

Indian Philosophy
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Lecture No. # 02
A Brief Discussion on the Vedas and the Upanishads

.Welcome viewers to this session. In this session we are going to discuss a very brief about the Vedas and Upanishads. As you know the Vedas are of four types and if I go on describing each component and each section of the Vedas it will take at least in a semester course.

So, here, what we are doing here is that in this section I will be touching upon the some of this essence of the Vedas and what are the Vedas, what are the opinion of the various Vedas, that call us as developed and what are the essence that Vedas has given to us to survive in this society.

After that I will be discussing Upanishads, as you know there are different Upanishads, some scholars claim that it is a ten principle Upanishads. Some say that eight principle of Upanishads, but; however, may be I will be discussing the essence of the Upanishads and also the primary and the principle Upanishads. Whatever their theory, whatever their discussion is about the societal life, the human life, the karma theory and many more issues we are going to discuss.

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The Vedas

- ▶ The word 'Veda' is derived from the word 'vid'- to know
- ▶ The Vedas are the original source of Indian Philosophy.
- ▶ The Vedas are our original sources which represent some of the oldest monuments of mankind.
- ▶ It reveals human beings' passion for the quest for perfection.
- ▶ It includes:
 - i) Samhita
 - ii) Brāhmanas
 - iii) Aranyakas
 - iv) Upanishads

The diagram shows two boxes: a red box labeled 'Karma kānda' and a blue box labeled 'Jñāna kānda'. Lines connect 'i) Samhita' and 'ii) Brāhmanas' to the 'Karma kānda' box, and 'iii) Aranyakas' and 'iv) Upanishads' to the 'Jñāna kānda' box. The NPTEL logo is in the bottom left corner.

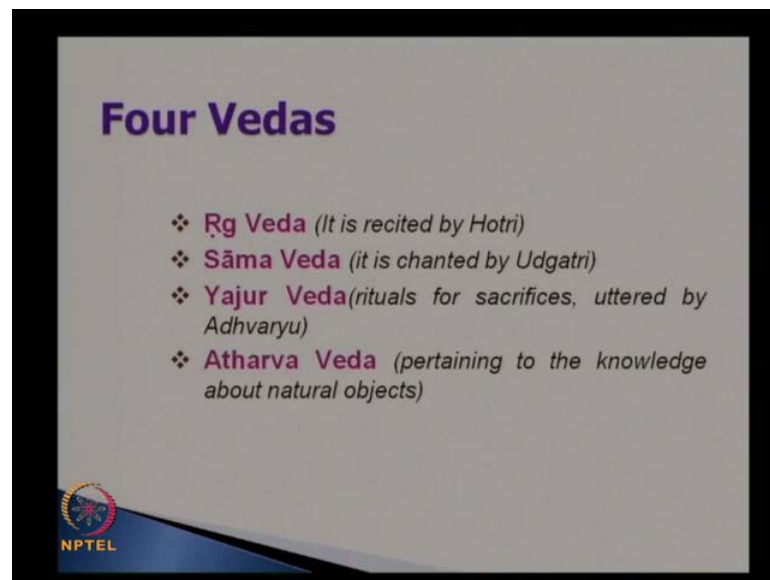
So, this session as I have titled, a brief discussion about the Vedas and the Upanishads. Now start with the first slide what is Veda? If you see what is Veda then, you must know where Veda comes from. Vedas is derived from the Sanskrit word vid. Vid means to know. Therefore, Veda means knowledge or vista. You can say that Veda is same as knowledge or vista. you can also find in the second point Vedas are the original source of Indian philosophy. In third, since they are the original sources they represent some of the oldest monuments of mankind. It revels human beings passion for the quest for perfection. That means, Veda always giving a hint, that search for the truth, search for the existence of self and tries to know what is permanent and how it differs from temporary; all these issues now we are going to discuss further and further.

So, Vedas includes four components; one is samhita, second one is Brahmanas, third one is Aranyakas, the fourth one is Upanishads. And it is very very interestingly discussed that samhita and Brahmanas, these two components discussed about the karma kanda.

What is karma kanda here? Karma kanda means the action that we do; that means, it deals with various actions that we perform in our day to day activities, how we have to do it with all sanctity purity. So, therefore, it concern with the karma that the action but, if you see that the last one that is called Upanishad and Aranyakas; it deals with the Janna kanda; that means, the knowledge, the aspect theoretical aspect of that getting this practical component, that this two samhita and Brahmanas talks about karma kanda that

mean the action that how we have to do it. The last two Aranyakas and Upanishad talks about the Janna kanda; that means, a theoretical approach; that means, how it suppose to be done and once you know how it suppose to be done then you can go and check it whether your action is good one or not. Whether the deeds that you are doing it, whether it is a, it is prescribed in the Vedas or not or if not why you are doing it. If you are doing it how far it will be helpful for others, for yourself, for your society, for a whole human living in this earth. So, therefore, these kind of components you find in Vedas generally karma kanda and Janna kanda. Karma kanda talks about the practical aspect whereas, Janna kanda talks about the theoretical understanding of this practical component.

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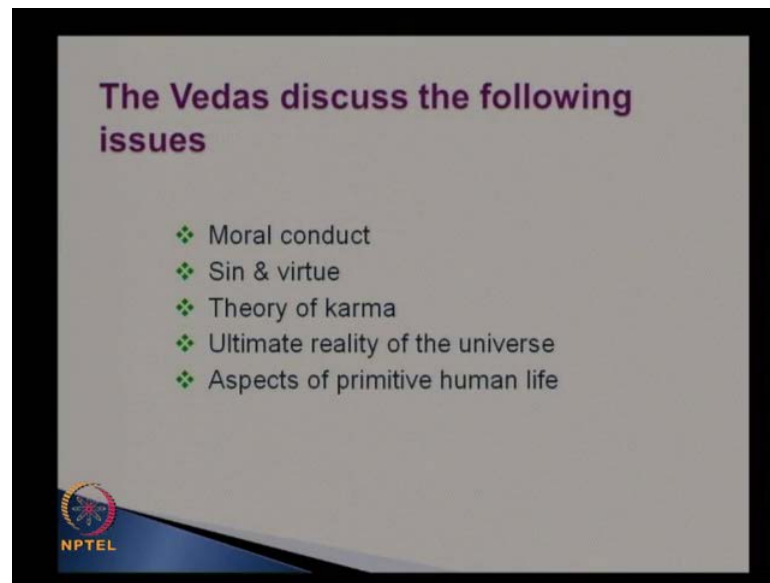
If we go for to the next slide then you find that there are four Vedas. As I said that there are four Vedas. Now, I am going to discuss what are the four Vedas. The first one is a Rg Veda, Sama Veda, Yajur Veda and Atharva Veda.

