

## **CHAPTER 4**

### **CONCEPT OF ONENESS IN YAJURVEDIC UPANIṢADS**

The *Muktikopaniṣad* has mentioned that there are four principal Upaniṣads in the *Yajurveda*. These Upaniṣads are – The *Taittirīya Upaniṣad*, The *Kaṭha Upaniṣad*, The *Bṛhadāraṇyaka Upaniṣad* and The *Īsopaniṣad*.<sup>1</sup> In this chapter an effort has been made to explain the nature of oneness as depicted in these four principal Upaniṣads.

#### **(i) Concept of Oneness in Taittirīya Upaniṣad**

The *Taittirīya Upaniṣad* comes from the *Taittirīya* school of *Kṛṣṇa Yajurveda*. The seventh eighth and ninth chapters of the *Taittirīya Āraṇyaka* is called the *Taittirīya Upaniṣad*, which consists of three chapters. These three chapters are known as *Śikṣāvallī*, *Brahmānandavallī* and *Bhṛguvallī* respectively. The social, intellectual an spiritual education of the students are the main points of discussion in these three sections. In the whole discussion of the Upaniṣad, we find the concept of Ultimate Reality, i.e., Supreme *Brahman*, in a philosophical manner. The last chapter *Bhṛguvallī* represents the concept of *Brahman* as pure bliss and nothing else. Hence this Upaniṣad shows the greatness of penance or *tapas*, which is the main path to the realisation of Supreme *Brahman*, because through the *tapas* or austerity Bhṛgu, the son of Varuṇa, was able to understand the nature of Supreme *Brahman*, which is nothing but bliss itself. To know the concept of Ultimate Reality is one of the main issues of enquiry of all the human beings. Man becomes conscious only for the power of that Supreme Spirit. So, human beings have been trying to understand the nature of the Supreme Being from time immemorial. The *Taittirīya Upaniṣad* deals with these issues to a great extent through its three chapters, viz., the *Śikṣāvallī*, the *Brahmānandavallī* and the *Bhṛguvallī*.

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1. MKU., 30

In the very beginning, i.e., in the *Śikṣāvallī* of *Taittirīya Upaniṣad*, the essential oneness between *Om, Brahman* (the Ultimate Reality) and this whole created beings has been found when it states that :

‘*omiti brahma, omitīdam sarvam*’<sup>2</sup>

Elaborating the nature of *Brahman*, which is one and only reality, the *Taittirīya Upaniṣad* states that from which these things and beings are born, that by which they live and into which they are dissolved at the time of dissolution, is *Brahman*.<sup>3</sup> According to S. Radhakrishnan – “That omniscient, omnipotent cause from which proceed the origin, subsistence and dissolution of the world-which is differentiated by names and forms, contains many agents and enjoyers, is the abode of the fruits of actions, these fruits having their definite places, times and causes, and the nature of whose arrangement cannot even be conceived by the mind, that cause, we say, is Brahman.”<sup>4</sup>

The *Taittirīya Upaniṣad* says this Supreme *Brahman* as *satyam, jñānam* and *anantam*, i.e., truth, knowledge and infinity. *Brahman* is so called because He is truth, He is knowledge and He is infinite in nature<sup>5</sup> Alladi Mahadeva Sastry asserts that, “Whatever does not deviate from the form in which it has been once ascertained to be is real; and whatever deviates from the form in which it has been once ascertained to be is unreal.”<sup>6</sup> *Brahman* being the constant reality never changes from its proper nature. In this universe, all changing forms are said to be the unreal or *asatya*. In this way saying *Brahman* is real (*sat*), *Śruti* differs *Brahman* from all the changing forms. *Brahman*, which is known as Supreme Spirit, Absolute, Consciousness etc., alone is

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2. TU.,I.8.1

3. Ibid.,III.1.1

4. Verma, K.P., FHBTCR., p.110

5. TU.,II.1.1

6. Sastry Alladi Mahadeva., TU., p.194

absolutely real, other things which we think as real only for our ignorance or the basis of our ordinary worldly experience (*vyavahāra*).

The term *jñāna* which means knowledge, consciousness is an adjunct of *Parama Brahman* Alladi Mahadeva Sastry suggests that, “The word *jñāna* may be derived in four ways : it may denote, with reference to the act of knowing, either the agent of the act, or the object of the act, or the instrument of the act, or the act itself; i.e., it may mean the knower, or the object known, or the instrument of knowledge, or the act of knowing.”<sup>7</sup> According to him with the association of the adjuncts ‘real’ and ‘infinite’ the term *jñāna* indicates the consciousness which is pure and simple and is the undifferentiated unconditioned consciousness.<sup>8</sup>

*Brahman* is infinite (*anantam*), i.e., *Brahman* is eternal or endless Spirit. *Brahman* has no limitations. As the single entity of this universe, *Brahman* is present every where in every time. The Upaniṣad says :

*‘brahmaivedamamṛtaṁ purastādbrahma paścādbrahma dakṣiṇataścottareṇa  
adhaścordhvaṁ ca prasṛtaṁ brahmaivedaṁ viśvamidaṁ variṣṭham//’*<sup>9</sup>

[Trans : This *Brahma*, the immortality itself; is before; to the rightside also there is *Brahma* alone; to the left side, below and above also only *Brahma* is pervading; the world (that we perceive) is only the *Brahma* supreme.]<sup>10</sup>

This one and only Reality is the source of all creation as the *Taittirīya Upaniṣad* states :

*‘tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ ākāśādvāyuḥ vāyoragniḥ agnerāpaḥ  
adbhyaḥ pṛthivī pṛthivyā ośadhayaḥ ośadhībhyo ’nnam annātpuruṣaḥ//’*<sup>11</sup>

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7. Sastry Alladi Mahadeva., TU.,p.195

8. Ibid, p.196

9. MU., II.2.11

10. Aggarwal, Keshoram., KK., p.180

11. TU.,II.1.1

The Upaniṣad says that from the Supreme *Brahman* the *ākāśa* (sky) originated, from the *ākāśa* (sky) the *vāyu* (air), from the *vāyu* (air) the *agni* (fire), from the *agni* (fire) the *āpaḥ* (water), from the *āpaḥ* (water) the *pṛthivī* (earth), from the *pṛthivī* (earth) the *oṣadhayaḥ* (medicinal herbs), from the *oṣadhayaḥ* the *anna* (food) and from the *anna* (food) the *puruṣa* (person) emanated. According to this Upaniṣad the whole creature, existing here are born from food, they live by food and at last merge into the food again. That is why, Bhṛgu says *anna* is *Brahman*.<sup>12</sup> This *anna* (food) is called *auśadhaya* (medicine) which is greatest among all beings.<sup>13</sup>

