

CHAPTER 6

COMMON ELEMENTS REGARDING ONENESS IN UPANIṢADS

The philosophy of the Upaniṣads is the search for Ultimate Reality, which is the essence of living. The Upaniṣadic seers, the intellectual visionaries, tried to understand the reality from different directions and established their truth which they finally gained from their vivid imagination. The Upaniṣadic seers consider all existing beings as one, because all living entities are not different from the *Brahman* or *Ātman*, the Ultimate Reality, where from they come into existence. The Upaniṣadic teaching is the essential oneness between individual self and the Supreme Self. In this chapter an endeavours have been made to elaborate the common elements regarding oneness as depicted in the principal ten Upaniṣads. From the discussion presented in the earlier chapters regarding this concept, it has been observed that *Brahman* has various denotations like *Om*, *Prāna*, *Ātman*, etc., in different Upaniṣads. Thus, apparently these terms seem to be different, but actually all these indicate one and the only *Brahman*. The divergent ways of interpretation ultimately lead us towards that Supreme Knowledge that the *Brahman* is the only truth.

The *Māṇḍūkya Upaniṣad* says that, ‘*omityetadaḥśaramidaṁ sarvam,*’¹ i.e., the syllable *Om* alone means of everything. The *Taittirīya Upaniṣad* asserts, ‘*omiti brahma omitīdaṁ sarvam,*’² i.e., the syllable *Om* is *Brahman* and He is all this. The *Kaṭha Upaniṣad* states :

‘*sarve vedā yatpadamāmananti tapāṁsi sarvāṇi ca yadvadanti/
yadicchanto brahmacaryaṁ caranti tatte padaṁ saṁgrahaṇa bravīmyomityetat!*’³

1. Mā. U.,1
2. T.U., I.8.1
3. Kat, U., I.2.15

[Trans : I tell you briefly of that goal which all the Vedas with one voice propound, which all the austerities speak of, and wishing for which people practise Brahmacharya : it is this, viz *Om*.]⁴

The *Kaṭha Upaniṣad* tells that this *Om* is nothing but *Brahman* itself. This is the Supreme Force wherefrom all the creatures come. One who meditates *Om* as *Brahman*, can achieve the desired objects in his life. According to *Kaṭha Upaniṣad*, *Omkāra* is the best path for the realisation of Ultimate Truth. It is the ultimate support of all for attaining the Supreme.⁵ The *Chāndogya Upaniṣad* proclaims that *Om* is *praṇava*, i.e., *Brahman*.⁶ According to the *Chāndogya Upaniṣad* the term *Om* also indicates to *udgītha* which is derived from *ut-gī + tham*. Here ‘*ut*’ means *prāṇa*, ‘*gī*’ means *vāk* (speech) and ‘*tham*’ means *anna* (food).⁷ But Upaniṣads again and again suggest that this *prāṇa* and *anna* mean the Supreme Reality, i.e., *Brahman*.⁸ The Chāndogya Upaniṣadic concept of *udgītha* denotes to *Brahman*, the Ultimate Reality. The Upaniṣad states :

‘*saṅkunā sarvāṇi parṇāni samīṛṇṇānyevamoṅkāreṇa sarvā vāk*

samīṛṇṇoṅkāra evedaṁ sarvamoṅkāra evedaṁ sarvam’⁹

[Trans : As all leaves meet together in a stalk, so all speech is held together by *Om*, the syllable *Om* covers everything and verily the syllable *Om* is all this.]

The *Bṛhadāraṇyaka Upaniṣad* also asserts that by the control of this reality, i.e., *Om*, the sun, moon, heaven, earth, moment, hours, days, night, half months, months, seasons, years and rivers are performing their duties very smoothly by

4. Eng. Trans. from Gambhirananda, Swami., E.U.P., (Vol.I), p. 148

5. Kat. U., I.2.16-17

6. CU., I.5.1., I.5.5

7. Ibid., I.3.6

8. TU., III.2.1., III.3.1., BU., III.9.9., PU., II.11

9. CU., II. 23.3

standing their own position. These all are happening only for the command of the *Brahman*, the Ultimate Reality of this whole universe.¹⁰ The *Muṇḍaka Upaniṣad* also affirms that *Om*, i.e., *Brahman* is the ultimate goal of our life for achieving the immortality.¹¹ The *Muṇḍaka Upaniṣad* says very beautifully that:

‘*arā iva rathanābhau saṁhatā yatra nāḍyaḥ sa eṣo ’ntaścarate bahudhā jāyamānaḥ/
omityevaṁ dhyāyatha ātmānaṁ svasti vaḥ pārāya tamaśaḥ parastāt/*’¹²

[Trans : Just as in the hub of the chariot-wheel spokes are fixed; similarly in the heart all nerves are there; (in the same heart) He stays in many forms; meditate on that *Paramātmā* who has *Om* as His epithet; may you cross the ocean of the world and attain the Supreme Person and be blessed.]¹³

The *Muṇḍaka Upaniṣad* also advices us that only through the knowledge of *Brahman* one can merge into *Brahman* at last. Except this Reality no other devices present in this world will be able to lead us towards the realisation of *Brahman*. The *Brahman* is pervading also as the *Om* in this entire universe. In the *Praśna Upaniṣad* Pippalāda says to Satyakāma that *Om* is both *Parama* (superior) and *aparama* (inferior) *Brahman*.¹⁴ The inferior *Brahman* is the name that comes from our ignorance. In reality *Brahman* is one and without the second. The *Brahman* is *Om* itself. Pippalāda explains :

‘*tamoṁkāreṇaivāyatanenānveti vidvānyattacchāntamajaramamṛtamabhayaṁ param
ceti/*’¹⁵

10. BU.,III.8.9

11. MU., II.2.3

12. Ibid., II.2.6

13. Eng. Trans. from Aggarwal Keshoram., KK., p.177

14. PU., V.2

15. Ibid.,V.7

Guru Pippalāda says that by pronouncing the syllable *Om*, the wise gains the Supreme *Brahman*, i.e., the Ultimate Reality, which is peaceful, free from birth and death, old-age and fear. In this way, almost all the *Upaniṣads* describe the syllable *Om* as non-different from *Brahman*, wherefrom the whole universe comes into view and who is the creator and also the protector of all.

Upaniṣads announce that all the living entities for their existence depend upon the *prāṇa*, as they originate from *prāṇa* and this *prāṇa* is the emblem of *Parama Brahman* and nothing else. The *Praśna Upaniṣad* states :

‘*prāṇasyedaṁ vaśe sarvaṁ tridive yatpratiṣṭhitam*’¹⁶

This *mantra* says that the entire universe and even the heaven is also controlled by this *prāṇa*. Thus, *prāṇa* rules everything. The *Praśna Upaniṣad* again states :

‘*devānāmasi vahnitamaḥ pitṛṇām prathamā svadhā*/

ṛṣṇām caritaṁ satyamatharvāṅgirasāmasi’¹⁷

Here, the *Praśna Upaniṣad* states that *prāṇa* is the chief, i.e., best sender of the oblations to the Gods, the same *prāṇa* is the first *svadhā* for the departed forefathers. *Pippalāda* suggests that this *prāṇa* is *Indra*, the king of *svarga*; the *prāṇa* is the *Rudra*, the protector of the universe and the same *prāṇa* is the *Surya*, the chief of the shining bodies. The *Chāndogya Upaniṣad* also maintains that :

