the Individual self and the Supreme Self. Rāmānuja was referring to the levels of consciousness. Madhva was talking about separation between these two. Since all people cannot see the Oneness, there will be interactions of all kinds. It is a great challenge for man to

coexist in this world divided in a number of ways. Attaining Nirvāṇa is not the answer. It is one of the answers. The real answer is to see the Oneness everywhere. It is easier to pass into the state of bliss than to see Oneness everywhere. None of the Tantras are of any use in this respect. Aṣṭāṅga Yoga is nothing but a big burden. For a person, who sees this Oneness, a criminal is not a criminal, an outcast is not an outcast, and so forth. Bhagavad Geeta gives various procedures for self-identification with the Supreme. This is known as Svasvaroopānusandhānam by Nārada. Aniruddha endeavors to explain Essentialism in Aniruddha Geeta. Essentialism is not a religion. A real Yogin sees oneness both outwardly and inwardly. It is the outward appearance that counts in this world. Because of that there are wars and suffering. It is therefore instructive to see the Oneness outwardly. It is not sufficient to see the Oneness inwardly. This is Essentialism. Aniruddha therefore calls this form of nondualism, the Unqualified Nondualism. In case there is oneness inwardly, then there must be oneness outwardly. If not both the statements are false. In case the nature is true, then the Supernatural is also true. If not both are false. In case Purusha is eternal, then Prakriti is equally eternal. Otherwise both the statements are false. Thus there is only one eternal Self which is dualistic in nature acting as Purusha and also as Prakriti. Thus there is only one uncreated Self in the entire Universe. It is immutable. You may gain further insight into this philosophy by studying the Aniruddha Geeta as well as the Riddle of Consciousness and Grand Unification presented Volume VII. Volume VII contains also an article of the Roots of English and the Cradle of Civilization.

Śruti condemns all forms of rituals, idolatry, pilgrimage, and tantras. Some of the famous Tantras practiced by various sects of the Hindus are the following: 1. Māyā Śambaram, 2. Yoginee Jāla Śambaram, 3. Tattva Śambaram, 4. Bhairava Aṣṭakam 5. Bahu Roopāṣṭakam, 6. Yamalāṣṭakam, 7. Chandra Jñānam, 8. Mālinee Tantram, 9. Mahā Sammohanam, 10. Vāmajushṭam, 11. Mahādevam, 12. Vātulam, 13. Vātulottaram, 14. Hṛdbheda Tantram, 15. Guhya Tantram, 16. Kāmikam, 17. Kalāvadam, 18. Kalāṣaram, 19. Kundikā Matam, 20. Matottaram, and so forth. Most of them are forbidden and are generally considered sinister. Śruti, on the other hand, urges one to explore the meaning of the Great Utterances. Such a knowledge, when made available to each and every human being, will pave the way for the dawning of the golden age. Then only we can envisage a world not fragmented by distinctions and divisions. We fervently hope that this book will pave the way for a New Age and a New Knowledge, which will eventually convert this world into a safe haven to live. There will be the reverberating sound of “I am That I am,” uttered in unison by all the peoples of all the Nations around this world. We shall reckon that day as the dawning of the Day of Renaissance and Resurrection of the Human Spirit. When once the pangs of suffering are replaced by the sighs of relief and hope, life becomes a joy, old age turns into a resort, and death becomes a condiment.

According to Bhagavad Geeta there are three forms of existence: 1. The Natural Existence (The Lower Prakriti), 2. The Intermediate Existence (The Lower Unmanifest), and 3. The Supernatural Existence (The Higher Unmanifest). The Intermediate Existence is the bridge between the Natural Existence and the Supernatural Existence. It is dualistic in nature by being Natural as well as Supernatural. What the Śruti describes as Tat corresponds to the Supernatural Existence which is immortal, immutable and imperishable. What is described as Tvam corresponds to the natural existence seemingly undergoing transformations. Asi is the bridge between Tat and Tvam. Brahman exists in all the three forms of existence and is the same today and tomorrow (Sa evādyā sa u śvah). Therefore all this is Brahman (Sarvamn khalv idam Brahman).

Apparently, Yājñavalkya was the stalwart of the Vedānta, and excelled all other Brāhmaṇas of the Kuru-Pāñchālas in the court of the King Janaka. According to both Yājñavalkya and Uddālaka Aruni, the fourth state of Maṇḍookya is at a point in the heart itself. This space point is as extensive as the external space. According to Vedānta, Brahman is both the One without a second and is also the inner self (Pratyag Ātman) in his manifold state. According to Tripāda Vibhūti Mahā Nārāyaṇa Upaniṣat, there is a Vaikuntha (the highest station of Vishnu) in each and every being. As the individual being reaches the internal Vaikuntha, it is equivalent to reaching the Universal Vaikuntha. In any case, we must agree with the Scriptural

statement, “That is Fullness, and This is Fullness.” The word Tat has been defined differently by different authors in the Śruti. When we say Tat, we are speaking about that space-like being in the Supernatural Existence. The word ‘this’ may be understood as the Macrocosm and also the Microcosm. According to Aniruddha there is an additional field called the field of consciousness in association with other fields giving rise to interactions of the fifth kind. Yajñavalkya considered the space to be fivefold. In the Pañcha Brahma Upanishat, Brahman is considered to be fivefold. There is a correspondence between the fivefold space and the fivefold Brahman. According to Werner Heisenberg (94), the nonexistence of the absolute space and absolute time is by no means proved by the theory of Special Relativity. It has been shown that only true space and time do not occur directly in any experiment. If future measurements would allow the unambiguous definition of absolute space, the hidden parameter of the theory of Relativity, the theory will thus be refuted. According to Whittaker (100) Absolute Space cannot be refuted by any means. Śruti as well as Smriti asserts the existence of Absolute Space. The popular concensus among the scientists and the philosophers is that religion and science neither exclude nor prove one another (96). According to Aniruddha, both science and philosophy arrive at the same point of grand unification.

Aniruddha  
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