What is Rg Veda? Rg Veda is recited by Hotri; that means, there is a priest, who is really a priest in true sense; that means, he is free from **violence**, he is free from taking from **rajas** food or **tame** food, he is free from all kind of sufferings in this world, he is a purely Brahmin and these people can only chanting this big slokas that we find in Rg Veda. In Rg Veda, it is not the matter case that all people can do it. It is only the priest who have the special training for that, they can only do it because, it is a big **big** slokas find in that

Rg Veda. And you come to the Sama Veda. Sama Veda talks about that there are some components of Sama Veda you find which is inherited from the Rg Veda. However, the Sama Veda deals with some kind of conduct practices or sacrifice that we do in a day to day activities. Suppose some rituals you are going to do it. How we have to do it? Some kind of slokas you find in Sama Veda. Therefore, in the my slide if you can see I said that this kind of Veda which only chanted by the Udgatri. That means these persons are fit for chanting the Sama Veda. The third one is called Yajur Veda. Yajur Veda basically uttered by the **adhvaryu**. **Adhvaryu** that those person who know that whether the chanting will be correct one or not. Whether what sacrifice we are doing, whether that sacrifice is completely devoted for a particular purpose or not. So, therefore, this task you all find the all elaboration in Yajur Veda. The last one is atharva Veda which tells about and which discuss about the human only affairs. It tells about the material objects. It tells out how we have to deal with the systems that we find in day to day life activities. So, therefore, Vedas are of 4 types. I am repeating once again Rg Veda, Sama Veda, Yajur Veda and Atharva Veda. You cannot say which one is so important which one is not important? On my opinion all are important in their own stand point. Thus there are 4 kinds of Veda we find in our Vedas system.

And if you see the Indian philosophy, if you have seen my first session, that is an introduction or an introduction to the Indian philosophy, as I said very categorically that Indian philosophy originates from Veda. Right. So, now, you are seeing how it will be originates, how the discussion that Indian philosophical systems that we find, how it is, look at it, how it is, how it is find in a hidden form or in a very un-briefed form in kind of Vedas, in all the Vedas, some are other sense.

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Now coming to the next slide, that you find the Vedas discusses the following issues, the issue also I have briefed out, however, for your benefit and convenient I am repeating for your own sake and for understanding will be explaining it more. Vedas also discusses; when I am saying Vedas please understand this four Vedas. I am not pointing out only 1 Veda. So, therefore, I said these Vedas,, there are four Vedas. So, all these Vedas deals about moral conduct that ethical life once should have for surviving in the society, for dealing with many activities in our day to day activities.

How morality become responsible in our whole life if there is no ethical principles, if there is no ethical guidance, then how a human being has to be survive, how a society has to be function, all this issues will be discussed. In a society if there is no ethical conduct then that society cannot be considered as society because a society is supposed to be have an ethical conducts and some practices. If you, if we do not have then that will be animal society where they might is the right. But Gita prescribe that all human being must have a society and society should have a conduct, a good life.

The second point also, Gita discusses about seen and virtue. What is seen and virtue? We all human beings have a limited knowledge. Many times we do not know what we are doing. Even also due to some biasness we are doing something. So, therefore, here also **Gita** prescribes what actions we are doing, how far it is confirmed with the society, how far it is confirmed with the Vedas, that is written very **very** clearly. Whether when we are

respecting to our elders, respecting to the teacher, loving to our younger, or talking to politely to the others. Is it a good karma we are doing? Is it a virtue we are gaining or we are doing safe? There are many cases you find which there is a **hatredness** which there is a killing, where there is a violence all these will be considered as seen activity or it is a bad deeds but, if you see in other hand, all good actions will be considered as a virtue and God is the protector, with the creator of the whole universe looking after who is doing bad karma and who is doing good karma. And as you know that depend on your karma you will have a next birth in your life because soul will be located in whole place depend on your karma. In this way karma theory moves and it is described and prescribed in Gita you know very **(())** manner.

If you see my third points, that is the theory of karma. What is the theory of Karma? I have already discussed. What is the karma means what we are doing now, it is a sanctity karma that means, the previous birth whatever karma we have done depend on that, now we are doing our actions because all inherited are accumulated in an earlier life, now we are going it. Therefore, if we are getting pain also it because of our earlier birth and earlier karma.

So, karma theory always moves with the human body and the human souls. So, human souls never died with the body. Human souls just leave one body and enters to the body. That believes in all the Vedas and also describe in all the Vedas therefore, soul is eternal. Soul never dies. Soul is permanent.

If you see the next point, that will be the ultimate reality of the universe. The question comes that, what is really the underground reality of this universe? The universe is so big, so vast that a single human being, even all we are human being have a limited knowledge, we cannot think of a whole society. How can we think of a whole universe, where sun rises in the east. There is a noon time and also there is an afternoon, evening, then slowly **slowly** sun sets out and west, then sun sets in the west. After that you find in the night, then stars come, moons come all this happening and you find that miraculously, one after another season comes regularly on timely basis. Question arises, how it happens? Who has done it? Can we claim that it happens automatically? So, therefore, who is the really cause of all these universe that, all people born, all people being an young age, old age die how it happens? So, that means, there might be some

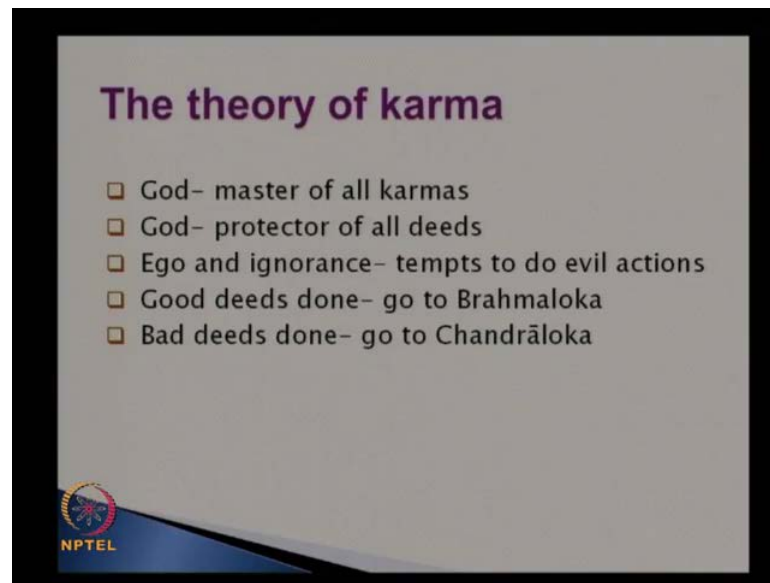
cause behind this who create the whole universe for a particular purpose. So, that again we are going to discuss coming **coming** slides.

