

A Vedantic Study Of "Cosmic Consciousness" - Brahman

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Abstract

Brahman, Consciousness, (*Cit*) and matter (*Acit*) have always been the subject for discussion in philosophy, religion and science. What is the nature of this *Brahman* principle? Is *Brahman* the cause for the entire universe? Is *Brahman* a static entity or a conscious entity? What is this Universe? What is the relationship of *Brahman* to Absolute Consciousness? What is nature, *Prakriti*, and what is its relationship to *JivAthman*? *Vedanta* addresses each of these questions in a logical fashion. The great thinkers of all countries have tried their best to understand the true inner meaning of Absolute Consciousness and matter in order to establish their mutual relationship. Scientists and philosophers have advanced many theories to explain their ideas and conceptions and have arrived at different conclusions. This essay is an intellectual scrutiny of "*Brahman*" from the point of view of *Vedanta Shastra* and Sub-Atomic Particular theory. Some of the different names of *Brahman* are Absolute Consciousness, World Thinker, *Purusha*, *Paramatma*, Total Reality, God, *Ishvara*, Absolute Truth, *Bhagavan*, and *Athman*.

Keywords: *Vedanta*, cosmic, consciousness, *Brahman*

Introduction

Vedanta and *Brahman*

Vedanta is a distinct discipline of thought stream which is part of the Hindu ecosystem. There are several variants of *Vedanta*, such as *Advaita*, *Dvaita* and *Vishist-Advaita*. All these schools share many common principles which fall in the single umbrella term '*Vedanta*'. No doubt *Vedanta* is an ancient ideology but its principles are distinct, scientific and rationalistic for the thinkers of the modern era and particularly to Particular physics.

Vedanta has contributed a great deal of knowledge to this science of *Brahman*. Important practical results follow from the study of *Brahman* (*Cit*, Absolute Consciousness); *Acit* (matter); *JivaLoka* (world) and the *Jivan* (Human). *Athman* is

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the true Reality like the *Brahmam*. The *Loka* or World and matter are the created manifestations of the *Ishvara*. The world is considered unreal (*Maya*) in the sense that it is variable and transient. It is an illusionary manifestation to the result of *Ajñana* (ignorance) in the physical intelligence. From the worldly sense, Birth, Bondage and Death are real and from the spiritual sense *Moksha* or the realization of the due mental and spiritual disciplines. Mahabharata defines the purpose of *Yoga* as the experience of *Brahman* or *Athman* pervading all things. In order to attain salvation, a human being must acquire self-knowledge (*Atma Jnana*), which is to realize that one's true self (*Atman*) which is identical with the *Brahman* or *Paramatman*. (Swami Venkateswaranda, *Brahma Sutra*, 1982, 234).

Brahmam or God is explained as that with the intelligent cause or *nimitta karana* and that with the material cause or *upadana karana*. The relationship between *Brahmam* and Mankind is totally unique. The study of the nature and character of this relationship between *man* and *Brahman*, started since the beginning of human culture. The deepest knowledge of *Brahmam* and of the certainty of *Brahmam's* existence comes through the personal experience of a devotee in human lives. It is well known that in real life everything that exists has a material cause but when the same reasoning for the cause of the universe and life is applied then it is explained that *Brahmam* is the first cause and the Supreme Super Power.

The earliest inquiries about *Brahmam* or the Supreme Consciousness are recorded in the Vedas. Ancient Vedic tradition says that *Yudishtra* questioned *Bhisma* as regards to "*Brahmam*" in the *Vishnu Saharanaama*, thus, "

"Kimekam daivatam loke kim vaa pyekam paraayanam I
stuvantah kam kam arcantah praapnuyur maanavaah subham" II

In this universe who is the one Divinity who is the Supreme Lord of all? Who is the sole refuge of all? Who by worshipping and praising, gains what is good and attains salvation? (*Vishnusahasranamam* no 2; *Athishankara*, 1986, page 3)

The *Isavasya Upanishads* indicates by the passage and imparts four important instructions. Firstly, the *Brahmam* pervades the whole of creation. Secondly, everyone is to do one's duty. Thirdly, knowledge and action have to be combined and not be considered as opposites. Fourthly, we should view *Brahmam* and the world as being in a state of harmony, not as opposed to each other.

'Yas tu sarvani bhutani atmanyevaanupasyati I
sarvalhuteshu chaatmaanam tato na vijugupsate.II (*Isavasya Upanishad* verse 6)

The *Isavasyopanishad* verse 6, says that 'he who sees his Self in all and all in the Self, does not even have contempt for anything.' He loves all. He is *Brahman*, the Non-dual Supreme Being who is the cause of generation, sustentation and dissolution of the universe. (Swami Sarvananda, *Isavasyopanishad*, 2002, verse 6 page 8)

The *Taittiriya Upanishad*, highlights various ways and means of attaining this Supreme *Brahman*. The principal method prescribed is direct inward communion with that "Supreme Reality". This concept is corroborated by a famous mantra from the *Rig Veda Samhita* - *ekam sat*: "Existence is one only." The Ultimate Being is Existence. Being and Existence mean the same thing. That which exists cannot be more than one.

Brahman is explained as, "*Brahma-vid apnoti param, tad eshahbhyukta, satyam Jnanam anantam Brahma*" (Swami Saravanda, 1995, *Taittiriyaopaniṣad*, 2.1.1)

The *Taittiriya Upaniṣad* states yet again in *sLoka*, 2.1.1, *Brahma-vid apnoti param*; "Whoever realises this *Brahman* attains to the Supreme Felicity." It is so because of the fact that when anyone contacts Pure Existence, that contact is equal to the contact of all things. It is like touching the very bottom of the sea of Reality. Hence, *Brahman* is All-Existence. The knowing of it is of paramount importance.

Manusmṛiti says *Brahmam* is, "*Tadandam abhavat haimam sahasramśa samaprabham*" (Dutt, Manmatha Nath; (1909). *Manu Samhita* ch 1.9)

"Even millions of suns cannot be equal in brilliance to that cosmic spot." Therefore, it is not a point as we can geometrically imagine. It is an inconceivable point of the omnipotence, omniscience and the omnipresence of the *Brahman*.

The *Vishnuṣaḥsranamam* states the same principle, "*Satyam Jnanam anantam Brahma*. (*Brahman* is Truth, Knowledge and Infinitude).

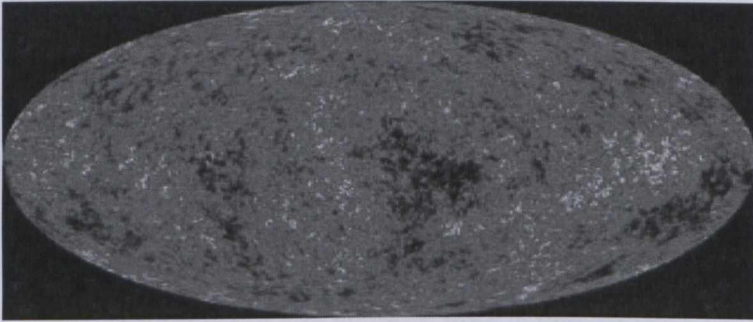
Satyam Jnanam anantam: This is the name of the Supreme Being. It is Pure Existence, *satyam*, Ultimate Truth. It is Omniscience, All-Knowledge, so it is called *Jnanam*. It is everywhere, infinite; therefore, it is called *anantam* (*Vishnuṣaḥsranamam* no. 454, *Athishankara*, 1986, page 104)

The direct inward spiritual communion or realization is called *Dhyana*, meditation. The Indian Rishis called this spiritual relationship as *Yoga*. It is a sacred thought and a profound thinking of the Supreme Consciousness. It is a physical, mental, and spiritual discipline. *Bhakti Yoga* is the union with the Supreme. *Yoga* is a basic feeling for *Brahmam* and a longing for *Brahmam* to attain *Moksha*, salvation. The Yogis' are convinced that *JivAthman* will unite with the *ParAthman*, (*Brahman*) which is Absolute Consciousness, Supreme Bliss, All-Existence and Absoluteness. *Yoga* is the great meditational technique of the *Upaniṣads*. This yogic meditation is the affirmation of the knowledge of the universal existence of *Brahman*. *Brahmam* can also be realised through *Karma*, *Bhakti*, *Jnana* and *Raja Yoga*. The meditation of the *Upaniṣads* is the affirmation of the wisdom of the nature of *Brahman*. Whoever knows this *Brahman* attains the Supreme Being. (Swami Venkateswaranda, *Brahma Sutra*, 1982, 92)