In the *Taittirīya Upaniṣad*, the term *Brahman* and *Ātman* used for indicating the same reality. According to this Upaniṣad, *Ātman* is the same as *Brahman*, as these two are non-different from each-other. These two are same and one. The famous saying of Śaṅkara may be mentioned in this regard, “There is no ontological difference between individual self and the Supreme Self. Just as the space limited by a jar (*ghaṭākāśa*) is non-different from the infinite space (*mahākāśa*), so the individual self is non-different from the Supreme Self. The one, eternal, self-luminous consciousness or the Supreme Self exists in the heart of all beings. It is the inner self of all creatures.”<sup>14</sup>

In the fourth *anuvāka* of second *vallī*, the Upaniṣad says :

‘*yeto vāco nivartante aprāpya manasā saha, ānandaṁ brahmaṇo vidvān na bibheti  
kadācaneti*’<sup>15</sup>

This *mantra* says that in which our speech along with the mind can not reach and from where turn back our mind and speech not having reached that place, that is *Brahman*, the eternal Bliss. Because, realisation of *Brahman*, the Supreme is not an

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12. TU., III.2.1

13. Ibid., II.2.1

14. Verma, K.P., FHBTCR., p.111

15. TU.,II.4.1

easy task for the human being. One who is able to realise the secret nature of *Parama Brahman*, becomes free from any type of fear and ultimately that person becomes free from earthly bondage and gets liberation.

The seventh *anuvāka* of second *vallī* of *Taittirīya Upaniṣad* begins with the following *mantra* :

‘*asadvā idamagra āsīt tato vai sadajāyata tadātmānam svayamakuruta,*  
*tasmāttatsukṛtamucyata iti*’<sup>16</sup>

The Upaniṣad states that in the very beginning before the creation of this world this world was in unmanifested condition, i.e., before the creation of all this, there was but unmanifest *Brahman* only. From that unmanifest *Brahman* the manifest universe was produced. The term *asat* means the unmanifested condition of *Brahman*. Supreme *Brahman* transmuted himself into various living and non-living forms. So, all is *Brahman*, besides him nothing exists in this universe. That is why, *Brahman* is called as *sukṛtam*, which is bliss itself. Because, this Supreme gives joy to all. All beings for their movements depend on the Supreme *Brahman*, which is bliss itself. This whole universe is possible and all are staying in their own place and do their works smoothly only for this Supreme *Brahman*. The *Taittirīya Upaniṣad* again says :

‘*bhīṣā’smādvātaḥ pavate bhīṣodeti sūryaḥ bhīṣā’smādagniścendraśca mṛtyurdhāvati*  
*pañcama iti*’<sup>17</sup>

This *mantra* says that for the fear of *Parama Brahman* the wind blows, the sun rises, the fire, Indra and Death are also doing their respective functions. This Supreme *Brahman* resides in all beings. He is in Indra, in Surya and in all beings. In this way the Ultimate Reality is one and without a second which controls all by his power.

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16. TU., II.7.1

17. Ibid.,II.8.1

According to *Taittirīya Upaniṣad* *Brahman* is sequal. The Supreme Spirit is so called because He is the Highest and one who comprehends the nature of Supreme *Brahman* attains the same as Upaniṣad states that - '*brahmaidāpnoti param.*'<sup>18</sup> The realisation of *Brahman* is a tough process, as human beings are limited and distinct from one's own self. The Supreme Spirit does not depend on any external cause as It is revealed in its own nature. All surrounding beings are not separate from Him and to Him there is nothing unknowable. He is present in the whole in its subtler than the subtle and greater than the great forms. In this context following *mantra* may be mentioned :

‘*yasmātparam nāparamasti kimcidyasmānnāñīyo na jyāyo ’sti kaścit/  
vṛkṣa eva stabdho divi tiṣṭhatyekastenedam pūrṇam puruṣeṇa sarvam*’<sup>19</sup>

[Trans : Superior to whom there is nothing else; subtler than whom there is nothing else nor greater even; like a tree; immovable; stands in the sky; all this universe is filled by that person.]<sup>20</sup>

We find in the *Bhṛguvallī* of the *Taittirīya Upaniṣad* that Bhṛgu, the son of Varuṇa requests his father to teach him about the knowledge of *Brahman*. His father replies that *Brahman* is an all-embracing power that exists in our food, vital breath and in our mind. But without the knowledge of the true nature of the self the real nature of *Brahman* can not be known. Then his father advises him to perform *tapas* or penance so that he can understand the real nature of the *Brahman* in a better way. Then Bhṛgu engages himself in austere penance and realises that food is *Brahman*. But, after reflecting a few minutes he feels that food cannot be *Brahman* as food itself is a created thing and a created thing has its destruction also. Then Bhṛgu again asks his father to impart him the knowledge of *Brahman*. But his father tells him to

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18. TU., II. 1.1

19. ŚU., III.9

20. Eng. Trans. from Aggarwal Keshoram., KK., p. 331

perform penance once again. After performing *tapas* once again Bhṛgu declares that the vital breath is *Brahman*. But he again realises that as *prāṇa* is an unconscious entity, it cannot be *Brahman*. Then Bhṛgu again goes to his father and requests him to give the knowledge through which the proper nature of *Brahman* can be known. His father then asks him to go through the process of reflection and negation for understanding the real nature of *Brahman*. And at last, the son understands that bliss is *Brahman*. Out of ecstasy Bhṛgu cries out with joy saying that creation comes out of bliss, maintained by bliss and returns to bliss again :

‘*ānando brahmeti vyajānāt ānandāddhyeva khalvimāni bhūtāni jāyante ānandena  
jātāni jīvanti ānandaṁ prayantyabhisamviśantīti*’<sup>21</sup>

According to The *Taittirīya Upaniṣad Brahman*, the Ultimate Reality is the inestimable ocean of bliss. In this regard Abhedananda maintains that, “Brahman is not possessing bliss, but bliss that is the very substance of Brahman. The Bliss which is identified with Brahman, is not to be confused with worldly happiness which a man experiences when in contact with an agreeable sense object. Worldly bliss is but a part of the Bliss of Infinite Brahman, the Bliss of Brahman coming through an earthly medium. The Bliss of Brahman pervades all objects. Without the bliss, man can not live. By a small portion of this Supreme Bliss, all other creatures live.”<sup>22</sup>

Finally, the *Taittirīya Upaniṣad* gives importance in truthfulness of life. Because through the truth one can attain the Supreme. In other words *Brahman* is truth itself.<sup>23</sup> Therefore, this Upaniṣad advises all the pupils to follow the path of truth and not to swerve from it.<sup>24</sup> The *Taittirīya Upaniṣad* also states that through the practice of self-restraint one can attain the knowledge of the Ultimate Reality. This

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21. TU.,III.6.1

22. Abhedananda, TUDOS, p.69

23. TU.,I.1.1

24. Ibid., I.11.1

Upaniṣad also suggests the human beings to practice *śraddhā*, i.e., faith or the sense of respect for the attainment of the knowledge of the Ultimate Reality. In these path one can be able to realise the essential oneness of all the creatures with the Supreme and nondual *Brahman*.