Now the last point if you see that, aspect of primitive human life. That is very very interestingly described but, how in the primitive age people were living? How they have an amicable relation? How they thought that society must be created based on some norms and condition? What is the use of a society? How an individual has to be survive in the society? What is the responsible of a society towards the individual? So, all this activities, all this prescription, all this description about the primitive life, primitive society, you find in the Vedas in a different and multiple forms. Though all the Vedas may not prescribe the same thing; however, the prescription is such that how to have a happy life? How to have a peaceful life? How to have a very **very** spiritual life in the whole world? So, all these it is about Vedas.

Now go to the next slide, the theory of karma whether it is, a now I will be just read out for your benefit. God is the master of all karma because, we are the human beings have a limited knowledge, limited experience, limited life span of time, we cannot judge every action will be good and bad and we do not know that which action we are doing how far it will be God or bad. Because good or bad is an ethical conduct or an ethical term varies from time to time, place to place, person to person, even society to society; depends on the society, it has its own meaning. If this is so, then who creates all these karma actions? How can we do all these karma and action? It is simply Gita says that, it is just because of God, the absoluteness, the eternal the perfectness. Gods inbuilt some actions within us therefore, you could able to do it.

For example in Gita if you find or in Vedas you find that, there is an example given, you cannot see a flower color is yellow until and unless you are a high power must have that kind of spirit to see something is yellow even the flower which **which** you are seeing as a yellow that flower also have some spirit behind that, some force behind that as a result that flower gives a color say yellow. So, as you find that there are different colors, there are different power. As you can see the different color, you have a different spirit, different force in your eyes, different force in your soul. Therefore, you could have able to differentiate what is yellow color and how it different from red color, black color or pink color and many other colors. So, therefore, God is the responsible for all the action that we do in a human life.

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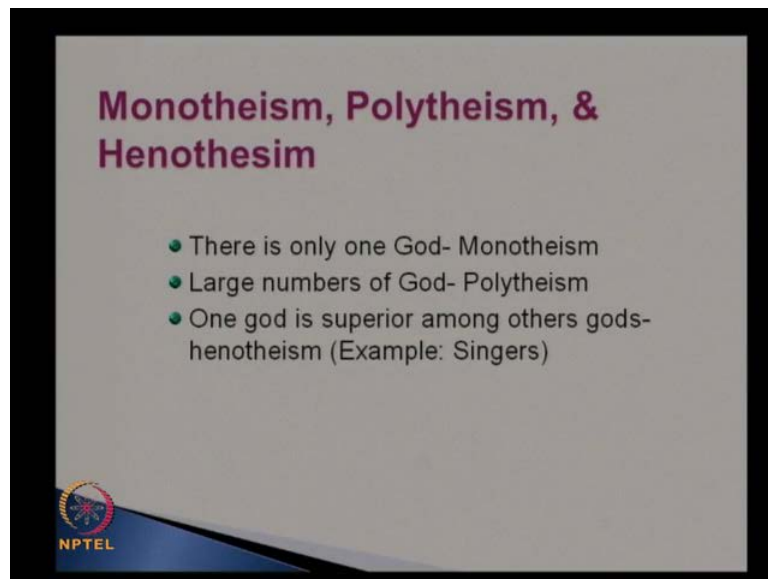


Now if you see the second point that God is protector of all deeds of course because, He creates all of us. So, therefore, whatever action we do He is the responsible for that. Why we do evil actions? It just because of, ego and ignorance. Here it is described on this way. God created the individual soul, there are many individual souls; however, due to some or other, karma that we do in our past life, now we are getting this life and as a result because of the past karma, some bad actions we done as a result, this type we are doing some evil actions and it happens because of our ego and Ankara which, inbuilt because of your biasness, because of your hankering, because you want to crawl for something ,because you have a so unlimited desire. Therefore, in Veda prescribes, be happy what you are though always try to best. So, until and unless you are not feeling happy, until and unless you are not feeling happy with yourself how can you think about others? How can you think that good actions can be done in a in a purposeful way, in intentional way? So, therefore, Vedas prescribes God is the supreme almighty, who looks each and every think that you do and based on your karma you are getting your own fruits and hence forth, you should do your all actions in a very **very** good manner, which is confirmative to the society, which is does not have any of the human individual as well as other animals.

Now if you see the next point, that good deeds if you will do the good deeds in whether it is prescribing you will go to the Brahmaloaka, where everything will be peaceful tranquility and spiritual way but, if you do in the bad deeds, if you do some evil actions

in your past life then you go to the Chandraloka, that in Sanskrit you call narakalokam; that means, where you have to suffer, where you have to take a birth like an animal. You take a birth like a reptiles, you take a birth like even a tree. So, therefore, you will get inferior **inferior** life. So, hence for here we learn that the theory of karma, how functions in our life. So, if you suffer you think that this is just because of your past birth and past karmas that you have done it. And if your happy life, enjoying happy life; that means, you have done some good karmas or have a spiritual life in your earlier life.

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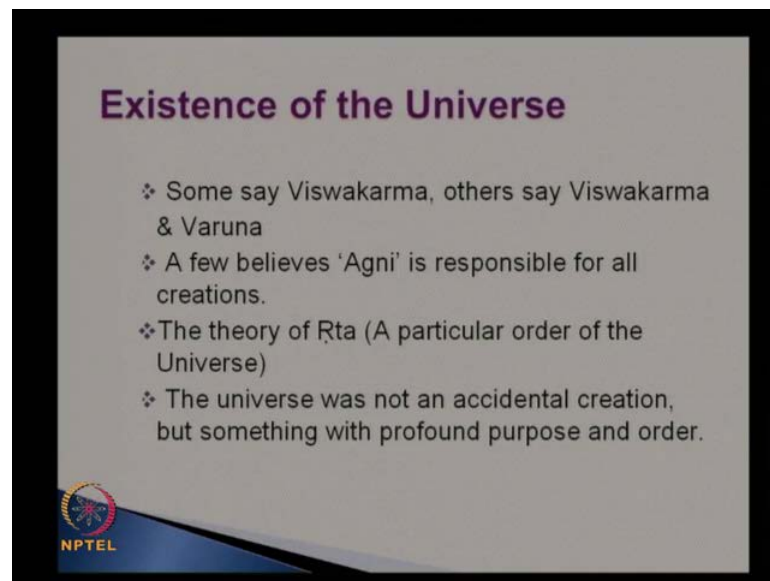
Now, we will be moving to the next slide. Since we are discussing about the God we find there are three kinds of believer in Vedas. When (()) are written we find three kinds of **theism**, one is called monoecism, monotheism, second one polytheism and third one is henotheism. Now, let us discuss what this three **theism** means for.

Monotheism stands for those scholars, who believe that in Vedas, only one God has been, Vedas talks about only one God or they believe that, if at all God exist there is only one and only one God. There will be no other God exist, that is monotheism. But if you say called polytheism, what it means that there are several Gods exist, it is not only one God, just several Gods. Therefore, we are worshiping in a different form Gods, hence there are different Gods exist. If there are different form, different incarnation, then why cannot we accept the different Gods exist. Therefore, those people who believes there are multiple God exist or multiple supernatural being exist called polytheism. But

henotheism are those, they think that there are different God exist that is fine for them, but however, they consider only one God and also they claim that that God is much **much** superior than other God and Goddesses. So, if this they will prescribe then those category of people, those category of scholar we can call as a henotheism.