Quantum mechanics demonstrates it's relevant to a discussion of the Consciousness and cosmology since it is the deepest theory of physics and it is a theory of observables in which information is the fundamental quality. Although Consciousness cannot be studied directly, it is accessible to further understanding indirectly. Thus the ancient Yogis developed meditative techniques to comprehend the *Brahmam*. (Michael O'Shea, *Philosophy of Science*, 2005, 58) The question of 'consciousness' is connected to the relationship between brain and mind. Reductionism considers them to be identical with mind representing the sum total of the activity in the brain which is at a suitable higher level of representation. Opposed to this is the viewpoint that although mind requires a physical structure, it ends up transcending that structure. There exist a host of other views of mind, shaped by

culture and life-experience, which are characterized by a tension between opposite beliefs. (Karl Pribram, *Holographic Paradigm*, 1985, 17)

In the Vedantic tradition *Brahmam* is called '*Viswam*'- the Universe of manifestation and having His effect. The entire space-time arrangement is one point, like an egg - *Brahmanda*. A globular structure is easy to conceive, and so we call it an '*anda*', a kind of egg - a cosmic egg. *Brahmanda* means the "Biggest Egg" signifying the life from which Universe is born. The *Brahmanda Purana* gets its name from the account of *Brahmanda* (the Biggest cosmic egg) and the future cosmic ages revealed by *Brahma*. It deals with the origin of the Universe as told by *Brahma*. In the beginning, there was a golden egg, and the *prapanca* (Universe with its activities) was formed out of it. The Rig Veda (RV 10.121) uses a similar name for the source of the universe: *Hiranyagarba*, which literally means "golden fetus" or "golden womb". The *Upanishads* elaborates that the *Hiranyagarba* floated around in emptiness for a while, and then broke into two halves which formed *Svarka* (Heaven) and *Prithvi* (Earth).



Hiranyagarba. (Cosmic Egg)

This somewhat identical idea comes from *Edvin Hubble's* observation of an expanding universe which was also predicted from *Albert Einstein's* equations of General Relativity. *Georges Lemaitre*, astronomer, proposed in 1927 that the cosmos originated from what he called the *primeval atom*. *Lemaitre* also proposed what became known as the Big Bang theory of the origin of the Universe. The entire mass of the universe was compressed into a gravitational singularity, the so-called cosmic egg, from which it expanded to its current state following the Bing- Bang happening some 14.6 billion years ago. Modern astronomy appears to allude on this point of the *Vedanta* when it concludes that there was a '*Cosmic Egg, Brahmananda*', when creation took place. The atom is considered as a cosmic centre and the Universe started from the cosmic egg. (*Peter, Coles, Cosmology*, 2001, 95.) The modern theory of Creation seeks to relate Consciousness and intelligence to the scheme of Quantum Mechanics. The theory interprets that *Consciousness* is fundamental and universal. (*Peter, Coles, Cosmology*, 2001, 43).

Likewise *Vedanta* discusses *Brahmam* as Consciousness which is "*Sat-Cit-Anandam*", (Existence-Consciousness-Bliss), which is the Ultimate Reality. These thoughts are found identical in the realm of modern science. Therefore the course of science and *Vedanta* is never on collusion. They have in principle identical observations. *Vedanta* is not based on some

dogma but it is a complete bionetwork of many diverse thoughts which included the world view of classical religion as well as atheism, materialism, determinism, communism, agnosticism, paganism, logics, science and physics as part of it. Thus *Vedanta* has no conflicting interest with world religions and science. Yet many critics analyze the Vedic religion to be polytheistic which is inaccurate from the point of view of its doctrines. (Swami Renganathananda. The Message of the *Upanishads*, 1993, 543)

Swami Vivekananda was extremely fond of the great Rg Vedic hymn of creation known as *Nasadiya suktum*. He saw in it the ancient sages' vision of the universe before creation. The *sukta* predicts the anonymity or the nothingness of *Brahmam*. The *sukta* gives a wonderful explanation about the beginning of Cosmos and the relevance of *Brahmam*. (Swami Jitatmananda, *Modern Physic and Vedanta*, 1992, page 84)

"At first was neither Being nor Nonbeing.
There was not air nor yet sky beyond.
What was wrapping? Where? In whose protection?
Was Water there, unfathomable deep?
There was no death then, nor yet deathlessness;
of night or day there was not any sign.
The One breathed without breath by its own impulse.
Other than that was nothing at all.

Darkness was there, all wrapped around by darkness,
and all was Water indiscriminate, Then
that which was hidden by Void, that One, emerging,
stirring, through power of Ardor, came to be.

In the beginning Love arose,
which was primal germ cell of mind.
The Seers, searching in their hearts with wisdom,
discovered the connection of Being in Nonbeing.

A crosswise line cut Being from Nonbeing.
What was described above it, what below?
Bearers of seed there were and mighty forces,
thrust from below and forward move above.

Who really knows? Who can presume to tell it?
Whence was it born? Whence issued this creation?
Even the Gods came after its emergence.
Then who can tell from whence it came to be?

That out of which creation has arisen,
whether it held it firm or it did not,
He who surveys it in the highest heaven,
He surely knows - or maybe He does not"! (*Rigveda* 10.129.1 to 7)

The poetic description of the universe is amazing and it sets the prophesy for the big bang theory of the latter years. It certainly exhibits philosophic depth and caution when it designates the fundamental cause of the universe not by a name, but as "that (*tat*)", or "the One thing (*ekam*)" which is the *Brahman*. In the end the sukta leaves the choice of knowing *Brahman* to the enquirer because *Brahman* is beyond rationalization.

Avadhuta Gita explains the secrecy of *Brahman* from a negative perspective. One of the key elements of *Jnana Yoga* practice is often a "*neti neti search*". The purpose of the exercise is to negate rationalizations and other distractions from the non-conceptual meditative awareness of reality. '*Neti, neti*' is a Sanskrit expression which means "not this, not this", or "neither this, nor that".

तत्त्वमस्यादविक्रयेन स्वात्मा ह्यप्रतिपिदतिः ।
नेति नेति श्रुतिर्ब्रूयादनुतं पाञ्चभौतिकम् ॥ २५ ॥

tattvamasyādivākyaena svātmā hi pratipādita /
neti neti śrutiṛbrūyādan / ta / pañcabhautikam // 25 // *Avadhuta Gita* 1.25.

The *Avadhuta Gita* teaches analytical meditation helping a person to understand the nature of *Brahman* by first understanding what is not *Brahman*. "The Divine is not this and it is not that" (*neti, neti*). The *Gita* sheds light on the practice of *neti neti* as a tool to Self-realisation of "The *Brahman*".

"Thus, the *Brahman* is not real as we are real, nor is it unreal. The *Brahman* is not living in the sense humans live, nor is it dead. The *Brahman* is not compassionate as we use the term, nor is it uncompassionate. And so on. We can never truly define *Brahman* in words. All we can say, in effect, is that "It isn't this, but also, it isn't that either". In the end, the student must transcend words to understand the nature of the Divine. In this sense, '*neti-neti*' is not a denial. Rather, it is an assertion that whatever the *Brahman* may be, when we attempt to capture it in human words, we must inevitably fall short, because we are limited in understanding, and words are limited in ability to express the transcendent. (<http://hindurevolution.blogspot.com/2011/07/neti-neti-philosophy-of-sanatana-Dharma.html>).

The *Drg Drsya Viveka* which is an ancient literature inquiring into the nature of 'seer' and 'seen'. In its original scripture, it is of 46 verses states; "*Drsyah dhi brttayah saksi drg eve na tu drysate*". (Swami Nikilananda, *Drg Drsya Viveka*, 2006, 15)

All the scenes before us are projections of our individual consciousness. The only seer is the *Athman*. This *Athman* cannot be seen because it is the seer. (Swami Jitatmananda, *Holistic science and Vedanta*, 1993, page 47)

The great concepts of the *Brahman* are enshrined in the *Vedanta* as renowned *Dharma*, truths. The central aspects of *Vedanta* are the theory of *Brahman*, "Absolute Consciousness". The *Veda*, oldest religious scripture in the world instructs that *Brahman* is the "Eternal Truth" which is expressed differently by different scholars and sages.

“एकम् सत्, वपिराः बहुधा वदन्ति; *Ekam Sad, Vipraha Bahudha Vadanti*, "Brahman or Consciousness is One, Wise men articulate in many ways."

[*Rig Veda*, Book I, Hymn CLXIV, Verse 46].

Sanathana Dharma or Hinduism has often been confused to be polytheistic but truthfully many of Hinduism's adherents are non-dualistic. The teachings view multiple manifestations or personalities of the one *Brahmam*, God. Hindus are essentially monists and they distinguish one unity with the personal Gods as different aspects of only One Supreme Being, the "*Brahman*", which is explained like a single beam of light separated into colors by a prism. To the Hindu, this idea has been an active force in defining the "*Eternal Dharma*." The Advaita principle of the Infinite Divine nature of *Brahmam* remains forever central, pervasive, unchanged and self-luminous.