## (ii) Concept of Oneness in Kaṭha Upaniṣad

The *Kaṭha Upaniṣad* is most philosophical among all the Upaniṣads belonging to the *Taittirīya* school of *Yajurveda*. This Upaniṣad is divided into two chapters, where each chapter contains three *vallīs*. In this Upaniṣad we find conversation between Yama and Naciketa, where the nature of Supreme *Brahman* is revealed in a philosophical manner. Some texts of the *Kaṭha Upaniṣad* are common to the *Śrimadbhagavadgītā*.

In this Upaniṣad Yama, the king of Death, teaches the nature of Ultimate Reality, i.e., *Ātman* to Naciketa, the son of Vājaśravā, who is fitted for receiving the knowledge of Supreme *Brahman*, i.e., *Ātman*. Showing the uniqueness of the syllable *Om* with the *Brahman* (*Ātman*) in the second *vallī* of the first chapter. Yama tells to Naciketa that *Om* is the name and symbol of *Brahman*, the Supreme. The syllable *Om* is nothing but *Brahman* itself and Yama says to Naciketa that after knowing the nature of the syllable *Om*, one can attain the *Brahman*, which is nothing but immortality itself. Yama says :

‘*sarve vedā yatpadamāmananti tapāmsi sarvāṇi ca yadvadanti/*

*yadicchanto brahmacaryāṃ caranti tatte padam saṃgrahaṇa bravīmyomityetat//*<sup>25</sup>

In this *mantra*, Yama says that the syllable *Om*, which is the indicator of *Brahman*, the Ultimate Reality, is nothing but *Parama Brahman* itself. All the *Vedas* through different *mantras* express the greatness of *Om*, seeking whom people engage into the

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25. Kat.U., I.2.15



penance and desiring whom people practice *brahmacarya*. Therefore, the syllable *Om* is the Supreme *Brahman* and he who is able to understand the nature of this syllable *Om*, gains all what he desires. That is why Yama announces :

‘*etadāmbanam śreṣṭhametadāmbanam param/*

‘*etadāmbanam jñātvā brahmaloke mahīyate//*’<sup>26</sup>

[Trans : It is the best support of all; it is the ultimate centre of all; by knowing it one gets glorified in the Supreme Abode of *Brahma*.]<sup>27</sup>

Explaining the nature of *Ātman*, the Ultimate Reality, Yama again states:

‘*na jāyate mriyate vā vipaścinnāyaṁ kutaścinna babhūva kaścit/*

*ajo nityaḥ śāśvato ’yaṁ purāṇo na hanyate hanyamāne śarīre//*’<sup>28</sup>

Yama says that, this Supreme *Brahman* (*Ātman*) neither takes birth nor does it die. This Supreme Spirit is not originated from anything else and nor does anything originate from It., i.e., He is cause and effectless entity. This entity is constant, always same, free from growth and decay, which has no harm even if the body perishes. No one be able to kill It, because this Supreme *Brahman* is not a subject of killing. This *Ātman* never be killed. Yama explains again the mysterious nature of this *Ātman* to Naciketa that :

‘*aṇoraṇīyānmahato mahīyānātmāsya jantornihito guhāyām/*

*tamakratuḥ paśyati vītaśoko dhātuḥ prasādānmahimānamātmanah//*’<sup>29</sup>

Yama says that the *Ātman* which is more atomic than an atom and greater than this whole universe is seated in the heart of every living being. He who knows the greatness of the *Ātman*, becomes free from sorrows and sufferings. Scholars suggest that in this *mantra* the term ‘*dhātuprasāda*’ indicates a significant meaning. Rohit

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26. Kat.U., I. 2.17

27. Eng. Trans. from Aggarwal, Keshoram., KK., p. 66

28. Kat.U., I.2.18

29. Ibid.,I. 2. 20

Mehta suggests that, the term *dhātuprasāda* means - “The good humouredness of the senses – the senses being in good disposition. Evidently it signifies a condition where the senses are not tense but completely relaxed. The senses do not experience any strain but are able to function with complete relaxation.”<sup>30</sup> In the above *mantra*, the term ‘*akratuḥ*’ also has different meanings as Scholars elaborate it in different ways. Max Muller and Roer mean the term ‘*akratuḥ*’ as “One who is free from desire.”<sup>31</sup> Arabinda Ghosh suggests that, “When a man is stripped of wishes.”<sup>32</sup> Hume maintains that, “One who is without active will.”<sup>33</sup> According to Śaṅkarācārya ‘*akratuḥ*’ indicates ‘*akāmaḥ*’, i.e., free from desires.<sup>34</sup> Joseph Nadin Rawson points out, “The man whose will is at peace”.<sup>35</sup> A person who is desireless and sorrowless can able to understand the nature of this subtle element. Regarding this element Śaṅkarācārya states that, “All things, however small or great, exist only through the Self and apart from the Self have no reality.”<sup>36</sup>

Yama explains the secret nature of *Ātman* to Naciketa and says that while staying it moves fast and while sleeping it travels everywhere. In this way Supreme *Brahman*, which is the Ultimate Reality of this whole universe, present every where at all times.<sup>37</sup> Because, it is not conditioned by space, time and procedure. In this regard the famous saying of A.K. Srivastava may aptly be mentioned- “The soul is independent and distinct from other things. It has its own individuality and freedom. It is not bound by any rules and law and is absolutely unique in its existence.”<sup>38</sup>

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30. Mehta, Rohit., TCU., p.69

31. Rawson, Joseph Nadin, Kat.U., p.107

32. Ibid

33. Ibid

34. Ibid

35. Ibid

36. Ibid., p.106

37. Kat. U., I. 2.21

38. Srivastava, A.K., GFTP., p.139

Yama, the king of Death, again elaborates the mysterious nature of *Ātman* to Naciketa and says :

*‘nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena/  
yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūm svām//’<sup>39</sup>*

This Supreme Spirit, i.e., *Ātman* can not be achieved through learning of sacred books, nor through our intellect (*buddhi*), also not by much hearing. It reveals Its own nature to him whom the *Ātman* chooses. *Ātman* reveals itself and one can not obtain it. *Ātman* can not be known by human mind. It comes automatically, to whom it prefers. *Ātman* reveals its own nature to that mind which has become pure and which has attained the stage of complete tranquility. That is why, Yama says that :