‘*prāṇo vā idaṁ sarvaṁ bhūtaṁ yadidaṁ kimca*’¹⁸

16. PU., II.13

17. Ibid., II.8

18. CU., III.15.4

The Upaniṣad says that *prāṇa* is all this. The Upaniṣad clearly states that at the time of dissolution, all the living beings enter into the *prāṇa* and again at the time of creation they come forth from it. Saṅkarācārya also accepted this view.¹⁹ This *prāṇa* is the eldest and greatest and nothing exist beyond it. The Upaniṣad proclaims that this *prāṇa* is nothing but *Brahman* itself when it states that, ‘*prāṇo hyevaitāni sarvāṇi bhavati*’.²⁰ The *Bṛhadāraṇyaka Upaniṣad* also states that, ‘*prāṇena hīdaṁ sarvamuttabdham*’,²¹ i.e., everything of this universe is originated and maintained by *prāṇa*. The same Upaniṣad speaks again, ‘*sa brahma*’,²² i.e., the *prāṇa* is *Brahman*. The *Taittirīya Upaniṣad* affirms that, ‘*prāṇo hi bhūtānāmāyuh*’,²³ i.e., this *prāṇa* is the life of all entities. Thus, this *prāṇa* is the Supreme Spirit as Upaniṣads declare that:

‘*viśvasya satpatiḥ*’²⁴

‘*tadetadakṣaram brahma sa prāṇastadu vānmanah*’²⁵

‘*prāṇah sthūṇā*’²⁶

‘*prāṇo brahmeti*’²⁷ etc.

In this way Upaniṣadic philosophy is based on the one entity which is ‘*ekamevādvitīyam*’, whether it is known as *prāṇa*, or *Ātman*, or *Brahman* or Supreme. Explaining the mysterious nature of this all pervading being, almost all the Upaniṣads convince us at this point that the existing beings surrounding us spring from that

19. Sen, Atul Chandra., (et al), UAS., p.442.

20. CU.,VII.15.4

21. BU.,I.3.23

22. Ibid,III.9.9

23. TU., II.3.1

24. PU., II.11

25. MU., II.2.2

26. BU., II.2.1

27. TU., III.3.1

single divine power and without it all is lifeless and void. The *Aitareya Upaniṣad* speaks :

‘*ātmā vā idameka evāgra āsīnnānyatkiṃcana miṣat sa īkṣata lokānnu sṛjā iti*’²⁸

This *mantra* proclaims that in the beginning of this world only the existence of the *Ātman* was there and from this *Ātman* comes all the beings. Therefore, all the diversified things are nothing but the immortal and pure-consciousness *Ātman* itself, as sparks are nothing but the fire itself. The *Chāndogya Upaniṣadic* concept regarding the creation of this world is same with the *Aitareya Upaniṣad* when it states that, ‘*sarvaṃ khalvidaṃ brahma tajjalāniti*, ’²⁹ i.e., verily this whole is *Brahman*. In this *mantra* the term ‘*tajjalān*’ indicates to *Brahman*, as the whole creation comes from Him, maintained by Him and at last returns to Him. Therefore, *Āruṇi* tells to *Śvetaketu* in the sixth chapter of the *Chāndogya Upaniṣad* that before the creation, there was only *sat* alone and from Him the whole universe came into existence. According to *Chāndogya Upaniṣad* this Supreme, i.e., *Ātman* or *Brahman* is above all. This is behind, front, south, north, far from far and near from the near. It resides in everywhere at the same time. That is why, the *Kenopaniṣad* speaks :

‘*bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmāllokādāmṛtā bhavanti*’³⁰

According to the *Kenopaniṣad* realising the existence of the Supreme Being in every individual, the wise becomes immortal after their death. In the same way, the *Taittirīya Upaniṣad* declares, ‘*tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ ākāśādvāyu...*’³¹

28. AU., I.1.1

29. CU., III.14.1

30. Ken.U., II.5

31. TU., II.1.1

The *Taittirīya Upaniṣad* proclaims that from that Spirit, i.e., *Ātman* springs up the *ākāśa*, from the *ākāśa*, the *vāyu*, from the *vāyu* the *agni*, from the *agni* the water, from the water the earth, from the earth the herbs and food and from the food comes the *puruṣa*. The *Kaṭha Upaniṣad* expresses the same idea in a very beautiful manner when it states that :

‘*eko vaśī sarvabhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti*’³²

The *Kaṭha Upaniṣad* also maintains that the Ultimate Reality who controls the entire universe is one and only, and it transmutes its single form into many. Apart from this Reality we cannot imagine anything in this universe. This single pervading Reality cannot be said as many.³³ That is why, the *Bṛhadāraṇyaka Upaniṣad* states :