In general, Hindu views are broad and range from monism, dualism, pantheism, monistic theism and strict monotheism. Some of the Hindu aspects of God include *Vishnu*, *Shiva*, *Krishna*, *Devi* and *Ganesha*. One of the most prominent Hindu monists is the great saint, *Ramakrishna Paramahansa* whose preferred form of God is *Devi* and who reiterated traditional Hindu beliefs, that average devotees can invoke God, in whatever form a devotee prefers, or as monists prefer to call, *Ishta Devata*, i.e., the preferred form of God and ask for God's grace in order to attain *Moksha*. Essentially, any kind of spiritual practice followed with faith, love and persistence will lead to the same ultimate state of self-realization. Thus, Hindu thought distinguishes itself by strongly encouraging tolerance for different beliefs since temporal systems cannot claim sole understanding of the one transcendental Truth called as *Brahman*. (Swami Renganathananda, *The Message of the Upanishads*, 1993,143)

To some philosophers, there may be some contradiction in the coexistence of the Vedantic philosophy and the personality form of Puranic worship. In the *Sanathana Dharma* spiritual tradition both the principle and the personality carry no contradiction. The rationality is to move a man's spiritual life with both the highly philosophical "*Athman-Brahman*" doctrine of the *Vedanta* and with the personal conception of the Deity of the *Puranas*. The higher concept is the unchanging formlessness, *Nirguna*, and the lower concept is the changing forms, *Saguna*. This pragmatic approach is made possible for the significant adaptation of the common man's spiritual journey. It is in the light of this peculiarity of the Hindu spiritual tradition that the devotee comprehends the personalized name and form as his *Ishta-Devata* such as *Vishnu* or *Siva* or *Brahma* or *Sakthi*. This principle of the Vedantic philosophy appears absolutely realistic, devotional and logical.

Peter Russel, a modern Physicist and Psychologist says about Consciousness thus, "**I am the Truth**; Identifying God with the light of consciousness brings new meaning and significance to many traditional descriptions of God. Whatever is taking place in my mind, whatever I may be thinking, believing, feeling or sensing, the one thing I cannot doubt is consciousness. Consciousness is my only absolute, unquestionable truth. If the faculty of consciousness is God, then God is the truth". (Peter Russel, *From Science to God*, 2003;87)

In the *Bhagavat Gita*, Chapter 2 stanza 17, it is most emphatically stressed when Lord Krishna tells Arjuna that the *Athman*, Soul is Immortal, it is fallacy that you can kill anybody or anybody can kill the *Athman*; therefore soul can neither be killed nor it can kill. It is a single entity.

Lord Krishna; "avinaasi thu thath vidDhi yena sarvam idham thatham vinasam avyayasya asya na kaSchith karthum arhathi". BG 2.17.

That by which all this is pervaded is indestructible. Understand this and that none can destroy this immutable self. The self which alone is real pervades all, this *sarvam idham thatham* which is unreal. That self is *avinaasi*, indestructible, It is *avyaya*, immutable.

The term 'sat', actually means the *Brahman*, the supreme reality. In *advaita*, the individual self is identical with *Brahman* and hence the word 'sat' means the 'Self' which is *Brahman*. This Self is the *Athman* which is immutable and indestructible. It is the inner self of all beings whether sentient or insentient. The knowledge about 'Consciousness or Reality' is the knowledge about *Brahman*. The individual self, (*Athman*), is immortal and real while the non-self (*Saarira*, body), is also real but not immutable or indestructible and is subjected to change. For instance the pot is made of clay and the clay alone is real and the pot is not real in the sense that it is destructible. (Swami Rengananada, *The Message of the Upanishads*, 1993, 476)

Sri Ramakrishna Paramahansa says, "That which is *Brahman* is the mother, the Primal Energy. It is *Brahman* when in inactive state and when in creating, preserving and destroying; It is *Sakthi*, the active state. Still water is an illustration of *Brahman* and the same water moving in waves can be compared to *Sakthi*. (Swami Tapasyananda, *Saundarya Lahari*; 2008, ix)

In *Sanskrit*, the body is broadly classified as *sthula sharira* (*physical body*), *sukshma sharira* (*astral body or subtle body or mind*) and *karana sharira* (*the causal body or Athman or Soul*). In the highest sense, The Absolute Consciousness or the Universal Spirit or the Supreme Soul of the Universe is mentioned in the Vedas as *Brahman* or *Paramatman* or *ParaBrahman*. The *Brahman* has more than two entities.

Nirguna Brahman and Saguna Brahman

These two philosophical depictions of *Nirguna Brahman* and *Saguna Brahman* are insights of the altered state of mind such as the higher state and the lower state. *Vedanta* holds that *Atman*, *Brahman* and *Paramatman* are all one and the same and the formless *Nirguna Brahman* which is beyond distinction, tangibility, and comprehension. While *Ishta Devata*, *Brahma*, *Vishnu*, *Siva* are all with comprehension of name, form and attribute and characterized as *Saguna Brahman*. *Brahman*, "Absolute Consciousness" can be conditioned by the limitations and qualities of matter but it is independent of matter. All is truly 'Sat' or *Brahman*. *Brahman* retains the Supreme Undual Consciousness even in creation. *Vedanta* discusses in detail the two aspects of the same *Brahman* thus.

Nirguna Niraagara Brahman is the supreme reality without form, quality, attribute and image. In the Vedantic philosophy *Brahman* is signified as "Absolute Consciousness" which pervades the Universe and has no form, no quality, no characteristics and no image. This *Nirguna Brahman* is omnipotent, omnipresent, omniscient and singular.

Saguna Sagara Brahman is the supreme reality with form, quality, attribute and image. In the Vedantic philosophy, *Saguna Brahman* is signified as "Absolute Consciousness" which pervades the Universe and has form, quality, characteristics and image. It is secure to the concept of immanence but it is the manifested divine presence. This *Saguna Brahman* exhibits the property of omnipotent, omnipresent and omniscient. It is corresponding to the singular *Brahman* but it is reasoned as the consciousness on the other side of the same coin. The *Saguna Brahman* is explained as the changing form of the unchanging formlessness.

In one's own Self, which is no other than *Brahman*, there is a mysterious power known as *avidya* (ignorance) which is beginning less and not separate from the Self. Its characteristics are veiling and presentation of diversity. The exercise of birth is to cross this *avidya* to attain *Moksha*. This creative power of *Brahmam* projects forms which are bound by *Maya*, illusion. *Brahmam* is an infinitive singularity but the duality of *Brahmam* is thought of as *Maya*. The veiling nature is the *Maya*. *Maya* of the causal body has its powers of projecting (*rajas*) and veiling (*tamas*). It is the projecting power that creates everything from the subtle body to the gross universe of names and forms. These are produced in the *Sat-Chit-Ananda*, (Being-Consciousness-Bliss) like foam in the ocean. These created matters are temporary identities. Thus, matter is conceived as a secondary entity that is really non-existent but projected from consciousness though the illusory power of *Maya*. *Maya* is in itself Consciousness which appears as unconsciousness and illusory. Thus materialism is impermanent and unreal while. Consciousness is permanent and real. Matter is temporary and derived from consciousness. *Vedanta* speculates nothingness beyond consciousness in *Vedanta*, there are no dogmatic rules that affect the free will of consciousness or impose any restriction upon its choices. Thus *Vedanta* is independent of determinism or materialism but it absorbs the principle of them as the effects of karma. The end result of Vedantic understanding is that Absolute Consciousness permeates in its quantum nature throughout the whole Universe.

The famous nuclear physicist *Erwing Schrodinger* says on the nature of consciousness thus, "Consciousness is never experienced in the plural, only in the singular..... Consciousness is a singular of which the plural is unknown; that there is only one thing and that, what seems to be plurality, is merely a series of different aspects of this one thing, produced by a deception." (*Swami Ranganathananda, Science and Religion, 1997;118*)

Brahmam is realized in three phases of understanding, namely;

1. The first as the *Nirguna Brahman*, or the impersonal all-pervasive Energy or the Absolute Consciousness;
2. The second as the *Saguna Brahman* or *Paramatma* or the personal but Absolute Consciousness;
3. The third is the localized aspect of the Supreme which is within the heart of all living entities as *Ishta-Devata*. It is the personalized *Bhagavan*, or the Supreme Personality or Lord *Krishna* or *Siva* or *Sakthi*.

In principle all these three entities are the same *Brahman* which signify the same *SAT-CIT-ANANDA*, the ultimate Reality or the Absolute Consciousness.

The higher state *Nirguna Brahman*, Absolute Consciousness, or God is the ultimate in the Absolute Truth. *Brahman* is a formless, genderless, infinite and beyond comprehension, eternal, omnipresent, omniscient and omnipotent to whom the whole of spiritual existence is in the physical body. The whole of the philosophy of the cosmic laws is actually the exhibition of the Consciousness in the subtle body which is enclosed in the Physical body.