I will give an example which will help you when you understand what is henotheism. See, if you take the bollywood of singers; singers of Bollywood. There are many singers you find in a Bollywood, even they sings for the good film in various purposes; why only films various purposes but, you like only one singer. By fully knowing that other singers also equally sings, right, in this case if you think that then you are also henotheism; that means, you know there are different singers exist but, you like one singer and also claim that, that singer is good enough in comparison to other singer. If you prescribe this, if you are considering that you are thinking in this way, then you are thought will be considered as a part of henotheism.

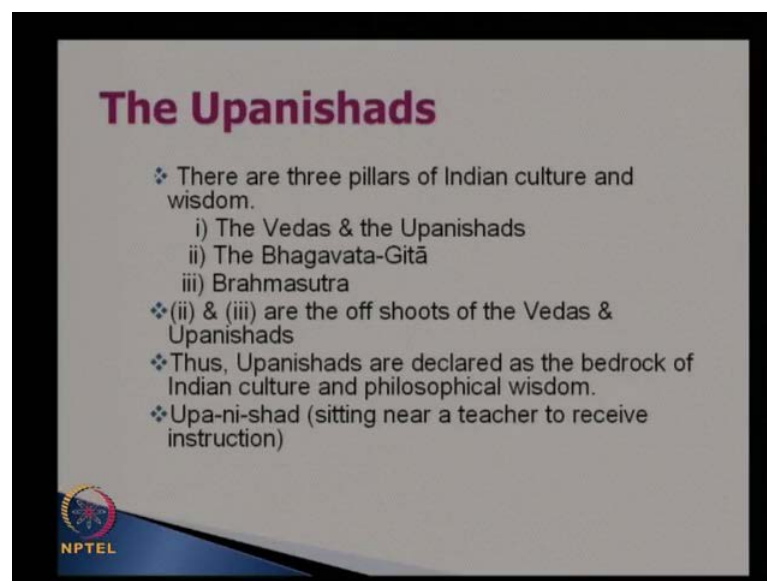
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Now, moving to the next slide. Existence of the universe; I have already said that the discussion of the existence universe you find in the Vedas somehow or other form. If not all form all Vedas will prescribe in only 1 thing however, you find all the Vedas have prescription about the universe, the existence of the universe and how this universe comes to the existence. Now, some way, some say that it is a Vishwakarma, other say that its vishwakarma and Varuna; a few also believes that it is Agni or this a Agni

devatar, Agni (()) through which, who is the responsible who create the whole universe. Some also says that the theory of Rta, responsible for the cause of the whole universe What is Rta here? That means, the world is a whose find in a particular order. Everything found in a particular order in a hierarchy manner. For example, if you see small reptiles, animals, human beings then under reptiles you find that some kind of **tree** which also having life, then known animals, all these things. If I find everything in a hierarchy order question comes, who has made this hierarchy? How things happening? So that means, the world has created, the universe has created for a particular purpose, for a particular significant use, for all of us in a fine very **very** conformed way that we have to live and survive in this earth or world in that (()). So, this is call theory of Rta. This is prescribed in Vedas, the last point if you see in my slides, the universe was not an accidental creation but, something with profound purpose and order; that means, whatever we are seeing in this earth it is not just happening accidentally, there is a, there is a essence of behind this, there is a flow behind this, there is an intention behind this whole creation of that universe. Therefore, question arises, who can create all the whole gamete of the universe where each and every thing exist and also moves on time and also works in a particular order. Who can **do** so much power full way? Who can create this? It cannot happen a accidentally.

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Now, will move into the next slide. If this is the case, if all this case you find who has create the universe and who is responsible for all the creation behind this then, the

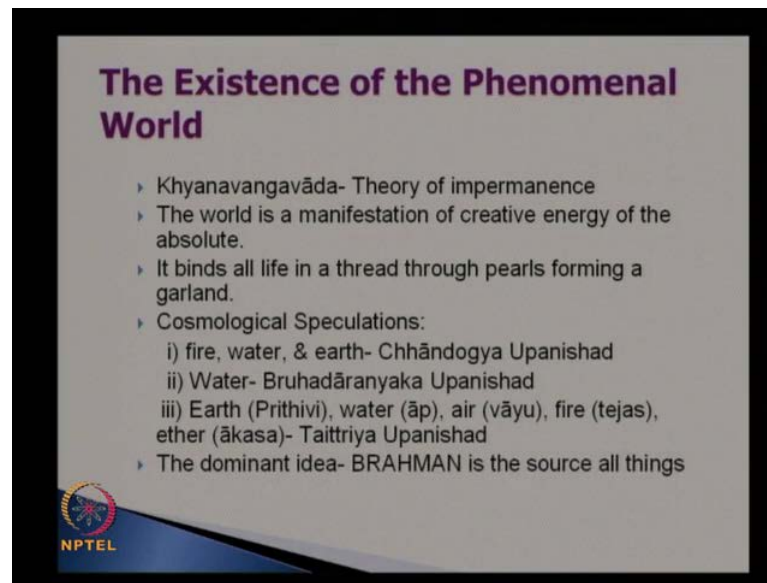
response would be that all Vedas say it is the absolute, it is the absolute being it is the supreme being, who creates the whole universe in His own way therefore, we are surviving, we are acting in a particular way.

Now, this is a brief discussion about the Veda. I will be now discussing Upanishads. The Upanishads, as I said Upanishad is not 1, there are different Upanishads for example, **thaithriya vaithria Upanishads keno Upanishad .kith Upanishad ice Upanishad brihadarga Upanishad then chandyogya Upanishad** and there are few. We are not going to discuss one after another. What we are going to discuss, there are some essential point that some of the Upanishad agrees or disagree. Based on that will find who is agree on what point and if they do not agree, why they do not agree with a particular point so that you can have a at least a idea what Upanishad is all about. How Upanishad are really gives the ideas that in this 21st century we are living on that idea. We are borrowing from that idea, that how really it helps us to survive, to make ourself in a very better life in this earth, in our present life. So, now, we will be discussing about the Upanishads.

The Upanishads is the result of Veda. In a sense, I will put in another word. When Veda ends Upanishads starts. That is, it is called Vedanta; that means, the big (()) that derived from Veda that is called Upanishads. But Upanishad also is a just term, is a Sanskrit term split into three parts, **up in shads**; that means, sitting nearer to an instructor you are receiving his or her instruction. That is called Upanishad. Upanishad is also a better of Indian society. Because there are many things happening also in present, such a modern and technical world that is, find in a hidden form either in Veda or in Upanishad. So Upanishad also somehow, responsible for our own action, for our own survival, for our own existence in this life and in this earth.