‘*ātmaivedamagra āsīt puruṣavidhaḥ*’³⁴

‘*ātmaivedamagra āsīdeka eva so ’kāmayata*’³⁵

‘*brahma vā idamagra āsīt*’³⁶

‘*ahaṁ brahmāsmīti*’³⁷

‘*tasmāttatsarvamabhavat*’³⁸

These *Bṛhadāraṇyaka Upaniṣadic mantras* prove the Brahman’s single entity, who presides the whole under his control. Because, *Brahman* alone is real and without it nothing can be possible. The *Bṛhadāraṇyaka Upaniṣad*, therefore, says that this Reality is ultimate support of all.³⁹ That is why, *Brahman* is called as

32. Kat.U., II. 2.12

33. Ibid., II.1.11

34. BU., I.4.1

35. Ibid., I.4.17

36. Ibid., I. 4.10

37. Ibid

38. Ibid

39. Ibid., I.4.16

‘*bhūtānāmadhipatiḥ*’,⁴⁰ i.e., *Brahman* is governor of all. In this context the Īsopaniṣadic view regarding the *Brahman* is remarkable. The *Īsopaniṣad* proclaims that the Reality is above the all, It travels and at the same time it travels not. It is far from far and also near from near and resides within the heart of all existing beings and also dwells outside, i.e., in the external things. That is why, the *Īsopaniṣad* speaks :

‘*īśā vāsyamidaṁ sarvaṁ yatkiṁca jagatyām jagat*’⁴¹

Substantiating this concept, the *Muṇḍaka Upaniṣad* states that, ‘*brahmaivedaṁ viśvamidaṁ variṣṭham*’,⁴² i.e., the complete universe is established in the Supreme *Brahman*. He is in the right, left, in front, back and it has expanded himself in above and also in the below. That is why, the *Māṇḍūkya Upaniṣad* declares that, all the manifesting and non-manifesting beings in this universe is *Brahman* and nothing else.⁴³ In this context Dr. S. Radhakrishnan’s view may aptly be quoted, “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.”⁴⁴ In the same way, the *Praśna Upaniṣad* proclaims that as the several birds in the evening return to their dwelling place in different trees, in the same way these living beings stay in the Supreme *Paramātman*.⁴⁵

40. BU.,II.5.15

41. Īso.U.,1

42. MU., II.2.11

43. Mā.U.,2

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

45 . PU., IV.7

The ultimate goal of our life is to comprehend the nature of the *Brahman* or *Ātman*, the Ultimate Reality and only through the realisation of *Brahman* one can achieve the immortality. The truth which we want to realise in this human life is *Brahman*, the essence of living beings. But on account of our ignorance we give greater importance to the enjoyments of material objects. But, the Upaniṣads again and again suggest that man cannot be satisfied by the wealth and temporary pleasures, which originate from the enjoyments of material things. The happiness acquired from these material things is the cause of bondage to a person in this world. One who desires liberation, he must avoid these transient gratifications, which are the main obstacles for achieving the liberation and he should follow the path of *Brahman*. Because, realisation of the nature of *Brahman* only can give *mokṣa* or liberation in this life. That is why, Naciketa tells to Yama, ‘*na vittena tarpaṇīyo manuṣyo*’,⁴⁶ i.e., man cannot be conciliated with wealth. Naciketa tries to understand the real nature of *Ātman* from Yama, which is the ultimate path of liberation. In the *Bṛhadāraṇyaka Upaniṣad*, we find that Maitreyī, the wife of Yājñavalkya has ignored the properties offered by Yājñavalkya and wanted to know about that immortal truth which will give the ultimate bliss in this human life. Therefore, she says :

‘*yannu ma iyaṁ bhagoḥ sarvā pṛthivī vittena pūrṇā syātkatham tenāmṛtā syāmiti*’⁴⁷

In this *mantra* Maitreyī says to Yājñavalkya that - venerable sir, if this world be filled with things that give material pleasure, can these things bring immortality to me ? Then Yājñavalkya also replies to her that by the wealth or earthly enjoyments no one can get liberation. In this context reference may be cited from *Śrīmad Bhagavadgītā* :