The lower state *Saguna Brahman* or *Ishtvara* or *Ishta Devata* is a term denoting a worshipper's favorite personalized deity. This idea is especially significant to *Bhakti* School of philosophy wherein the practitioners choose to worship any form or name

of God which inspires them the most. Generally, there is an universally accepted perception of *Brahmam* or God. The specific nature of belief and worship regarding *Brahmam* is in the form of *Ishta-deva* which depends largely on people, environment, tradition and culture. The devotee normally thinks in terms of personalized forms and names. Thus, the mind meditates on a Supreme Personality or an *Ishta Devata* as Lord *Krishna* or Lord *Siva* or Lord *Vishnu* or Lord *Durga*. However, no matter which tradition attracts the mind the devotee feels that this Supreme Personality is compassionate, powerful, sentient, impartial, omnipresent, omniscient, omnipotent and loving.

The *Vedanta* expounds that *Brahmam*, permeates in the innermost thoughts and intentions of every individual and in the cosmic world equally. The individual's consciousness is the *Athmam* which has the potential of the *Brahmam*. *Brahmam* is the macrocosm while *Athmam* is the microcosm of the same Reality. They both exhibit the same Absoluteness and the same Consciousness. It is of a Holistic nature of interconnectiveness. Therefore, *Brahman*, *Ishvara*, *Siva*, *Sakthi*, *Brahma* and Lord *Vishnu* belong to the same Absolute Consciousness. Therefore, *Vedanta* expounds that *Brahmam* can be worshipped through any form and name. Thus, what matters supreme is that the devotee's *sraddha* or faith respects and reverence to his *Ishta-Devada*. It is a thought theory mechanism where the personal God is used as a conduit to the Impersonal *Brahman*, or Absolute Consciousness.

In the school of *Vedanta*, *Brahman* is the only reality and the world as it appears, is illusory. As *Brahman* is the sole reality, it cannot be said to possess any attributes whatsoever. In reality, there is no difference between the individual Consciousness, *Atman*, Soul, *Jivatman* and *Brahman*. *Brahman* emerges as *Ishvara*, "Consciousness" with form and attributes separate from the world and from the individual. The illusory power of *Brahman* is called as *Maya* which causes the world to appear real but essentially it is imaginary. This illusion is explained as ignorance of the material mind. *Vedanta* considers *matter* as something that is projected from the creative power of *Brahmam*.

Brahmam is portrayed as the material cause of the world, just like clay is the material cause of a pot. *Brahman* being insentient is also the sentient cause of the world. It is just like a potter is the sentient cause of a pot. *Brahman* is the "Consciousness" that powers the "Individual *Athman*". It is just as different electrical appliances are powered by the same electricity running through them. *Brahman* is the *Athman* in each individual. The *Sthula Sariram*, gross physical body and the *Susma Sarirm*, *manas*, mind, depending on its environmental nature, think and behave in its own manner generating different day to day *karmas*, actions, in *samsara*. The end of the human journey is the *Athma-Jnana* (self-realization) which is the key to obtaining *Moksha*. (Swami Venkates warananda, *Brahma Sutra*, 1982, 437).

The Attainment of *Brahma Jnana*.

Moksha is the final extrication of the *Athma*. It is the disengagement of consciousness from *samsara*, relativity, and the bringing to an end of all the afflictions involved in being subject to the cycle of repeated death and rebirths. *Moksha* is seen as a final release from this illusion when one's worldly conception of self is erased and there takes place a loosening of the shackle of experiential duality. It is accompanied

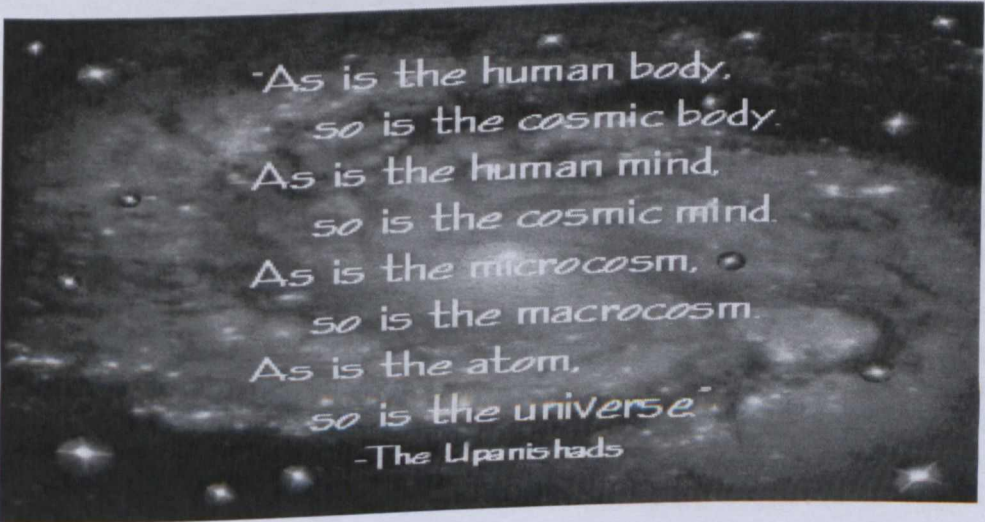
by the realization of one's own fundamental nature of *sat* (true being), *cit* (pure consciousness), and *ananda* (pure bliss). This is an experience which is ineffable and beyond sensation. The Vedas promotes four *Yogas* (disciplines) or *margas* (paths) for the attainment of *Moksha*. *Yoga* is a physical, mental and spiritual discipline. *Yoga* elevates an awareness and intuition in the mind and raises the individual consciousness and merges it with the Infinite consciousness. The Vedic Mahavakya states as the Great Contemplations, '*Ayam Atma Brahma*' or 'This Atman is *Brahman*'

The Hindu who is aware that *Brahmam* is unlimited and exists in many different forms practices one or more forms of *Yoga* such as *Bhakti Yoga*, *Karma Yoga*, *Jnana Yoga* and *Raja Yoga*. The path to *Moksha*, liberation, is attained only through *Jnana* (knowledge) of *Brahmam*. The *Jnana* of *Brahmam* is attained through sincere faith (*sraddha*). There are many incidences of miracles in the application of faith.

"When the soul is in silent quietness it arises and leaves the body, and reaching the Supreme Spirit finds there its body of light. It is the land of infinite liberty where, beyond its mortal body, the Spirit of man is free." (*Swami Sankaracharya, Swami Gambhirananda, Chandogya Upanishads, 1997, chapter 20*).

Swami Vivekananda says, "The Consciousness when it appears behind the universe is called *Brahman*, God. The same Consciousness when it appears behind this little universe, the body, is the *Athman* or the soul. The whole universe is one. There is only one Consciousness, only One Existence, and that One Existence in the universe. Consciousness passes through the different forms of time, space, causation and is called by different names. Everything in the universe is that One, appearing in various forms. When a little part of it comes, as it were, into this network of time, space and causation, it takes forms. Take off the network, and it is all one. The whole universe is one. There is only one Consciousness and only One Existence". (*The Complete works of Swami Vivekananda volume 2;1963;429*).

One of the greatest physicists of 20th Century, *Erwin Schrödinger* observes, "Consciousness is a singular of which the plural is unknown; that there is only one thing and that what seems to be a plurality is merely a series of different aspects of this one thing, produced by a deception".



As is the human body,
so is the cosmic body.
As is the human mind,
so is the cosmic mind.
As is the microcosm,
so is the macrocosm.
As is the atom,
so is the universe.
-The Upanishads

The *Vedanta* expounds that such high metaphysical knowledge should be sought from a true Guru. The scripture says that a guru can be likened to God if he himself has attained realization and is a link between the individual and the Absolute. Such a *guru*, according to his definition and interpretation, should have actually attained union with *Brahmam*, inspire devotion in others and have a presence that purifies all. Such a *Guru* is limited in contemporary times yet the devotee should perceive with faith, meditation and devotion to realize the *Brahman*.

"Absolute Consciousness" and the Mahavakyas of the Upanishads.

The *Mahavakyas* are the Great Wise Principles of the *Upanishads*, the foundational texts of the *Vedanta*. The *Mahavakyas* are the great sentences of Advaita *Vedanta* and *Jnana Yoga*. *Maha* is great and *Vakyas* are sentences, or utterances for meditation. They provide perception and insights that combine the texts together in a consistent whole. Vedantic principles and in its mystical writings make clear knowledge of subtle levels of Consciousness which comes not from reading alone or studying the experience of others but from one's own direct experience. As such the *Mahavakyas* indicate the ultimate unity of the individual Atman with the Supreme *Brahman*.

Swami Krishnananda, Hindu saint, says that the "*Mahavakyas* convey the essential teaching of the *Upanishads*, namely, 'Reality is One', and the Individual is essentially identical with it and the identification of the self with the Absolute is not any act of bringing together two differing natures but is an affirmation that absoluteness or universality includes everything, and there is nothing outside of it." (Swami Krishnananda, *The philosophy of life*, 1992; 124)

These eight principles below are practices of the Vedic *Rishis* through their higher understanding and direct experience. A person who has such insight is a *Rishi*, or 'seer'. These experiences are knowledge transferred from person-to-person by listening, by deep reflection by contemplation and by deep meditation.