*‘nāvirato duścaritānnāśānto nāsamāhitaḥ/  
nāśāntamānaso vāpi prajñānenainamāpnuyāt//’<sup>40</sup>*

[Trans : The man who has not turned away from his evil ways, who is not tranquil, who has no concentration of mind and whose mind is not at rest – he can never reach this Self through mere knowledge.]<sup>41</sup>

To illustrate the nature of *Ātman*, Yama again states to Naciketa that :

*‘ātmānaṁ rathinaṁ viddhi śarīraṁ rathameva tu/  
buddhiṁ tu sārathiṁ viddhi maṇaḥ pragrahameva ca//  
indriyāṇi hayānāhurviṣayāmsteṣu gocarān/  
ātmendriyamanoyuktaṁ bhoktetyāhurmanīṣiṇaḥ//’<sup>42</sup>*

Here in this *mantra*, Yama has explained the nature of *Ātman* by comparing human life with a chariot and the senses to the tied horses. The horses must be kept in control, as they are very strong and agile. The human mind possesses the potentiality

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39. Kat. U., I.2.23

40. Ibid., I.2.24

41. Sarma, D.S., TUAA., p.56

42. Kat. U., I. 3.3., I.3.4

to control those fickle sense-organs. Therefore, it needs intelligence or *buddhi*, which has been compared with a charioteer. The lord and the master of the chariot is the *Ātman*, who occupies his seat inside the chariot, when the charioteer, i.e., *buddhi* holds the reins. But it is often been found that our chariot lacks the charioteer and in the absence of the charioteer, horses (sense organs) become out of control runs away here and there. Thus, the chariot of our life moves aimlessly. So, there is a great role of the charioteer (*buddhi*), who can control the horses (sense organs) by his intelligence and it is only the charioteer (*buddhi*) who invites the master (*Ātman*) to occupy his seat in the chariot. Thus, *Ātman* takes it seat inside the chariot being invited by the intelligence. When the mind is completely under the grip of *buddhi*, then the *Ātman* takes his seat in the chariot.

Elaborating the nature of *Ātman*, Yama, the king of Death says to Naciketa that :

*'yataścodeti sūryo 'stam yatra ca gacchati/  
tam devāḥ sarve 'rpitāstadu nātyeti kaścana etadvai tat!'*<sup>43</sup>

Yama speaks that from whom the sun arises and also into where it goes to set that is *Brahman*, the Supreme. There is not a single thing which is apart from It and all the deities merge into It. All are regulated by this Supreme *Brahman* and all obey the rules and regulations only for the command of this Ultimate Reality. There is no variety in this Supreme *Brahman*. He gets death after death who sees variety in that Supreme *Brahman*. The Upaniṣad says:

*'mṛtyoḥ sa mṛtyuṃ gacchati ya iha nāneva paśyati'*<sup>44</sup>

Explaining the mystical nature of *Ātman* Yama again asserts that :

*'na prāṇena nāpānena martyo jīvati kaścana'*

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43. Kat. U.,II.1.9

44. Ibid., II.1.11

*itareṇa tu jīvanti yasminnetāvupāśritau//*<sup>45</sup>

Yama states that we are living here not by the *prāṇa* or *apāna*. Because, these vital breaths depend for their activities on Supreme *Brahman* and without the help of the Supreme the process of breathing is not possible. Thus, the main source of our life, i.e., from which power we become conscious, that is the Supreme *Brahman*, who is seated in the heart of every living beings. He controls all by his power. Yama explains the oneness nature of this Supreme *Brahman* in a beautiful manner :

*‘vāyuryathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ pratirūpo babhūva/  
ekastathā sarvabhūtāntarātmā rūpaṁ rūpaṁ pratirūpo bahiṣca//*<sup>46</sup>

[Trans : As air, which is one, entering the world, assumes different forms corresponding to different objects, so does the one Self within all beings assume different forms corresponding to different beings and also exists outside them all.]<sup>47</sup>

Therefore, the *Ātman*, who presides the whole, transform into various forms. But in reality He is one and devoid of duality. He is not far away from us as He resides in our body. Who feels his presence in his own body enjoys the constant happiness, Yama describes the enigmatic nature of *Ātman* thus :

*‘na tatra sūryo bhāti na candratāraṇaṁ nemā vidyuto bhānti kuto ’yamagniḥ/  
tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidam vibhāti//*<sup>48</sup>

Yama says that in that Supreme *Brahman*, the sun does not shine, nor moon, nor stars, nor these lightnings, but all these are illumined by the power of that Supreme *Brahman*. He is the constant reality of this universe. Swami Vivekananda says, “He is

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45. Kat. U.,II.2.5

46. Ibid.,II.2.10

47. Sarma, D.S., TUAA., p.64

48. Kat.U.,II.2.15

the eternal, eternally pure, eternally awake, the almighty, the all – knowing, the all – merciful, the Omni-present, the formless, the partless.”<sup>49</sup>

The *Kāthopaniṣad* suggests that enjoyment of worldly pleasure is the cause of the re-birth in this world. Because, it can not give salvation from this world. Therefore, we should avoid it and try to understand the real nature of Supreme *Brahman*, which is immortality itself.

According to *Kāṭha Upaniṣad*, he who follows the path of truth, understands the nature of Ultimate Truth, i.e., the *Brahman*. The *Kāṭha Upaniṣad* suggests that the path for the realisation of Ultimate Truth is not an easy path. It is a razor edge path which is tough to walk and very very difficult to across It.<sup>50</sup> At the same time the Upaniṣad announces that truthfulness in life can give a person to the path of Ultimate Reality.

This Upaniṣad also conveys the message of love, sympathy, tolerance and generosity. According to this Upaniṣad, *Ātman* as a unit holds and controls everything belonging to this universe. Everything existing in this world is entangled with that Supreme Soul, which is nothing but *Brahman* itself. This feelings of oneness helps us to live peacefully in the society with full co-operation and support.

### **(iii) Concept of Oneness in Bṛhadāraṇyaka Upaniṣad**

The *Bṛhadāraṇyaka Upaniṣad*, which is the very largest among all the Upaniṣads and part of the *Śatapatha Brāhmaṇa*, belongs to the *Śukla Yajurveda*. The term *bṛhat* indicates big or large as this Upaniṣad is huge among the ten principal Upaniṣads. The *Bṛhadāraṇyaka Upaniṣad* consists of six chapters. As per the contents of these chapters, scholars divided it as *Upadeśa kāṇḍa*, *Upapatti kāṇḍa* and *Upāsanā kāṇḍa*, also known as *Madhu kāṇḍa*, *Muni kāṇḍa* and *Khila kāṇḍa*. In the

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49. Mannumel. S.J, Thomas., TAV., p.72

50. Kat.U., I.3.14

*Bṛhadāraṇyaka Upaniṣad*, the main teaching contains the spiritual wisdom, i.e., the *Brahman*, the Highest Reality as one and only Supreme Spirit of this whole universe.