‘*ye hi saṁsparśajā bhogā duḥkhayonaya eva te*’

46. Kat.U., I.1.27

47. BU., II.4.2

ādyantavantaḥ kaunteya na teṣu ramate budhaḥ//⁴⁸

[Trans : The pleasures which are born of sense-contacts are verily a source of suffering only (though appearing as enjoyable to worldly-minded people). They have a beginning and an end (they come and go); Arjuna, it is for this reason that a wise man does not indulge in them.]⁴⁹

The Upaniṣad suggests that we will have to try to understand the proper nature of Ultimate Spirit, which is known as *Brahman* or *Ātman*. Realising the mysterious nature of *Brahman* only one can merge himself into *Brahman*. Therefore, elaborating the secret essence of this Reality, Yama tells to Naciketa, who is interested to know about this secret, that a person gets Ultimate Bliss after realising the nature of *Ātman*, who is seated in our own body. Yama tells the obscure nature of this reality to Naciketa that :

‘taṁ durdarśaṁ gūḍhamanupraviṣṭaṁ guhāhitaṁ gahvareṣṭhaṁ purāṇam/

adhyātmayogādhigamena devaṁ matvā dhīro harṣaśokau jahāti//⁵⁰

[Trans : That who is hidden behind the curtain of *Yogamāyā*; who is all permeating; who is situated in the cave of the heart of all beings; who lives in forest of the world; who is eternal; knowing Him through the *Adhyātmayoga*; such deity who is difficult to perceive; the wise *Sādhaka* renounces pleasure and sorrow both.]⁵¹

Yama tells to Naciketa that, the *Ātman* which is free from birth and death, is the Ultimate Controller of all beings. Realising this secret one becomes free from birth and death and after leaving this phenomenon world he merges himself into *Brahman*. But the realisation of the nature of the Supreme Being is not an easy task. Āruṇi tells

48. ŚBG., V.22

49. Eng. Trans. from ŚBG., Gita Press Gorakhpur, p.75

50. Kat.U., I.2.12

51. Eng. Trans. from Aggarwal, Keshoram., KK., p.63

his son Śvetaketu the way of knowing *Brahman* in a very attractive manner in the sixth chapter of the *Chāndogya Upaniṣad*. According to Āruṇi one Reality which is all pervading transforms Himself into multifarious. Though He is one, He is present at the same time in the whole universe and these varieties are nothing but Brahman's own nature, which is mysterious. That is why, Āruṇi says to his son Śvetaketu :

‘*yathā somyaikena mṛtpiṇḍena sarvaṁ mṛnmayam vijñātaṁ syādvācārambhaṇam
vikāro nāmadheyam mṛttiketyeva satyam*’⁵²

[Trans : As a lump of earth is the common substance of all earthen materials, so, it is the only real thing. The earthen materials are nothing but the different shapes of the earth and this transformation is also nothing but various denotations.]

In this way, with this above beautiful example Āruṇi gives the concept of one Supreme Being, who pervades the whole universe and who is seated in all beings.

The easiest way to understand the reality or *Brahman* is to realise the existence of *Brahman* in each and every living beings. Because our five sense organs are unable to grasp that Supreme Power.⁵³ The all pervading Spirit cannot be identified by the naked eyes. So, it is necessary to realise the presence of the Supreme Self within one's own self. Thus realising the presence of the Supreme Being in every living beings and knowing that this world is nothing but *Brahman* himself, one can understand the real nature of that Ultimate Reality. Varuṇa in the *Taittirīya Upaniṣad* teaches his son Bhṛgu very beautifully the nature of this *Brahman* and the means to understand it :

‘*yato vā imāni bhūtāni jāyante yena jātāni jīvanti yatprayantyaabhisamviśanti
tadvijñāsasva tadbrahmeti*’⁵⁴