1. ***Prajnaanam Brahma* - "Consciousness is Brahman"** (*Aitareya Upanishad* 3.3 of the *Rig Veda*).

The *Upanishads* say that *Brahman*, the ultimate reality, is pure consciousness. According to *Advaita Vedanta* there are different categories of consciousness which are classified as absolute consciousness (*Brahma-caitanya*), cosmic consciousness (*isvara-caitanya*), individual consciousness (*jiva-caitanya*), and indwelling consciousness (*saksi-caitanya*). However, all these distinctions are due to limiting adjuncts (*upadhis*) and are not intrinsic to the true nature of consciousness which is by itself one and non-dual. *Advaita Vedanta* says that there is a substratum of this universe, even finer than energy (*prana*), called *Brahma-caitanya*. The very nature of this substratum is *sat-cit-ananda*: absolute existence (*sat*), pure consciousness (*cit*), and bliss (*ananda*).

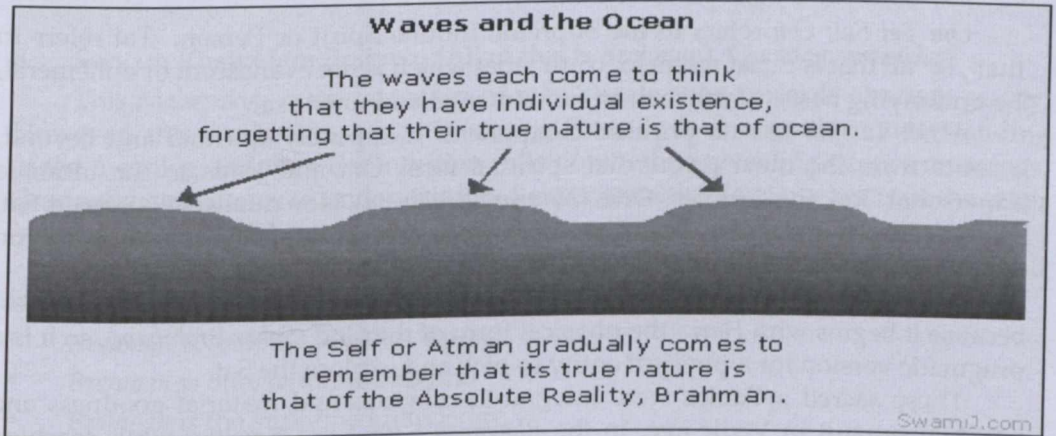
It can also be explained as Knowledge out of which other knowledge arises: There are many types of knowledge one can attain. However, they all stem from, or are a part of, a higher knowledge. Supreme knowledge is the ground out of which the diversity of knowledge and experience grows. This idea put forth by the *Upanishadic* seers that Atman and *Brahman* are One and the same is one of the greatest contributions made to the thought of the world.

2. ***Ayam Atma Brahma*** - "This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda)

Atman refers to that pure, perfect, eternal spark of consciousness that is the deepest, central core of human being. *Brahman* refers to the oneness of the real and unreal universe. It is like saying that Atman is a wave, and *Brahman* is the ocean.

- **Atman** refers to that pure, perfect, individual eternal spark of consciousness that is the deepest, central core of our being.
- **Brahman** refers to the cosmic consciousness. It is the *oneness* of the manifested and unmanifested universe. It is beyond time and space and it is also within the time space and causality. It is metaphysical and empirical mutually.

The insight of *Ayam Atma Brahma*, ("The Self is Brahman"), The soul is of the same eternal, to the concept of *Brahman* which is synonymous with *Jiva-atma*. The analogy is that the wave and the ocean are one and the same. It is like standing at the beach, looking out at both the wave and the ocean and declaring that the wave and the ocean are one. It is an observation from a witness stand point. This perspective contrasts with *Aham Brahmasmi* (I am Brahman), which declares that "I am!" an inner experience, rather than from an observing standpoint (like being on the beach). It is like saying that *Atman* and *Brahman* are the ocean.



http://www.indianetzone.com/38/ayam_atma_Brahma.htm

3. ***Tat Tvam Asi*** - "Thou art That Brahman" (Chandogya Upanishad 6.8.7 of the Sama Veda.

The meaning of this phrase is that the self in its original state is partially or wholly identifiable with the ultimate reality which is the origin of all phenomenons. The *Tat Tvam Asi*, Mahavakya is stated in such a manner as if one person is speaking to the other, in a direct speech. "That is what you are!" is the correct form of punctuation when referring to *Brahman*. The person speaking in this *Mahavakya* is the teacher and the person being spoken.

"That *Brahman*, that Consciousness, is who you really are, at the deepest level of your being!" It is like telling a wave in the ocean that it is the ocean. "You are the person underneath the personality". The *Tat Tvam asi*, Mahavakya is practised as if the *Yogi* is talking to him in profound concentration inward, possibly towards the heart centre. The *Yogi* has to say himself that "That is, who you are!" The *Yogi* has to even point his index finger at his own chest, the place from where he experience, "I am." As he holds in awareness the essence of the truth that this *Brahman*, this oneness, is who the person actually is and observe how the person can gently let go of the false identities, seeing that they are only temporary and relatively him.

4. *Aham Brahmasmi* - "I am Brahman" (*Brhadaranyaka Upanishad* 1.4.10 of the *Yajur Veda*)

This *Mahavakya* of Hinduism depicts the idea that who the real person is and that absolute is the reality. *Aham Brahmasmi* means I am *Brahman*. *Who I really am, is that absolute reality*. "I am *Brahman*!" is an inner declaration of who I am.

The attention is to focus on *Aham Brahmasmi* Mahavakya; such as *Brahman* is one, without a second. The aspirant should ask questions to himself, such as "Who am I? Am I this body, or do I have a body? Am I this breath, or is this breath just flowing? Am I this mind, or is this mind an expression of some deeper truth? Who am I, really? Who am I?"

5. *AUM Tat Sat* (*OM, That alone is Real*).

Om Tat Sat; *Om* refers to the Supreme Infinite Spirit or Person. -*Tat* refers to 'that', or 'all that is'. - *Sat* refers to 'truth', that which is not evanescent or ephemeral, the underlying basis, which is most fundamental and universal.

AUM Tat Sat has no physical component. It is purely spiritual and beyond. It starts from the most primordial spiritual form *Om* and leads to the ultimate Impersonal God, the Formless One, (*Nirakara Brahman*), Non dualistic Existence, *Sat*. Spiritual means fine and to catch hold of a fine thing needs high level of concentration where concentration of mind remains a matter of practice.

It is believed '*Hari Om Tat Sat*' offers better grasp in *Kali Yuga* (modern times) because it begins with *Hari* - the physical form of the God (*Sakar Brahman*), so it is a pragmatic version for a physical entity to pick and explore the *Sat*.

These sacred syllables were integral to religious and material goodness and spiritual pursuit in Vedic age. In the *Bhagavad Gita*, Lord Krishna while teaching *Arjuna* described '*Om Tat Sat*' as the most effective tool of purification and the supreme awakening.

6. *Brahma Satyam Jagan Mithya* (*Brahman is real; the world is unreal*)

This *Mahavakya* of Hinduism portrays that the absolute is real and the world is unreal or only relatively real. "*Brahma satyam jagan mithya*" reminds its believers two major things. It serves as a reminder of the temporary nature of the worldly commodities. It also serves as a reminder that there is an eternal nature that is not subject to change. In these reminders, the saying offers an invitation to come to know, in direct experience, the existence, consciousness, and bliss that is this eternal essence of human being.

The axiom, "*Brahma satyam, Jagan mithya*" is a metaphor; **Brahman is real**: The way in which *Brahman* is *real* is like saying that the clay in a pot is real, or the gold in a bracelet is real (metaphorically speaking). The idea is that first there was clay and gold, and when those changed form, there now appears to be a pot and a bracelet. **The world is unreal**: However, when the pot is broken, or the bracelet is melted, there is once again only clay and gold. It is in that sense that the pot and the bracelet are *not real*; they come and go from manifestation. They are not as *real* as are the clay and the gold.

7. *Ekam Evadvitiyam Brahma* (*Brahman is one, without a second*).

This *Mahavakya* means that *Brahman* is one, without a second. The analytical expression of "*Ekam Evadvitiyam Brahma*" is also that there is one absolute reality, without any secondary parts and no object are believed to be truly independent. In the Hindu tradition it is common knowledge that no object exists independently from *Brahman*, the whole. It is said that the kernel of this universe is *Brahma*. Life, seed, ego everything emerge from him. He is the primary as the whole world is derived from Him. Hence, it is said there is one, *without a second*. Wherever we look, whatever we think or feel, try as we will, we can find no *second* object or part. Everything is seen as a manifestation of something else. As the attention of common men move from object to object, image to image and keep finding that those objects and images are only relatively real. The world remains relative in its reasoning.