The main subject matter of each Upaniṣad is spiritual wisdom, i.e., the concept of Ultimate Reality and its oneness with all existing beings. Besides it there is only emptiness and void. Therefore, almost all the Upaniṣads teach about the *Brahmavidyā*, the science of the absolute, where exist these whole. The *Bṛhadāraṇyaka Upaniṣad* also gives emphasis on the theosophical teaching, as these multiform beings and the whole universe is only a *vivarta* or appearance of *Parama Brahman*. Therefore, the real thing knowing what man can merge himself into the Supreme Being and become free from birth and death, is the *Brahman*, the Ultimate Truth of this universe. About the nature of this Reality, the *Bṛhadāraṇyaka Upaniṣad* says in its fourth *Brāhmaṇa* of first chapter that :

‘*brahma vā idamagra āsīttadātmānamevāvedahaṃ brahmāsmīti*  
*tasmāttatsarvamabhavat.*’<sup>51</sup>

Here the Upaniṣad says that at the very beginning, the *Brahman* was alone, He experienced his single entity as ‘I am *Brahman*’. That is why, He became all. *Bṛhadāraṇyaka Upaniṣad* declares that *Brahman* or *Ātman* is the source of all beings and he controls every thing. No one is separate from Him and no one can live without this Reality. This *Ātman* is the main force of all existing beings. The *Bṛhadāraṇyaka Upaniṣad* states :

‘*sa yathorṇanābhistantunoccare dyathā’ gneḥ kṣudrā visfuliṅgā*  
*vyuccarantyevamevāsmādātmanah sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi*  
*bhūtāni vyuccaranti tasyopaniṣatsatyasya satyamiti prāṇā vai satyam teṣāmeṣa*  
*satyam*’<sup>52</sup>

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51. BU., I.4.10  
52. Ibid., II.1.20

This *mantra* states that, as a spider moves through its web, as the sparks spring forth from agni, in the same way, all worlds (*bhū, bhuva sva, maha, jana, tapa* and *satya*), all beings, all breaths, and the deities originated from *Parama Brahman*. The real nature of this *Ātman* or *Brahman* is ‘*satyasya satyam*’, i.e., truth of truth. Śruti states : ‘*satyam brahma*’<sup>53</sup> Rohit Mehta writes, in this context- “The Flame and the Spark are identical in nature—for the spark emanates from fire and shares all the qualities of the fire. In *Ātman* resides the nature of *Brahman*—such is the cardinal doctrine of the Upanishadic philosophy.”<sup>54</sup>

In the fourth *brāhmaṇa* of second *adhyāya*, we find the conversation between Yājñavalkya and Maitreyī, where the theosophical concept is reflected in a beautiful manner. When Maitreyī ignored the properties offered by her husband Yājñavalkya and asked him to teach her about the way of immortality then Yājñavalkya told her that after realising the *Ātman* or *Brahman* one can gain the immortality, which is the main goal of our life. Yājñavalkya explained to her the path of Supreme Bliss and said :

‘*ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyyātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ veditam*’<sup>55</sup>

Here Yājñavalkya states that we should try to understand the nature of our own self. We should try to contemplate and meditate upon our own self. Because through contemplating, listening observing, and understanding the self, all is known in this universe. No one is superior to this *Ātman*. The Upaniṣad states :

‘*sa vā ayamātmā sarveṣāṁ bhūtānāmadhipatiḥ sarveṣāṁ bhūtānāṁ rājā tadyathā rathanābhau ca rathanemau cārāḥ sarve samarpitā evamevāsminnātmani sarvāṇi*

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53. TU., II.1.1

54. Mehta, Rohit., TCU., p. 257

55. BU., II.4.5



*bhūtāni sarve devāḥ sarve lokāḥ sarve prāṇāḥ sarva eta ātmānaḥ samarpitāḥ*//<sup>56</sup>

In this *mantra Brahman* or *Ātman* is said to be the lord of all existing beings. He is the king of all, i.e., he presides the whole, without Him nothing is possible. As all the spokes are united in a wheel, in the same way all *devas* (gods) all *lokas* (worlds) all *bhūtas* (beings) all *prāṇas* (breaths) and all the selves unite together in the Supreme *Brahman* or *Ātman*. That is why the Upaniṣad states :

*‘na hyetasmāditi netyanyatparamasty’*<sup>57</sup>

The *Bṛhadāranyaka Upaniṣad* states that this Supreme Spirit (*Brahman*) is not a subject of our eyes, but he is the seer. He is not heard by our ears, but he is the hearer. Our thought process fails to contemplate the Supreme *Ātman*, but he is the thinker. Except this Highest Reality, there is not a second, which can think itself, see itself, know itself and hear itself. But only *Brahman* has all these qualities which are not found in other temporary things. All surrounding beings exist in this Supreme *Brahman*. It reveals in its own nature without any help of other things. After knowing the truth, i.e., *Brahman*, nothing remains to be known in this universe. The Upaniṣad speaks :

*‘sa yathā dundubherhanyamānasya na bāhyāñchabdāñchaknuyādgrahaṇāya*

*dundubhestu grahaṇena dundubhyāghātasya vā śabdo gṛhītaḥ*//<sup>58</sup>

*‘sa yathā śaṅkhasya dharmāyamānasya na bāhyāñchabdāñchaknuyād grahaṇāya*

*śaṅkhasya tu grahaṇena śaṅkhadhmasya vā śabdo gṛhītaḥ*//<sup>59</sup>

*‘sa yathā vīṇāyai vādyamānāyai na bāhyāñchabdāñchaknuyādgrahaṇāya vīṇāyai tu*

*grahaṇena vīṇāvādasya vā śabdo gṛhītaḥ*//<sup>60</sup>

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56. BU.,II.5.15

57. Ibid.,II.3.6

58. Ibid., II.4.7

59. Ibid., II.4.8

60. Ibid,II.4.9

Here the Upaniṣad states that the sound of a drum can not be heard when a drum is beaten, but the sound may be grasped by grasping the drum or the beater of the drum. When a conch is blown we can not grasp the sound, but the sound can be grasped by grasping the conch or the blower of the conch. One can not listen the sound of a lute when it is played, but by grasping the lute or the player of the lute, the sound can be grasped. In this way we can not grasp the existence of the objects separately without accepting the existence of the Supreme Soul. Those objects can only be known when one acquires the knowledge of the *Ātman* or the Supreme *Brahman*.