52. CU., VI.1.4
53. Ken.U., I.3
54. TU., III.1.1

Here Varuṇa gives instruction to Bhṛgu that where from all these things and beings are born, by which they live and into which they are dissolved at the end, that is *Brahman* and that is to be known. Our sense organs are able to do their respective functions like seeing, hearing, grasping, etc., only for the command of this Reality. Without It, i.e., *Brahman*, all become inactive and powerless. For the realisation of *Brahman*, one should try to understand his own nature and also the nature of other existing beings, which are essentially and ontologically one with the *Brahman*. For the ultimate happiness of our life, the realisation of the nature of this mysterious being is very very essential. On the other word the path of understanding the *Brahman* only can provide us the highest bliss in this life. That is why this *Ātman* or *Brahman* is said to be the bliss or *ānanda* in the *Taittirīya Upaniṣad*.⁵⁵ Regarding the absolute bliss the *Chāndogya Upaniṣad* also states :

‘yo vai bhūmā tatsukhaṁ nālpe sukhamasti bhūmaiva sukham..//’⁵⁶

The Absolute which is known as *Brahman* is the bliss or happiness or ultimate delight, which cannot be found in other finite things. *Bhūmā* is a state where one cannot see, cannot hear and cannot understand anything, i.e., after realisation of *Brahman*, nothing remains to be known in that final ecstasy of life. This is the actual nature of *mokṣa* or liberation. In that moment the nature of a person is explained by the *Muṇḍaka Upaniṣad* thus :

‘bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ/

kṣīyante cāsya karmāṇi tasminḍrṣte parāvare//’⁵⁷

55. TU.,III.6.1

56. CU., VII.23.1

57. MU., II.2.8

[Trans : After knowing Supreme Person who is effect as well as cause Himself, in reality; the knot of the heart of the *Jīva* is unravelled; all doubts are cut asunder and the actions good as well as evil get perished.]⁵⁸

Nothing is superior than this Reality. Because at the time of *pralaya* all the creatures merged into Him and then nothing remains and only one Spirit, i.e., *Brahman* exists in this universe. The *Praśna Upaniṣad* speaks very clearly that all the rivers are running towards the sea and reaching there they intermix into the sea annihilating their names and forms and merely known as the sea only, in the same way, at the time of final dissolution the *puruṣa* constituting of sixteen parts merges into the *Brahman* destroying his name and form. He becomes one with the *Brahman* and at that time what remains is known as *Brahman* one without a second.⁵⁹ The *Bṛhadāraṇyaka Upaniṣad* asserts that he who resides in all beings and all beings reside within him and he who presides all, is our Self and nothing else. Therefore, we should try to understand the real nature of our own Self which resides within our body and in the whole world. The *Bṛhadāraṇyaka Upaniṣad* states :

‘ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyyātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ veditam//’⁶⁰

According to Yājñavalkya, everything is known by the knowledge of the *Ātman*. In other words after knowing the existence of this *Ātman* seated in our heart as well as everywhere in the same time, there will be nothing that remains to be known. Explaining the path of *Brahman*, Swami Cinmayananda states, “The Self is not only to be realised in the centre of our own individual life, but it is to be experienced as the

58. Eng. Trans. from Aggarwal, Keshoram., KK., p.179

59. PU.,II.8

60. BU.,II.4.5

same everywhere. Pure Consciousness is homogeneous and All-pervading and as such the Self cognized *here* is the same as the Self experienced as revelling *there*.”⁶¹ Knowing the fact that one Supreme Spirit exists everywhere at the same time, one feels his presence everywhere and the presence of every beings within him. At that time he becomes free from sorrows, sufferings and worldly attachment and gives equal importance to all. He sees ‘*puruṣa evedaṁ sarvaṁ*’ in that state. In this respect the *Śvetāśvatara Upaniṣad* has rightly stated :

‘*tvam strī tvam pumānasi tvam kumāra uta vā kumarī/*

tvam jīrṇo daṇḍena vañcasi tvam jāto bhavasi viśvatomukhaḥ//’⁶²

This *mantra* enumerates that this *Ātman* alone is feminine, masculine, youth and also the spinster. The same is an old man who walks with the help of a stick. It alone reveals his cosmic form in all the directions. In this way avoiding its existence nothing is possible in the whole universe. Realising this nature of *Ātman* one becomes free from sorrows and sufferings. For ultimate liberation, a person must have these qualities which help him to uplift his life into *Brahman*, the immortality. In this context Sarab Dayal explains the Kathopaniṣadic saying thus - “Man attains salvation or immortality when various lusts of sex, anger, greed, name and fame are quenched and when all doubts or mis-givings are removed.”⁶³