8. *Sarvam Khalvidam Brahma*; (*All of this is Brahman*). *Chandogyopanishad*

This *Mahavakya* is the last stage of man's realisation towards absolute reality. However, this realisation comes in stages. First, there is cognitive understanding of the meaning and then the intuition rolls down, thus revealing deeper meanings. Gradually, one comes to understand and experience the deeper aspects of the other *Mahavakyas*. This *Mahavakyas* offer a gradual realization.

The various insights are revealed: Gradually, one comes to understand and increasingly experience the deeper aspects of the other *Mahavakyas*

- *Brahman* is real; the world is unreal.
- *Brahman* is one, without a second.
- *Brahman* is the supreme knowledge.
- That is what you are.
- *Atman* and *Brahman* are the same.
- I am *Brahman*.

These revealed insights are the foundation of *Vedanta*. The Mind is set aside in an explosion of consciousness and in the depth of meditation and contemplation. The entire mind dwells in an explosion of metaphysical knowledge and in which the truth of the *Mahavakyas* comes to radiance. This sacred knowledge of *Brahman* is seen to have been there all along waiting to be discovered.

Thus, the contemplations on the sacred *Mahavakyas* merge well in the practices of *Yoga*, *dyana*, *japa*, prayer, and *mantra*. These *dyanas*, *jabas*, *kirthanas*, and *mantras* are

associated practices in the search for the *Brahmam*. Each of the *Mahavakyas* is related with one of the four Vedas and identifies a Vedantic mysticism. The *Mahavakyas* provides the essence of entire *Sanathana Dharma* in a single statement.

A few theoretical physicists have argued that classical physics is intrinsically incapable of explaining the holistic aspects of consciousness, but that quantum theory provides the missing aspects. The message of quantum physics is this: the world is not made of matter neither is it determined entirely by material causation that we sometimes call upward causation because it rises upward from the building blocks of matter—the elementary particles. There is a source of downward causation in the world. You can call this source consciousness if you like and think of it as the ground of all being. So the new paradigm of reality based on the rediscovery of consciousness within science is not only giving us back our free will, but also is identifying the source of that free will as the spirit within us, the oneness that spiritual and healing traditions have always propounded. The new paradigm is showing us great promise for integrating material science to and spiritual science.

Consciousness and Space - Time and Causality.

The time-space-causality reference is an essential part of human nature. It is a governing law of human thinking. *Time* and *space* are in the mind. *Brahmam* is beyond *time, space and causality*. *Consciousness* is all eternal and omnipresent. The characters of space, time and causality are issues that are constrained by physics but that require also acts of metaphysical decision. Intrinsic unpredictabilities offer opportunities for metaphysical conjecture concerning the form that such additional causal principles might take. A different theological understanding of how *Brahmam* relates to time affords legitimate criteria for differing metaphysical decisions about the nature of temporality and the Universe.

The *Jivatman* creates its own reality, but there is a subtlety in that consciousness. This reality is not a product of ordinary state of consciousness but in an extraordinary state of consciousness. Probably, the Consciousness Reality comes from the minds of a Super- Human Rishi.

*"Wherefrom do all these worlds come? They come from space.
All beings arise from space, and into space they return;
Space is indeed their beginning, and space is their final end."* (Swami
Sankaracharya, Swami Gambirananda, 1997, Chandogya Upanishads chapter
1.9.1)

The Isha Upanishad says:

*"OM - Purnamadah Purnamidam Purnat purnamudachyate.
Purnasya Purnamadaya Purnamevavashisyate."*

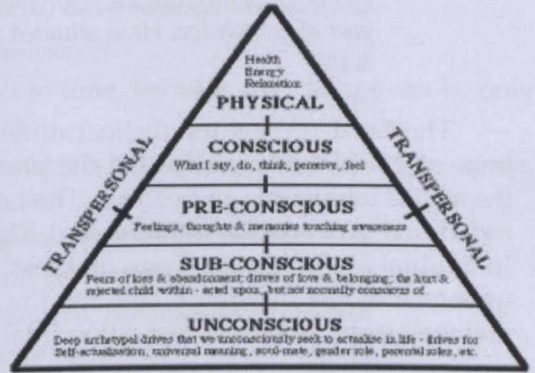
Au□! That supreme *Brahman* is infinite, and this conditioned *Brahman* is infinite. The Infinite proceeds from Infinite. If you subtract the infinite from the infinite, the infinite remains alone. 'That and this' refers to OM.

The 'AUM' which is *Oomkara Brahman*, which is the static silence initially spread across the entire universe called as **free-space**. Due the self compression properties

of the energy particles, there created pressure and force which is described as *shakti* (energy). The *sabda* creates the *nada* and the natural elements evolve. By the virtue of evolutionary process the living beings are originated in this universe. This Universe is a part of the static silence or core consciousness which is *Brahmam*.



(Seven levels psycho-spiritual growth).



(Jagrata-Swapna - Susupti - Turia stages of Consciousness)

Tasmat va etasmat atmana akasas samblutah:

"From this Universal Atman, space emanated" (Tait. 2.1.1)

The modern scientific study acknowledges the principles of the *Vedanta*, *Agama* and the *Tantra*. This is the moment when the concept of space and the concept of time is introduced. Space, time and causality exist hand in hand. To common perception, spatial extension may look like a lifeless dimension. This phenomenon appears as an illusion, *Maya*, which is considered due to human ignorance. Space and time are not dead things but they are the basic vibrations of the cosmos. Motion, position, velocity and mass go together with space-time.

A tremendous vibration, an uncanny force is generated the moment there is the beginning of what we call creation. It is a central point that begins to vibrate - *bindu*, as it is called in the *Agama Shastra*, (Temple science). *Bindu* is a point. It is not a point which is geometrical which has a nucleus. It is a cosmic point, a centre which is everywhere. It is a point that is everywhere which is inconceivable to ordinary thought. It is a tremendous vibratory centre from here the *karma* of *srshti*, creation, commences. (Saundarya Lahari, Athi Shankara, 2008; 8).

Modern astronomy also believes on this point that there was a 'big bang' when creation commenced by the splitting of the cosmic atom. The atom should not be considered as a little particle but should be considered as a cosmic centre. The entire space-time arrangement is one point, like an egg - *Brahmanda*, as it is called. (Lessons on the Upanishads by Swami Krishnananda; 1977, 98)

In the *Bhagavat Gita*, Lord Krishna uses space and light as examples to explain "Consciousness" in the 13th chapter of the *Bhagavat Gita*,

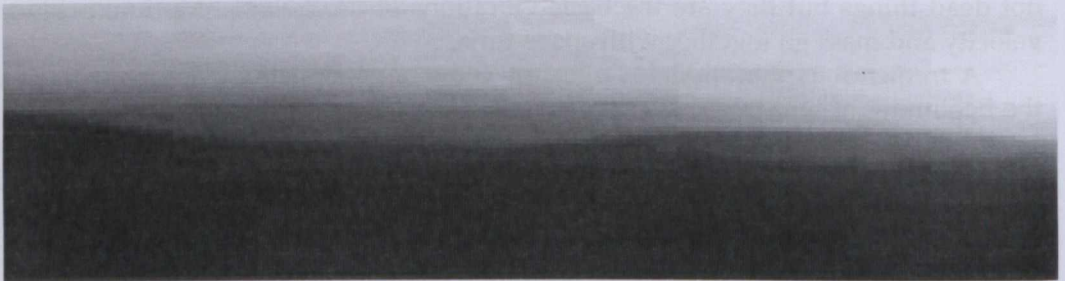
Lord Krishna, "Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.

He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart". (BG chapter 13 Verse 17 &18).

The Lord reveals the distinct difference between the physical body and the immortal soul. He explains that the physical is transitory and perishable whereas the soul is immutable and eternal. The Lord also gives precise knowledge about the individual soul and the ultimate soul. Thus this Thirteenth chapter is entitled: "The Individual and Ultimate Consciousness'. Therefore, the truth is that the one who understands the difference between the body, the soul and the Super soul attains realization and *Moksha* or liberation from the material world.

The *Chandogya Upanishad*, verse, use space and light as examples.

"In the city of Brahman is a secret dwelling, the lotus of the heart. Within this dwelling is a space, and within that space is the fulfillment of our desires. What is within that space should be longed for and realized. As great as the infinite space beyond is the space within the lotus of the heart. Both heaven and earth are contained in that inner space, both fire and air, sun and moon, lightning and stars. Whether we know it in this world or know it not, everything is contained in that inner space. Only those who are pure and self-controlled can find this world of Brahman. That world is theirs alone. In that world, in all the worlds, they live in perfect freedom." (Shankaracarya; Swami Gambhirananda, 1997; Chandogya Upanishad, verse 8:1.1 2 4.3, page 572)



"There is a light that shines beyond all things on Earth, beyond us all, beyond the heaven, beyond the highest, the very highest heavens. This is the light that shines in our heart." (Shankaracarya; Swami Gambhirananda, 1997; Chandogya Upanishad 3:13:7; page 204)

Brahman, Consciousness, is a subject which can never be objectified so it is a subject. Every other object that can be perceived is sentient in the material sense. The

experiencer who can never be an object of experience is the *Brahmam*, Consciousness. All attributes belong to the objects only. The subject can never have any attributes. In this context the Subject is the Atman or *Brahman*. This feature of attribute-less-ness of Consciousness results in several interesting corollaries.