Now, we will be going details about the is Upanishad is about. There are three pillars of Indian culture and wisdom. The first one is Vedas and the Upanishads, the second one is the Bhagavata Gita, the third one is Brahmasutra. Second and third are the off shoots of the Vedas and Upanishads. The, I repeat the bhagavata gita and Brahmasutra are the off shoots of Veda and Upanishad; that means, two are derived from the Vedas and Upanishads. Thus Upanishads are declared in the bedrock of Indian culture and philosophical wisdom.

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The Existence of the Phenomenal World

- › Khyanavangavāda- Theory of impermanence
- › The world is a manifestation of creative energy of the absolute.
- › It binds all life in a thread through pearls forming a garland.
- › Cosmological Speculations:
 - i) fire, water, & earth- Chhāndogya Upanishad
 - ii) Water- Bruhadāranyaka Upanishad
 - iii) Earth (Prithivi), water (āp), air (vāyu), fire (tejas), ether (ākasa)- Taittiriya Upanishad
- › The dominant idea- BRAHMAN is the source all things

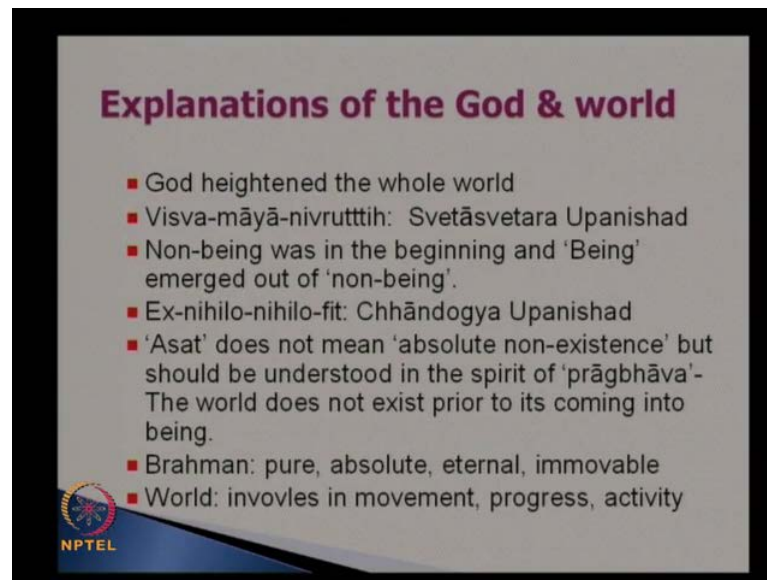


As I said Upanishad how it is spitted, I have written here, sitting near to a teacher to receive the instruction. Now, again as I said last few minutes back, I have discuss about the Vedas, that in Vedas, how the existence of the world is figure out. Now, it is about the Upanishad. In all the Upanishads, how they discuss the existence of the phenomenal world. Some of the Upanishads, they said that **khyanavangavada**. What is khyanavangavada means, is a theory of impermanence; that means, nothing is permanent in this world. What you see today, tomorrow that will be changing; that means, when a child is born as a baby, slowly **slowly** grow and if you ask in a certain point, did you find when you grow, the child never say that. I will give an another example. When your nail grows, when your hair grows you cannot say that this time or this day my hair or nail grow but, after certain period of time you find that your nail grows, your hair grows and how it happens, in the same way everything is changing. A person's mind also changing. Even an inanimate objects also changing. Suppose you see a table today, after ten years you find that is color is fed out, the roofer also comes out. So, therefore, nothing is permanent in this world. Everything is a **trangetory**. Everything is a constant flux, as time goes all things perishes slowly **slowly**. Of course, some object will take much time, some object will take little time; however, things are moving, changing, nothing is constant. It is like a river. You cannot have bath in the same water in a river because river flows. Therefore, he saying that if everything goes in an order, everything goes in a particular purpose or everything works in a hierarchy order, then who has done this? Who is the really created behind all this creation, thats the question comes. And Upanishads say that

it is nothing but, the perfect absolute being that is God, who is eternal if you take a, everything from Him, still He is being full. He is eternal. He himself is a complete human being, when I say human being you understand is a supreme human being. That means He has a power. Because of his maya He creates all the world; that is Upanishads said. The second thing the world is a manifestation of creative energy of the absolute. It binds all life in a thread through pearls forming a garland. There are also some cosmological speculation you find. What a cosmological speculation is? That means, people try to explain the world is created because of some atoms, because of some physical elements. Some claim that it is just water, air, earth. Some claim that it is fire, water and earth that is **chhandogya Upanishad**. Some also claim that, it is water, is the responsible for the whole creation of the universe of the phenomenal world. It said by the **Bruhadaranyaka Upanishad**.

The third that is, **taittiriya Upanishad**. According to **taittiriya Upanishad** there are 5 elements responsible for the creation of the whole universe. These are earth, water, air, fire and ether. Earth stands for prithivi, water stands for **ape**, air stands for **vayu**, fire stand for **teas** and ether stands for **ukase**. So, there are different view as you can see **chhandogya Upanishad** say differently, **bruhadaranyaka Upanishad** say differently, **taittiriya Upanishad** say differently, but; however, the dominant concept, the dominant idea you find in all the Upanishad is that, Brahman is the source of all things. Brahman creates the whole universe with the purpose, with a designation, with a particular order of movement.

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Explanations of the God & world

- God heightened the whole world
- Visva-māyā-nivruttiḥ: Svetāsvetara Upanishad
- Non-being was in the beginning and 'Being' emerged out of 'non-being'.
- Ex-nihilo-nihilo-fit: Chhāndogya Upanishad
- 'Asat' does not mean 'absolute non-existence' but should be understood in the spirit of 'prāgbhāva'- The world does not exist prior to its coming into being.
- Brahman: pure, absolute, eternal, immovable
- World: involves in movement, progress, activity

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Now, explanation of the God and world. So, far we have discussed how the world created. How God has helps to create all the world. Now, will see what is the difference, how we can make a difference between God and world. now this question comes to your mind why is it too difference. Then my answer would be, if God creates everything; that means, He put soul everywhere. If this is so then, there is no (()) find any difference. We should not do the, all the human being should not do any bad deeds. So, once He created the whole world what happens up to that. How we can make a difference between God and world? After creation why he makes a distance from the world? And how he brings a supreme being where creation is are not supreme or temporary. Now, this slides will give the idea and answer to the question.