Explaining the secret nature of this Ultimate Truth the *Bṛhadāraṇyaka Upaniṣad* announces that :

‘*yaḥ sarveṣu bhūteṣu tiṣṭhansarvebhyo bhūtebhyo ’ntaro yaṁ sarvāṇi bhūtāni na viduryasya sarvāṇi bhūtāni śarīraṁ yaḥ sarvāṇi bhūtānyantaro yamayatyēṣa ta ātmāntaryāmyamṛta ityadhibhūtamathādhyātmam*’<sup>61</sup>

This *mantra* enumerates that, he who resides in the heart of each living beings but is different from all beings, whom the beings unable to know, but He is in the body of all beings and rules them from within, that is the *Ātman*, the constant reality, the inner controller. The Upaniṣad again says :

‘*yaḥ prāṇe tiṣṭhanprāṇānantaro yaṁ prāṇo na veda yasya prāṇaḥ śarīraṁ yaḥ prāṇamantaro yamayatyēṣa ta ātmāntaryāmyamṛtaḥ*’<sup>62</sup>

He who abides in *prāṇa* but is different from *prāṇa*, whom the *prāṇa* is unable to understand, but dwelling in the middle portion of *prāṇa* who controls *prāṇa*, that is the Self, the Supreme Reality. He is *amṛta* and *abhayaḥ*, who has no birth and death. He who knows this truth becomes *Brahman* himself and completely free from the

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61. BU., III. 7.15  
62. Ibid., III. 7.16

fear. About this eternal entity, the *Bṛhadāraṇyaka Upaniṣad* states :

‘*tadyathā tṛṇajalāyukā tṛṇasyāntaṁ gatvā ’nyamākramamākramyātmānamupa  
saṁharatyevamevāyamātmedaṁ śarīraṁ nihatyā ’vidyām  
gamayitvā ’nyamākramamākramyātmānamupasamharati//*’<sup>63</sup>

Here the Upaniṣad says that as a leech leaving the edge of a grass takes another grass for its resort, in the same way, *Ātman* leaving one body and eliminating *avidyā* enters into another body. In this context following *mantra* of the *Śrīmadbhagavadgītā* may be mentioned :

‘*vāsāṁsi jīrṇāni yathā vihāya navāni grhṇāti naro ’parāṇi/  
tathā śarīrāṇi vihāya jīrṇānyanyāni samyāti navāni dehī//*’<sup>64</sup>

[Trans : As a man shedding worn-out garments, takes other new ones, likewise, the embodied soul, casting off worn-out bodies, enters into others that are new.]<sup>65</sup>

According to the *Bṛhadāraṇyaka Upaniṣad*, *Ātman* denotes the Supreme *Brahman* and these two are equal and same as there is no difference between them.<sup>66</sup> According to this Upaniṣad he who is free from worldly attachment, i.e., whose desires are in a satisfactory level, who always seeks for the Self, the Supreme, after death he becomes one with the Supreme *Brahman* and becomes free from birth and death. At the same time the *Bṛhadāraṇyaka Upaniṣad* announces that he who sees all beings as *Brahman* and also sees him in other beings, becomes free from sorrows and sufferings. Men should try to understand the real nature of Supreme *Brahman* for their ultimate liberation. The real nature of *Brahman* is ‘*neha nānāsti kiṁcana*’,<sup>67</sup> i.e., there is no plurality there. He is always one and the same. The nature of human beings after unification with Supreme *Brahman* is described in the *Bṛhadāraṇyaka Upaniṣad*

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63. BU.,IV.4.3

64. ŚBG.,II.22

65. Eng. Trans. from ŚBG., Gitapress Gorakhpur., p.37

66. BU., IV.4.5

67. Ibid., IV.4.19

thus:

‘*atra pitā ’pitā bhavati mātā ’mātā lokā alokā devā adevā vedā avedāḥ/*  
*atra steno ’steno bhabati bhrūṇahā ’bhrūṇahā cāṇḍālo ’cāṇḍālaḥ paulkaso ’paulkaśaḥ*  
*śramaṇo ’śramaṇastāpaso ’tāpaso ’nanvāgataṁ puṇyenānanvāgataṁ pāpena tīrṇo hi*  
*tadā sarvāñchokānhr̥dayasya bhavati//’<sup>68</sup>*

The above *mantra* points out that, after unification with the *Brahman* a father is not a father, mother is not a mother, the worlds are not the worlds, the gods are not the gods, the *Vedas* are not the *Vedas*, a thief is not a thief, a murderer is not a murderer, a *paulkasa* is not a *paulkasa*, a mendicant is not a mendicant, *cāṇḍāla* is not a *cāṇḍāla*, an ascetic is not an ascetic. In that state he is not affected by good or evil as he becomes indifferent and all his sorrows and sufferings turn into joy. When his soul is united with the *Brahman*, he enjoys complete bliss.

The *Brahman* or *Ātman* according to the *Bṛhadāraṇyaka Upaniṣad* is honey of all *bhūtas* which is not far away from us. That is why, the *Bṛhadāraṇyaka Upaniṣad* says, ‘*eṣa ta ātmā sarvāntaraḥ.*’<sup>69</sup> The *Bṛhadāraṇyaka Upaniṣad* gives stress on taking the path of truth. Because, truthfulness in life is very essential for any kind of achievement. The *Bṛhadāraṇyaka Upaniṣad* says, ‘*asato mā sadgamayaḥ.*’<sup>70</sup> The inner self, who controls us and without whom our life becomes meaningless is also said to be the symbol of truth.<sup>71</sup> Truthfulness in life helps us to achieve our goal. It ultimately helps us to gain the liberation or *mokṣa* from this world.

According to the *Bṛhadāraṇyaka Upaniṣad* *tapas* or austerity, renunciation or *tyāga*, *Brahmacarya* or continence, *śraddhā* or faith are the essential qualities for attaining the Supreme *Brahman*.