Space (*aakaasha*) and Consciousness (*caitanya*) have several similarities;

1. *Nirgunam* – property-less or attribute-less
2. *nirvikaaram* – changeless with respect to time, because any change can be only to properties
3. *sarva vyaapakam* – all-pervading because changeless with respect to space, because change can be only to properties
4. *achalam* – non-moving because changeless and all-pervading
5. *akhandam* – partless, homogeneous and isotropic, because attribute-less
6. *ekam* – unique, because there cannot be two, because attribute-less
7. *asangham* – non-contaminatable because cannot take on any attributes
8. *sarva aadharam* – substratum for everything else
9. *sookshmanam* – subtle and not easily comprehensible

An analogy and an illustration to understand Consciousness and space;

1. Consider that the room has space
2. There are space is in all rooms.
3. Even though rooms are many and varied, space is the same in every room.
4. Not only there is space inside the room; there is space outside the rooms also.
5. Really speaking, space is not inside and outside all rooms. All rooms and in fact all objects are in space only.
6. Not only all objects are in space. All objects are formed in space and when the object disintegrates they assimilate into space only.

Now, replace room by body and space by Consciousness.

1. Realize that the body has Consciousness inside.
2. Next, Consciousness is in all bodies.
3. Even though bodies are many and varied, Consciousness is the same in every body.
4. Not only there is one Consciousness inside all bodies, there is Consciousness outside the bodies also.
5. Really speaking, Consciousness is not inside and outside all bodies. All bodies and objects are in Consciousness only.
6. Not only all objects are in Consciousness, all objects are formed in Consciousness and when the object disintegrates, it goes back into Consciousness only.

Our lives are world lines in space-time. Space-time does not happen but it always exists. It is our brain that shows us a movie of matter evolving in time. All

space-time events are conscious. They are conscious of other space-time events. Special circuits in our brain create the impression of a time flow of a time travel through the region of space-time events connected to the brain. The connection between sensory visual and auditory centres and the amygdale, the part of the limbic system, the hypothalamus and wernicke area specializes in recognizing the emotional significance of the external world and alert the production of religious ecstasy. (V.S Ramachandran, *Phantoms in the Brain*, 2012, 182, 245)

Memory of an event is re-experiencing that space-time event, which is fixed in space-time. It is the *Holonomic Brain* cognitive functioning based on space-time coordinate systems. The brain does not store an event but only keep a link to it. Conscious memory is not in the brain but it is in space-time. This paradigm posits that theories utilizing holographic structures may lead to a unified understanding of consciousness and the universe. The *holographic paradigm* is rooted in the concept that all organisms and forms are holograms embedded within a universal hologram, which is *Brahmam*. Consciousness is much more than an illusory travel through space-time that influences reality. The duality of Consciousness is *Maya*. (The *Holographic Paradigm* and Other Paradoxes: Ken Wilber, Shambhala 1982, 143)

***Brahmam* and Quantum Dynamics**

Since the beginning of the 20-th century the modern Quantum sciences have done great progress. Many of the new discoveries in chemistry, physics and biology have pointed new rationality about the universe, the human body, technology, agriculture and medicine. The quantum physics derives matter from consciousness. This kind of rationalistic science is explained more than 4000 years ago in the Vedas which indicates an integral (holistic) universe where consciousness are connected to matter. The Veda describes as absolute existence (*SAT*), absolute consciousness (*CHIT*) and absolute salvation (*ANANDA*).

Upanishads described that in the finite physical body of man is hidden infinite power, infinite excellence, deathless energy, infinite Knowledge and immeasurable bliss. Vedas call it *Sat-Chit-Ananda*. Today modern Science admits this conception. Sub Atomic Particle Physics or Quantum physics have come a long way and according to Nobel physicist E. Schrodinger and others, to the conclusion that the *infinite is contained in the finite, the universal in the individual*, which Indians expressed as *Atman* (the individual soul) and *Brahman* (the universal soul). The entire Indian culture was devoted to the art and science of manifesting the Infinite inside the finite, the non-physical spirit inside the physical body and this is called the science of spirituality. The *Upanishads* give us a strong indication: *anor anyan mahato mahiyan*. "The Supreme Absolute Truth is present as the tiny living entity as well as the immense Universe in an atom". (Swami Sarvananda, *Katha Upanisad* 1-2-20)

In Princeton, *Swami Jitatmananda* asked the great physicist John A. Wheeler, what was the greatest discovery of science? *Prof. Wheeler* said that confirmation of the fundamental unity of existence, through the experimental verification of Bell's theorem by Alain Aspect in France in 1986 and earlier by David Bohm in London in 1972 and Clauser and Freedman in U.S.A. in 1972, is the greatest discovery of science. (*Spirituality and Ethics*, *Swami Jitatmananda*, <http://www.eng.Vedanta.ru/library>).

Werner Heisenberg's discovery of the principles of uncertainty within the atom relation has dismantled the former image of the strict relation of cause and effect in the world of the subatomic particles. The mechanically agreed universe of Laplace and Newton was shaken by the unquestionable indefiniteness of the approach of the subatomic world theory. The consciousness of the observer has been connected inescapable with the act of the observation of the so-called separate observer.

Schrodinger, the famous Nobel physicist said, "Consciousness is numerically one and one Consciousness creates many realities". Max Planck, the father of modern physics said, "Consciousness is fundamental and matter is derived from Consciousness". According to the Everett-Wheeler- Graham theory the development of Schrodinger's wave equation generates an endlessly proliferating number of different branches of reality". (Swami Jitatmananda, Holistic science and Vedanta, 1993, page 47)

Schrodinger's discovery of the wave equation has confirmed the idea quite anticipated by Max Planck that the consciousness creates the external reality. Every picture of the subatomic world is a picture of *Omni-jective Reality* in which both, subjective and objective reality are interconnected. Max Born's discovery of the likely hood of the waves leads to the other image that the so-called inorganic matter like the organic life owns a consciousness. Schrödinger feels that the diversity of the consciousness is *Maya* which is the appearance of the external reality in the temporary state. The big theory of the standardization (GUT-Grand Unification Theory), from Einstein suggested and later from discoveries by Abdul Salam, Sheldon Glashaw and Steven Weinberg sanctioned points at a basic unity of all physical forces in the universe. The successful experiment of Bells theorem by David Bohm and other has underpinned that in our universe basically everything is connected with each other and is inseparable with it. Every subatomic particle is after Arthur Köstler a "holon" hologram which is connected with any other particle in the universe. It is a holistic concept of interconnectedness of everything which the Vedas say, "Sarvam Kalul Brahmam".

The scientist Werner Heisenberg was one of the founders of quantum Physics, that is, of the study of dynamical laws that govern the micro-cosmos. This great discovery represented a strong shock for Heisenberg with respect to the 'reality' of the physical world. Heisenberg had to accept that things are up to us measuring them, in other words, it is necessary that an observer interacts with a system in order for the system to acquire reality. What is stated above is totally compatible with the teachings of Emptiness (in Buddhism) and *Maya* (in Hinduism), in which the world of phenomena lacks its own integrity because it is just a mental construction; so, if there is no mind then there is no world. It is an observer created world. Albert Einstein disagreed with this interpretation. He always insisted on the idea that Nature has its own reality, it is permanent and independent of any observer.

The American physicist Nick Herbert has been even more specific on the similarities between Quantum Theory and Consciousness. Herbert thinks that consciousness is a pervasive process in nature. Mind is as fundamental a component of the universe as elementary particles and forces. Mind can be detected by three features of quantum theory: 1. randomness, 2. thinglessness (objects acquire attributes only once they are observed) and 3. interconnectedness (John Bell's discovery that once two particles have interacted they remain connected). Herbert thinks that these

three features of inert matter can account for three basic features of mind: 1. free will, 2. essential ambiguity, and 3. deep psychic connectedness. Scientists may be vastly underestimating the quantity of consciousness in the universe. The computer scientist *James Culbertson*, a pioneer of research on robots, has even speculated that consciousness may be a relativistic feature of space-time. In his opinion, *consciousness permeates all of nature, so that every object has a degree of consciousness.*

One of the strongest proponents of a theory of consciousness founded on Quantum Theory is *Roger Penrose*, one of the leading British physicists of our times. In his opinion, *consciousness must be a quantum phenomenon because neurons are too big to account for consciousness.* Penrose believes that consciousness is a manifestation of the quantum cytoskeletal state and its interplay between quantum and classical levels of activity. A contemporary American philosopher of the mind, *David Chalmers*, argues that *consciousness cannot be explained with a reductionist approach, because it does not belong to the realm of matter.* In actuality, all mental objects are just super-impositions on Consciousness only. *Consciousness is the substratum.* This is called *Brahman*. *Brahman is omnipresent, omniscience and omnipotent while the rest are incidental.* Consciousness is beyond time and space. Consciousness is fundamental and the rest are all derivative. (Samir Okasha, *Philosophy of Science*, 2002, 54)

The reason why consciousness is not accessible to science is that it is not objective. It is the light that the observer uses to throw on objects but this light cannot be turned upon itself. Rational science is related to associations and it must, therefore, be material and reductionist.