God heightened the whole world, create the whole world with a purpose. Svetasvetara Upanishads say visa Maya nivruttiḥ. It is God because of his Maya he creates the whole world. What is Maya? Maya is kind of, let us say jodhpur, something which helps in to find out that, how things to be happen based on that, what He thinks He design. It is a creative form that is a Maya. Because of Maya we all are fine as a human being. Because of Maya we find I have a relation with somebody. Because of Maya I can claim that this is mine. Whereas, (()) says, God says that nothing is yours. It is just because of Maya which tempts us to do evil deeds, to tempt us to do evil actions. So, this is all about Maya. It is because of Maya you could not able to see everything properly. You could not able to discriminate what is good and what is bad but, you tempt to do bad. It is

because of Maya you do not know what you are doing, though you are doing also bad action, still you are claiming that it is a good action and try to also justify that. If there is no Maya then all human being also a part of God, all will be supreme big, which God may not agree with this. There will be only one person who is the supreme power, supreme nature not cannot be each and everyone, otherwise the whole world will be going in a very disorder way, it cannot be found in a properly order. This is called **visa Maya nivrutti** said by **svetasvetara**.

Now when we say that non-being was in the beginning and being emerged out of non-being. What he means is that God is the non being and everything comes as a being or from Him. Now, the question may be you, can claim that, how can something comes from nothing if there is nothing? How can we bring something from that? Here explain that when they say nothing, do not try to understand in a physical form, you try to understand in the form of **pragbhava**; that means, it is exist but, we could not able to know it. Therefore, whatever we know it is our limited knowledge. Therefore, that is we find x and y, are y 1, y, z. Note the whole customers are universe and since we are so limited that we cannot able to think even that, that how great the whole is, how big the whole is, how wider it is. Therefore, for ours we considered as a non-existence. God is the non-existence but, what we are seeing is an existence, it is a just some or the other form. So, therefore, the existence is very **very** inferior. Very **very** settle elements than the God. So, this is all about being and non-being. If you say that God is non-being and we are deriving being from non-being then, this is correct in this way. We have to understand in this way.

We say that ex-nihilo-nihilo-fit the chhandogya Upanishads says that in this context ex-nihilo-nihilo-fit; that means, how nothing can produce something. How that emptiness gives so much thing, this will be surprise to all of us. How the emptiness, how the dullness will be really the cause of whole creation of the universe. So, this is called ex-nihilo-nihilo- fit by chhandogya Upanishad.

When you say that God is asat. God is also sat; that means, all the characteristics that we are going to describe, know this, we also describing to a physical body, all are fine in God. Therefore, God also left that some kind or other form to that object, as a result we could able to judge this kind of form fine in that object or not. Here he says that asat. All are physical element for the description. He said asat means all physical elements and all

are sat derived from the sat; that is, the non-existence that is a God. The last point you can see as, it does not mean absolute non-existence that should be understood in the spirit of pragbhava. What pragbhava means is that the world does not exist prior to its coming into being; that means, it is already formed; however, it does not pursued by us because we are having the kevalagyana, only the limit and knowledge. Therefore, it describe in all the Upanishad, Brahman as pure absolute, eternal and immovable. However the world will be involved in a movement. We know that there is an movement. We know that every year is changing. We know that there is a progress in life. We know that there is an activity going on in this world. Therefore, world is also moving with us.

However the true nature of, the or absolutely being the perfect supreme being is not movable, it is a neternal, it is a fixed but, looks each and every thing, controls each and every thing, the world also find in case of progress. If you see there is a progress we find in the world. We all progress. We will being a small then go then, will the our height, will be increase see everything is perishes everything will have movement it is a progression. The society in the progress. Now we can say that now in 21st century, the world in a technological progress. So, everything is happening in the world. It is a very very limited as a result we can identify what is happening. How movement is happening but, the whole cosmos, the creator, who is create the whole cosmos of the universe. We cannot able to think even Him. We can only realize about Him that how eternal He is. How wider He is.

Now coming to the next slide. We will discuss here how Brahman become the creator of the whole universe.

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Brahman- the creator of the universe

- › Sat-chit-ananda: the world manifestation
sat- pure
chit-sakti
ānanda- conscious force
- › Advaita Vedānta: Nispra Panchaka Brahman
- › The power of self determination is called 'māyā'
- › Brahman with Māyā=Isvara
- › Isvara without Māyā= Brahman

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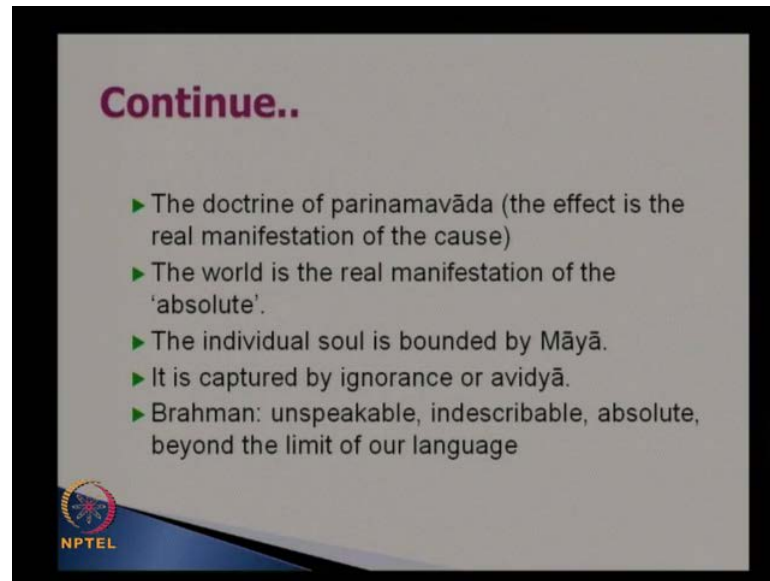
The sat-chit-Ananda, the world manifestation; sat transfer pure, chit transfer sakti and Amanda stands for conscious force. These three things all together have to create the human soul in this earth. And who as all this components quality it is only Brahman having sat-chit-Ananda. With this three components he create the whole universe, even the soul.

Now, Ananda Vedanta also prescribe, Nispra Panchaka Brahman; that means, the Brahman is eternal. It is a **nirgun**. You cannot find any **guan** with that. For example, if you find a table having black, having black color or having brown color or having white color but, the Brahman as such **(())** does not have any color. Whereas, **(())** all the color because the object that we are seeing it is created by Him in some or other form and if He does not have all these colors, how can we able to see all these colors.

Therefore at the one time you find He does not purchase any color, in other case you find he has all the colors. It is not contradiction in terms rather it is a very **very** highly high understanding that, how eternal is. We are trying to explain how eternal it is. We are trying to establish how supreme being He is. If you could not able to explain then the whole explanation of the universe will be limited enough because, all language whatever language we have, this is the limit of our world but, God is beyond the language. Whatever explain will describe, it is not the full way describing in therefore, he say that Brahman is the soul, soul responsible to create the whole universe. He had the 3 powers

sat-chit-Ananda; sat stands for pure, chit stands for sakti and Ananda stands for conscious force. That also other the Vedas say. So, he says that Brahman with Maya is called Isvara; that is, a God and Isvara without Maya is called Brahman. So, this is the way you have to explain it. When Brahman have his Maya all the world creates and when the Isvara does not have any Maya then it is pure form of Brahman.