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68. BU.,IV.3.22

69. Ibid.,III.4.2

70. Ibid.,I.3.28

71. Ibid.,II.1.20

The *Bṛhadāranyaka Upaniṣad* teaches the concept of oneness among all the created beings. The *Bṛhadāranyaka Upaniṣad* proclaims that immortality is the state of union with the Supreme *Brahman*, i.e., oneness with the Ultimate Reality. There is nothing apart from this Supreme Reality. The fact of realisation all is *Brahman* is the attainment of immortality, i.e., oneness with the Supreme *Brahman*. Because, all beings in this universe are associated with that Supreme *Brahman*, Therefore, the actual nature of us is that we are not different from *Brahman*. In this way, there is a wholeness or oneness in all these creations. All are manifestations of the Supreme *Brahman*. Thus, the *Bṛhadāranyaka Upaniṣad* conveys the message of unity and brotherhood through the concept of one Reality. According to this Upaniṣad, Reality is one and there is no diversity in *Brahman*. Separatism is the result of hatred and jealousy, which are the main disturbances for establishing social harmony, but the feeling of oneness helps people to live unitedly in the society.

#### **(iv) Concept of Oneness in Īśa Upaniṣad**

The *Īśa Upaniṣad* also known as *Īśāvāsyopaniṣad*, which sums up the whole *Vedānta* teaching, belongs to the *Vājasaneyī* school of *Yajurveda*. This Upaniṣad derives its name from the first word of its first *mantra* *Īśa*. It consists of only eighteen *mantras* which shows the essential unity between *Īśa*, i.e., the *Paramātman* with all creatures and gives importance on renunciation or *tyāga* for making a social-balance and co-operation in life. The *Īśa Upaniṣad* is very famous for its thought and expression in the eyes of the scholars.

In the very first *mantra* the *Īśopaniṣad* says :

*īśavāsyamidam sarvaṃ yatkimca jagatyām jagat/  
tena tyaktena bhujjithā mā gṛdhaḥ kasyasvid dhanam//*<sup>72</sup>

Here the Upaniṣad asserts that *Īśa*, i.e., the Supreme *Brahman* or *Ātman* pervades the whole universe. All existing beings related to the one eternal truth. There is nothing in

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72. Īśo.U.,1

this universe which is not controlled by this Supreme. Here in this *mantra* the term ‘*vās*’ indicates enveloping or wrapping or covering, i.e., this whole universe is pervaded by one Reality, which is known as *Īśa* or *Brahman* or *Ātman*. “The Light of Consciousness Illumines all our perceptions, feelings and thoughts. It illumines our sense organs, mind and intellect. It pervades all and nothing pervades It. And yet, the paradox is that the world-of-plurality covers so successfully the vision of Truth, in whose Light alone the plurality can be experienced.”<sup>73</sup> The whole universe does not stand apart from this Reality. This all pervading Reality is in the heart of each living beings as inner self. That is why, the *Śrīmadbhagavadgītā* says :

*‘īśvaraḥ sarvabhūtānām hṛddeśe ’rjuna tiṣṭhati’*<sup>74</sup>

The *Īsopaniṣad* states that as all the created beings are equal to Supreme *Brahman* so, there can not be the existence of separatism among us. By giving equal respect towards all we should try to live happily in this world. The *Īsopaniṣad* accords high value to renunciation or *tyāga*. It has given stress on the fact that our enjoyment should be in the mode of sacrificing something for others. According to this Upaniṣad giving is the secret of happiness in this life Through renunciation or *tyāga* one can enjoy the true happiness. Sacrificing something for others, who are living in the same society is the true enjoyment of wealth. As these whole is pervaded by *Īśa* or *Brahman* and nothing is apart from it, so every human being possesses equal value in the society. The *Īsopaniṣad* says that we should enjoy only limited things that is needed for a basic livelihood. Not coveting others wealth and giving equal importance towards all, we can feel happy in our life. At the same time, the Upaniṣad states that we should desire to live hundred years by doing such *karmas* only which are

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73. Chinmayananda, Swami., DOIU.,p.75

74. ŚBG.,XVIII.61

beneficial to others.<sup>75</sup> Doing such type of *karmas* we become very much close to that *Parama Brahman*, which gives total detachment to the worldly enjoyments.

According to the *Īsopaniṣad*, human life is superior than any other beings in this world. Taking birth as a human being in this world, the primary duty of a man is to try *mokṣa* or liberation by performing his actual duties, which can not envelope him in this worldly attachment and always helps him to realise the actual nature of the Supreme Truth. The *Upaniṣad* states :

‘*asūryā nāma te lokā andhena tamasāvṛtāḥ/  
tamste pretyābhigacchanti ye ke cātmahano janāḥ*’<sup>76</sup>

Here, this *mantra* clarifies that getting a golden opportunity in this human life one who misuses his life, and does not offer his *karmas* to the *Parama Brahman* through the service of mankind, he is really the self killer. As a result he again and again takes birth and death and faces various types of hells. They are really ignorant persons who become fail to understand their real nature and spend their life in completely selfish manner, enjoying worldly pleasures and gathering sorrows and sufferings for long long periods. The fact, ‘*ātmanam biddhi*’, i.e., realise the *Ātman* is the main door to achieve liberation in this human life. The *Īsopaniṣad* states :

‘*yastu sarvāṇi bhūtānyātmanyevānupaśyati/  
sarvabhūteṣu cātmānam tato na vijugupsate*’<sup>77</sup>  
*yasmīnsarvāṇi bhūtānyātmaivābhūdvijānataḥ/  
tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ*’<sup>78</sup>

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75. Īso.U.,2  
76. Ibid.,3  
77. Ibid.,6  
78. Ibid.,7

The *Īsopaniṣad Upaniṣad* remarks in these *mantra* that he who realises the nature of *Ātman*, he sees him in all *bhūtas* and all *bhūtas* in him. The *Śrīmadbhagavadgītā* states :

‘*sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani/  
īkṣate yogayuktātmā sarvatra samadarśanaḥ*’<sup>79</sup>

[Trans : The Yogī who is united in identity with the all pervading, infinite consciousness, whose vision everywhere is even, beholds the Self existing in all beings and all beings as assumed in the Self.]<sup>80</sup>

In that state he becomes free from hatred, jealousy and all kinds of activities which bring separatism and destruction to the society. In this way, realisation of all beings in one’s own self gives birth to the concept of oneness among all the creatures being and removed from all kinds of sorrows and delusions. Sorrows and delusion comes to that person who completely fails to ascertain the secret behind our life, but not to him who is able to understand the absolute oneness of the self. Swami Chinmayananda has pointed out that, “The entire world of perceptions, feelings and ideas exist only in the Supreme Reality, just as all kinds of waves, bubbles, froth and whirls exist only in the ocean. We cannot have a wave but in the ocean; in fact, the wave is nothing other than the ocean; waves are but expressions of the strength, might and power of the ocean. Similarly, whatsoever (Yat-Kiñcha) names and forms are there in the Universe, all of them are but expressions of the glory of the Eternal Truth; in themselves they are nothing other than the Spirit.”<sup>81</sup>

Illustrating the nature of *vidyā* and *avidyā*, the *Īsopaniṣad* states :