Consciousness cannot be fitted in the framework of rational science. There are indirect ways to study consciousness. Neurophysiologic experiments have shown that the mind orders events in order to provide consistent picture and that there is a small time lag between initiation of neurological function and its conscious awareness. Mind is an active participant in the creation of models of the world, seen most clearly when subjects who have impairments resulting from strokes or trauma (Joseph, 1986, 1988; Gazzaniga, 1995; Kak, 2004).

It remains as if the mind is compelled to postulate a state function to realize consciousness. This principle that consciousness brings about the creation of complex molecules by chance leads to the rise of life in the universe. The relevant highlights illustrates further,

1. Consciousness interpenetrates the universe, but it needs appropriate physical structures to be embodied.
2. Within orthodox quantum mechanics meaningful human freedom need not be an illusion.
3. If we are able to make sense of the world it is because we are biologically programmed to do so and we have innate capacity for it.
4. Quantum theory has opened the door to the central role of consciousness but has not solved the problem of what consciousness is
5. The Yogis knew the world and Consciousness through meditation and through sign-mediated interactions with other minds.

What needs to be answered are,

1. Is consciousness an epiphenomenal happenstance of this particular universe? (An *epiphenomenon* is a secondary phenomenon that occurs alongside or in parallel to a primary phenomenon).
2. Does the very concept of a universe depend upon *Brahman* and how its presence?
3. Does consciousness merely perceive reality, or does reality depend upon it?
4. Did consciousness simply emerge as an effect of evolution? Or was it, in some sense, always "out there" in the world?

These questions are more to be addressed with special rationality. Thus, the ancient Vedic *Dharma* postulates that the mind and matter, matter and energy, living and non-living, observer and observed is strictly not separate of each other. The basic unity of entire humanity is expressed repeatedly in the *Vedanta* literature.

Sri Krishna says in the *Bhagavad Gita*:

*"mattahā parataram nānyat kiñcid asti dhanañjaya
mayi sarvam idam protam sūtre manāi-ganā iva"*. (Chapter 7 verse 7)

"O conqueror of wealth, there is no truth superior to Me. I have interpenetrated this whole universe like a thread connecting the pearls in a string". (BG 7/7).

"I know that Supreme *Brahman* who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of that Supreme Person. (Śvetāśvatara Upaniṣad (3.8-9)

"There is no truth superior to that Supreme *Brahman* because He is the super most. He is smaller than the smallest, and He is greater than the greatest. He is situated as a silent tree, and He illumines the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies."

Lord Krishna, "O Arjuna? Take it thus, that I am here in this world and everywhere. I support this entire universe with an infinitesimal portion of Myself". (Bagavat Gita 10/42)

Sri Krishna, "He is indivisible and the One, but seems to divide himself in forms and creatures and appears as all the separate existences. All things are eternally born from him, up borne in his eternity, taken eternally back into his oneness". (Bagavat Gita, 13/17).

Upanishads described that in the finite physical body of man is hidden infinite power, infinite excellence, infinite and therefore deathless life, infinite Knowledge and bliss. This is call as *Sat-Chit-Ananda* and Modern science admits that Consciousness is in all animate and inanimate particles. Nobel physicist E. Schrodinger and other Qunatum physicists conclude that the infinite is contained in the finite. The Vedas expounds as "*Ayam Atma Brahman*" that is, this *Atman* (the individual soul) is the *Brahman* (the universal soul). This is the theory of the manifestation of the Infinite inside the Finite which is otherwise, the Non-physical spirit inside the Physical body and this is the Vedantic science of spirituality.

This interesting summary of the Isa Upanishads explains in full the study of the Brahman thus, "The Spirit, without moving, is swifter than the mind; the senses cannot reach him: He is ever beyond them. Standing still, he overtakes those who run. To the ocean of his being, the spirit of life leads the streams of action. He moves, and he moves not. He is far, and he is near. He is within all, and he is outside all. Who sees all beings in his own Self, and his own Self in all beings, loses all fear. When a sage sees this great Unity and his Self has become all beings, what delusion and what sorrow can ever be near him?"

The Spirit filled all with his radiance. He is incorporeal and invulnerable, pure and untouched by evil. He is the supreme seer and thinker, immanent and transcendent. He places all things in the path of Eternity. Into deep darkness fall those who follow action. Into deeper darkness fall those who follow knowledge. One is the outcome of knowledge, and another is the outcome of action. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both knowledge and action, with action overcomes death and with knowledge reaches immortality. Into deeper darkness fall those who follow the immanent. Into deeper darkness fall those who follow the transcendent. One is the outcome of the transcendent, and another is the outcome of the immanent. Thus have we heard from the ancient sages who explained this truth to us, "He who knows both the transcendent and the immanent, with the immanent overcomes death and with the transcendent reaches immortality." (Isavasya, Swami Saravananda, 2002,6-10,35 & Swami Renganathananda, The Message of the Upanishads, 1993,80)



In the end the Rishi leaves the choice of knowing *Brahman* to the enquirer. It is the greatness of Vedic philosophy that it does not force any conclusion on its followers. Hence in this sukta, the Rishi leaves the choice open so that the enquirer himself finds out what is correct, because different yogis will reach the truth from different perspectives. The *Vedas*, *Upanishads*, *Nasadiya Suktam*, *Purusha suktam* and other literatures, have a unified prudent answer to this puzzle.

From these verses one concludes that the Supreme Absolute Truth is the Supreme *Brahmam* which is all-pervading by its multi-energies, both materially and spiritually. Hence, it is that *Vedanta* which is a Sacred Scripture given to the human

race that explains the Divinity of *Brahman* in its own given definition and criterion for what is good vs. evil, true vs. false, heavenly vs. hellish. The *Vedanta* explains that the spirit is eternal and the body is transitory. Thus, this Sacred Scripture gives us several distinct layers of meanings and applications of *Brahmam*.

Conclusion

The author is convinced that no matter how detailed an account is provided no theory of the brain can explain why and how *Brahmam*, Absolute Consciousness, happens. It was always assumed by science that consciousness is somehow created by some neural entity which is completely different in structure, function and behavior.

The message of the *Vedanta* is that spiritual ethics is the basis of all civilization. The much needed perspective that today's global civilization needs is tolerance and compassion. It appears that the common action of most of the people today is based on apathy. The frequent question asked is, "Why should I show compassion, love, and respect to you"? The spiritual answer based on *Vedanta* is all matter is interconnected to consciousness and therefore you and I are fundamentally interconnected. This holistic ethics is backed by the discovery of Modern science which has become the connecting link between religion and science or spirit and matter.

The *Vedanta* teaches the holistic approach of values based on the unity of souls. From a Spiritual standpoint of view, Vedantic principles stand as the foundation for the better understanding of the theory of Consciousness and its holistic principles. *Vedanta* has expounded the universal truth based on yogic meditation. Truth therefore does not pay homage to any society, ancient or modern but society has to pay homage to Truth or die", said *Swami Vivekananda*, India's Vedic prophet.

The author believes that, "We must assume that behind the world of phenomena exists a Superior Mind called, *Brahmam*. This Superior Mind is the Creator of the Universe", which is the Universal Vedic Truth. The Rig Veda proclaims, "*Ekam Sat, Viprah Bahudha Vadanti*," which means "there is only one truth; scholars describe it in different ways." Modern scientific discoveries validate the concept of *Brahman* as Buddha, Jesus, Allah, *Siva*, *Vishnu*, Mahavira, Gurunanak and others.

Brahma satyam jagat mithya, jivo Brahmaiva naparah - "Brahman is the only truth, the world is unreal, and there is ultimately no difference between *Brahman* and individual self". (*Vivekachudamani*, *Athi Shankara*)

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Introduction

While this can also be interpreted as a multiracial society which is not only has multi cultures and customs but also specific ethnic with own unique identities. As a first and last, the power to rule or control and disunity has the power to break down any unity. Therefore Malaysia is recognized as a small country with strong unity while a country with multi races and cultures. There are three main groups which are Malay and the most popular ethnic are Malay, Chinese and Indians. Malaysia has a variety of cultures and languages, i.e. it also

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