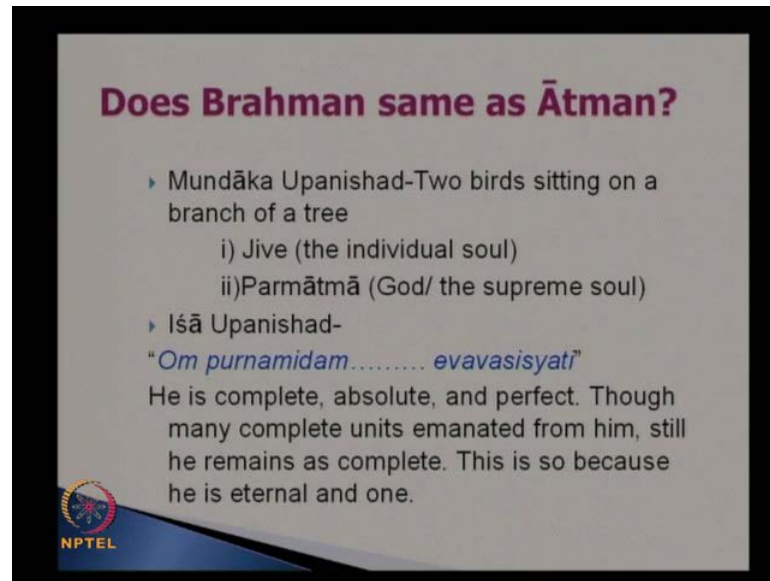
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Now, the doctrine of parinamavada also responsible, one way to claim that how this universe exist and with the Brahman. He says that the effect is the real manifestation of the cause. I said that if all this things are happening in the universe, is a big universe and we cannot see whole the universe, there will they real cause its simply goes credit goes to the absolute perfect being called eternal being or the Brahman. The individual soul when I say it is a self or soul that you find in all animal or human beings. He said that it is God has given the human soul. It is depend on your karma you get the life. Since you get the life, you have a soul, you can take breath, you have movement you have progress. So, it is the soul that also Brahman creates. The individual soul is bounded by Maya. We do bad actions just because of your our ignorance which is known as **avidly**. Brahman in an, in this sense, I said that it is unspeakable, indescribable, absolute, beyond the limit of our language. Whatever we try to describe Brahman it is not in his full form; that means, it is further elaboration and expression.


Further if you claim that we are explaining Brahman in such a manner that thereafter that, there will be no further description, then it will be wrong for claiming that we cannot re-describe further **further** Brahman. He say that Brahman is **in the sky** will in that form; that means, anything we describe on him it will very **very** limited, that what he has a power, that kind of being he is.

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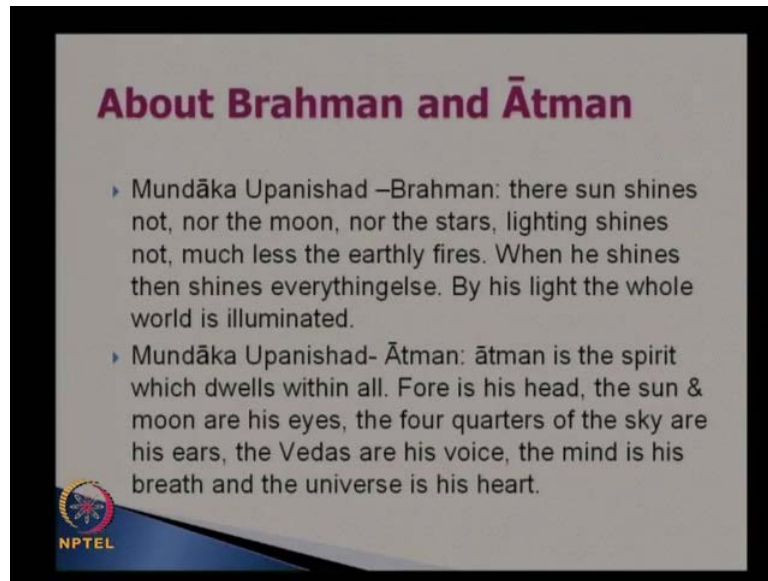
Does Brahman same as Ātman?

- ▶ Mundāka Upanishad-Two birds sitting on a branch of a tree
 - i) Jive (the individual soul)
 - ii) Parmātmā (God/ the supreme soul)
- ▶ Isā Upanishad-
“*Om purnamidam evavasisyati*”
He is complete, absolute, and perfect. Though many complete units emanated from him, still he remains as complete. This is so because he is eternal and one.



Now question may be comes to your mind that does Brahman is same as atman. Upanishads say that it is not. So, mundaka Upanishads say, by giving an example, there are 2 birds find in a one tree. One is called jive, the individual soul another is called parmatma here **G I V E** instead of **V E**. Please read **G I V A, G I V A** has an individual soul and parmatma is odder supreme being. There are two birds, find in a one branch of tree and the parmatma is one, who is looking that how **jive** is doing the actions in his life or her life. So, therefore, in that way ataman is called jive and parmatma is called Brahman. Atman is the individual soul and parmatma is called supreme soul. In Isa Upanishad it said that ohm purnamidam then the sloka starts, it ends with evavasisyati. What it means that He is complete. Who is complete? The Brahman is complete. I am reading for your purpose. The Brahman is complete, absolute and perfect though, many complete units emanated from Him still He remains as complete this is so because He is eternal and one.

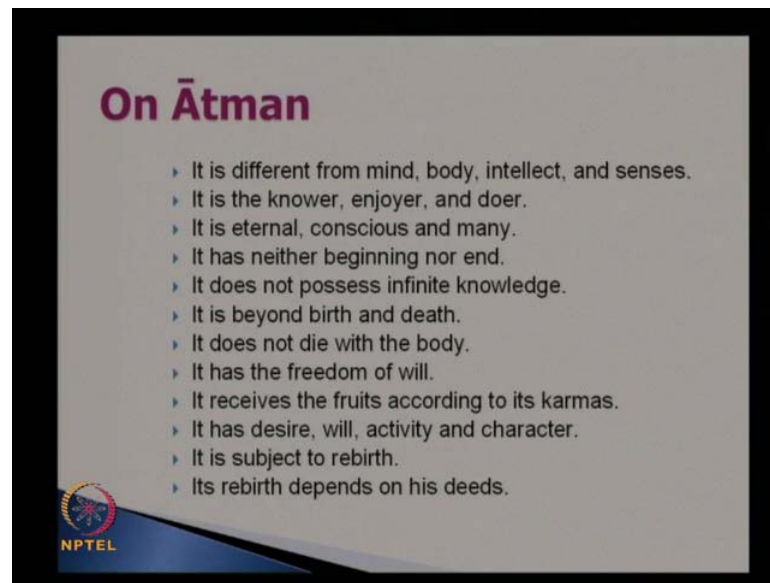
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What the Isa Upanishads is trying to say is that, that Brahman is so complete that anything you take from Brahman, you see that Brahman still is complete. For example, in an ocean if you take a glass of water, the water of ocean never decrease. You do not find that ocean, the water has gone down. The level of ocean goes down, no. The ocean as it remains, in the same way if we compare, I am giving an analogy, if you compare ocean as a Brahman then whole jive then whole drops of water are atmans.