‘*andhaṁ tamaḥ praviśanti ye ’vidyāmupāsate*’

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79. ŚBG., VI.29

80. Eng. Trans. from ŚBG, Gitapress Gorakhpur., pp.84-85

81. Chinmayananda, Swami., DOIU., pp. 75-76



*tato bhūya iva te tamo ya u vidyāyām ratāḥ*//<sup>82</sup>

[Trans : Those who worship *Avidyā*; enter into terrific darkness in the form of ignorance., those who indulge in *Vidyā* (who are proud of their knowledge); they (enter into) even greater darkness; as if.]<sup>83</sup>

Here in this *mantra* the Upaniṣad says that being attracted by material pleasure, one who takes resort to *avidyā*, i.e., performs various types of *karmas*, enters into darkness and takes birth again and again. He is unable to achieve *Brahman*, which is the ultimate destination of life in this world. He suffers in this world being entangled in the cycle of birth and death. On the otherhand one who boasts of his false knowledge of *Brahman* and thinks that he has nothing to do in this world, he gives up all his activities. He comes under the grip of sensual pleasure and begins to act whimsically against the injunction of the *Śāstras*. For these activities he takes his birth in the lower category and suffers severely in this world. At the same time the *Īsopaniṣad* remarks that :

*‘andham tamaḥ praviśanti ye ’sambhūtimupāsate/*

*tato bhūya iva te tamo ya u sambhūtyām ratāḥ*//<sup>84</sup>

In this *mantra* the term ‘*sambhūti* ’ indicates ‘The fact of being born; an effect, too, that has this (quality of being born)’<sup>85</sup> and the other than that is called *asambhūti*. According to this Upaniṣad, those who worship unreal enter into the blinding darkness. In the same way those who worship *Parama Brahman* and falsely proud of their attachment to the Supreme, enter into greater darkness. Those type of worshippers misguide others through their arguments and lead the people to the unreal path, where they are always diverted from the truth. These type of persons finally gain

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82. Īśo.U.,9

83. Eng. Trans. from Aggarwal, Keshoram., KK., p.7

84 . Īśo.U.,12

85 . Gambhirananda, Swami., E. UP., (Vol.I), p.22

the hells like *kumbhipāka* and suffer for their *karmas* which already they have done. That is why, realisation of the proper nature of own *Ātman* which is the real thing in this universe, is very very important. The inquisitiveness about *Ātman* or *Brahman* leads one to know the *Ātman* and its proper nature. The *Śvetāśvatara Upaniṣad* starts with this inquiry thus :

‘*kiṁ kāraṇaṁ brahma kutaḥ sma jāta jīvāma kena kva ca saṁpratiṣṭhāḥ/  
adhiṣṭhitāḥ kena sukhetareṣu vartāmahe brahmavido vyavasthām*’<sup>86</sup>

It is found to be observed that the inquiry of *Ātman* surely helps the people to comprehend the true nature of that Spirit which is behind every created beings. According to the *Īsopaniṣad*, the mouth of that Supreme *Brahman*, which is the root cause of everything, from where we come, exist and return at last, is covered by a golden lid. Therefore, after removing the cover of golden lid, one is able to ascertain its real nature :

‘*hiraṇmayena pātreṇa satyasyāpihitam mukham/  
tattvaṁ pūṣannapāvṛṇu satyadharmāya dr̥ṣṭaye*’<sup>87</sup>

*Paramātman* is here and there. But for our ignorance we cannot understand It and think that worldly enjoyments are only the real things and we should enjoy these things. Attachment of different things in this world creates distance from the Reality, i.e., the *Brahman*. But, without comprehending the nature of the Supreme no one can achieve the salvation in this human life. In this purpose we should remove ignorance, which is the main cause of our bondage and try to understand the Reality. Reality is that our own inner self is the Supreme *Brahman* and there is no difference between the two. One who realises the nature of his own *Ātman*, realises the fact ‘*ahaṁ brahmāsmi* ’ and sees oneness in whole. In this context A.K. Srivāstava says

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86. ŚU.,I.1

87. Īśo.U.,15

that,”Our ultimate aim of life is to realise the truth of the self, not its appearance. And in order to do so, we have to remove our ignorance or ‘Avidyā’. This ignorance is not a reality, but an illusion. It is not a positive reality, and hence it can be removed. Ignorance consists in our egoism, which separates the self from God. Egoism leads us to the fulfilment of our selfish and narrow desires. In the course of the fulfilment of these desires, an individual has to undergo so many sufferings and miseries. It has to face many obstacles and yet his desires remain unfulfilled. The soul then realises its finitude and limitations. It thinks then, that it is completely separate from God, because the nature of God is totally different from its nature.”<sup>88</sup>

In this way, totally avoiding the fulfillment of our selfish desires which are the root cause of our sufferings and sorrows, we shall try to comprehend the nature of that consciousness, which is behind the every elements in this universe. That is to be known which is immobile, beginning of all, which has no limitations, which moves and also does not moves, which is far from far and near from near and is within and without, for ultimate liberation from this world.<sup>89</sup> In this context Swami Chinmayananda’s remarks is remarkable when he states that, “A man who has thus fully and completely experienced the Life Principle, the Self, within him, which is the one that is All-pervading, such an individual’s realisation alone is true wisdom, Eternal, Immortal and True. The one who has thus realised the core of all beings, as the core in himself, and his own Self as the Self in every name and form, he is a sage, a prophet, a God-man, a true leader of the people and a guiding power in the Universe.”<sup>90</sup>

The *Īsopaniṣad* recognises *Ātman* as the Supreme Being and all the living and non-living objects have no separate existence. Everything emanate from Him and

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88. Srivastava, A.K., GFTP., pp.41-42

89. Īśo.U., 4,5

90. Chinmayananda, Swami., DOIU., pp.108-109

mingles in Him. Realising the fact '*īśāvāsyamidam sarvam*', we should think all beings as our own self. The *Īsopaniṣad* guides us to enjoy our life without taking others properties or what belongs to others. According to this Upaniṣad thinking for others and enjoying through renunciation create the feeling of universal brotherhood and ultimately leads a person to the Supreme *Brahman*. By serving the mankind we can understand the Reality. In this way, probably it can be said that renunciation is the main door for self realisation. One who realises the proper nature of one's own self, will refrain from all activities and attitudes, which will bring destruction to the society. A man by taking birth only can not claim himself as a good human being. The main objective of human being is to raise himself into divinity. That is why, the realisation of the nature of oneness is very very important, which will prompt him to serve humanity and encourage to build a world of brotherhood, where each and every people irrespective caste, colour and religion can exist happily.