Regarding the Ultimate Reality, i.e., *Brahman*, which is the ultimate goal of our life, the *Kaivalya Upaniṣad* also declares that by the strong belief, dedication, contemplation and deep-concentration one is able to comprehend the real nature of

61. Chinmayananda, Swami., DOIU., p.106

62. ŚU.,IV.3

63. Dayal, Sarab., STOKU., p.104

Brahman, which is immortality itself. That is why, the Upaniṣad states :

‘... śraddhābhaktidhyānayogādavaihi, na karmanā na prajayā dhanena tyāgenaike
amṛtatvamānaśuḥ/’⁶⁴

According to the *Kaivalya Upaniṣad*, not by performing *karma* or by progeny and wealth one will obtain the Ultimate Reality in his life. It can be achieved only through the renunciation or *tyāga*. If a person fails to understand the real nature of *Brahman* in this human life, he is a loser one and his whole life is meaningless. In the word of A.K. Srivastava, “Brahman, which manifests itself in and through the variety of the universe, is essentially one and indivisible. The knowledge of the Supreme is the real knowledge. If we remove the bonds of finitude, the emancipated soul will be the same as the ‘one’ eternal all pervading Existence. Thus the man who knows his own being in its proper essence also knows the ‘Reality’. The person who knows the supreme one knows all individuals and also his own-self.”⁶⁵

It is very remarkable that almost all the Upaniṣads give importance on *satya* or truth, *brahmacarya* or continence and *tapas* or penance for understanding the Supreme Reality. The *Muṇḍaka Upaniṣad* proclaims that truth alone can win and by truth one can uplift his life in to the Ultimate Truth, i.e., the *Brahman*. Therefore, the *Muṇḍaka Upaniṣad* says, ‘*satyameva jayati nānṛtam*’.⁶⁶ Again the same Upaniṣad asserts that, ‘*satyena labhyastapasā hyeṣa ātmā*’,⁶⁷ i.e., by the performing truth and contemplation one will attain the Reality. The *Kenopaniṣad* also says that the austerity or *tapas* is the means of *Brahmavidyā* or liberation.⁶⁸ The continence or *brahmacarya* also plays an important role for realisation of *Brahman* in the

64. Kat.U. 2-3

65. Srivastava, A.K., GFTP, pp.8-9

66. MU., III.1.6

67. Ibid., III.1.5

68. Ken.U.,IV.8

Chāndogya Upaniṣad.⁶⁹ The *Muṇḍaka Upaniṣad* again states that, ‘*tapasā cīyate brahma*’,⁷⁰ i.e., by the *tapas* one can understand the nature of *Brahman*. In *Taittirīya Upaniṣad* Varuṇa says to Bhṛgu that *tapas* is *Brahman*.⁷¹

From the above discussion, perhaps, it can be said that almost all the Upaniṣads has been provided the message to discard the object of material pleasure and concentrate on the thought of the *Brahman*, who manifests himself in each and every creation. The famous statement like, ‘*tattvamasi*’,⁷² ‘*ahaṁ brahmāsmīti*’,⁷³ ‘*sarvaṁ khalvidaṁ brahma*’,⁷⁴ etc., denote the existence of *Brahman* in every living beings and that all the living beings are one with the same *Brahman*. The knowledge of the Supreme *Brahman* makes us free from illusion and leads us towards salvation and after the attainment of salvation, a person enjoys Supreme Bliss and becomes one with the Supreme Being, i.e., the *Parama Brahman*.

69. CU., VIII.5.1- 4

70. MU., I.1.8

71. TU., III.2.1

72. CU., VI. 8.7

73. BU., I. 4.10

74. CU., III.14.1