Now, about Brahman and atman we find mundaka Upanishads also, they said that by describing further Brahman, there sun shines, not the moon, not the star lighting shines, not much less the earthly fires but, when Brahman shines everything shines. By his light the whole world is illuminated. Even said that, mundaka Upanishad further said that by describing atman, **atman** is the spirit which dwells within all; that means, within all human beings. By further describing it is, I said fore is a head, the sun and moon are His eyes, the 4 quarters of the sky are His ears, the vedas are His voice, the mind is His breath and the universe is His heart. This is all about the description or the differences between Brahman and atman.

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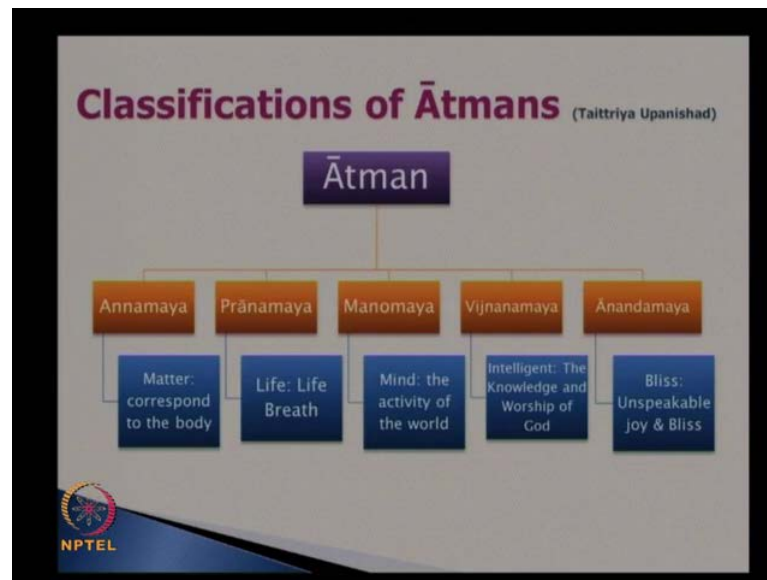
On Ātman

- › It is different from mind, body, intellect, and senses.
- › It is the knower, enjoyer, and doer.
- › It is eternal, conscious and many.
- › It has neither beginning nor end.
- › It does not possess infinite knowledge.
- › It is beyond birth and death.
- › It does not die with the body.
- › It has the freedom of will.
- › It receives the fruits according to its karmas.
- › It has desire, will, activity and character.
- › It is subject to rebirth.
- › Its rebirth depends on his deeds.

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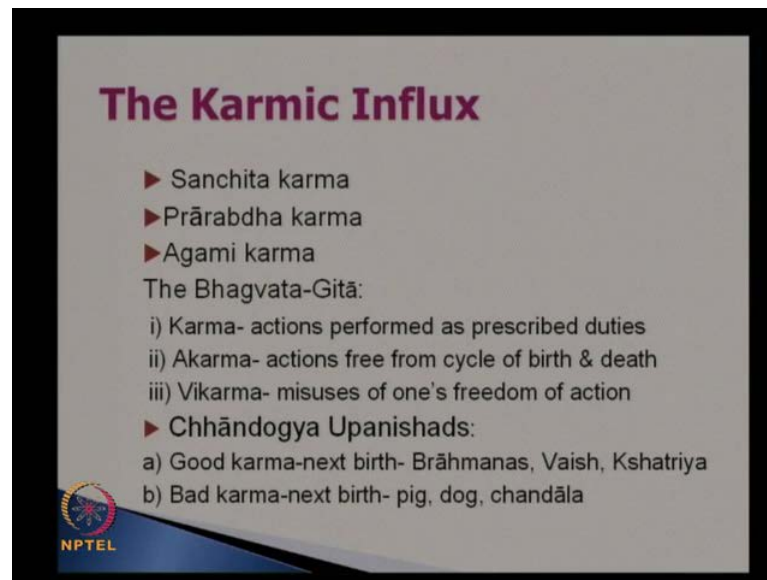
Now, will see what really exactly mean by atman, that I will be read it first then I will describing in a very brief way. On atman, Upanishads in general agrees that it is different from mind, body, intellect and senses. How? Because it is the atman, it is the soul which though attach with all components like senses and intellect body and mind yet, when body perishes the soul left remain. It enters to another body. It never dies with body. It is a knower, enjoyer and doer. All action we do just because of individual self. It is eternal conscious and many. If there is no many, you cannot find plenty of animals in this earth You cannot find several human beings in this earth. Therefore, there are many life. It has neither beginning nor end. It does not possess infinite knowledge. It is beyond birth and death. It does not die with the body. It has the freedom of will. It receives fruits according to the karmas. It has desire, will, activity and character.

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It is subject to rebirth. Its rebirth depends on its deeds. So, all these you find atmans description. Now taittiriya Upanishad say, atman constitute of five **kasha**. What are the five **kasha**? These are the annamaya **kasha**, pranamaya **kasha**, manomaya **kasha**, vijnanamaya **kasha**, anandamaya **kasha**. See each **kasha** deals with differently. For example, annamaya **kasha** deals with the matter. As a result we find some kind of body. Pranamaya **kasha**, its about a breath, without breath no animals, no human beings can live. It is soul, which also gives a power of breath. Manomaya is a mind. You have power of thinking, power of judging, even animal have a power of thinking. Although, how can the animal knows that, this animal if I kill I will get my food or if I can full fill my hungriness. A dear can know that if I eat grass then I can fulfill my hungry, I can full fill my stomach. So, therefore, they can judge, what is grass, what is not grass is. So, therefore, you find, mind will finding manomaya **kasha**. Then Vijnanamaya **kasha**, intelligent, that not only you think but, also you will infer. You have a intuition and the last one is that you have a spiritual life, your joy, you have a peaceful life. So, this is all about the atman.

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The Karmic Influx


- ▶ Sanchita karma
- ▶ Prārabdha karma
- ▶ Agami karma

The Bhagvata-Gītā:

- i) Karma- actions performed as prescribed duties
- ii) Akarma- actions free from cycle of birth & death
- iii) Vikarma- misuses of one's freedom of action

▶ Chhāndogya Upanishads:

- a) Good karma-next birth- Brāhmanas, Vaish, Kshatriya
- b) Bad karma-next birth- pig, dog, chandāla

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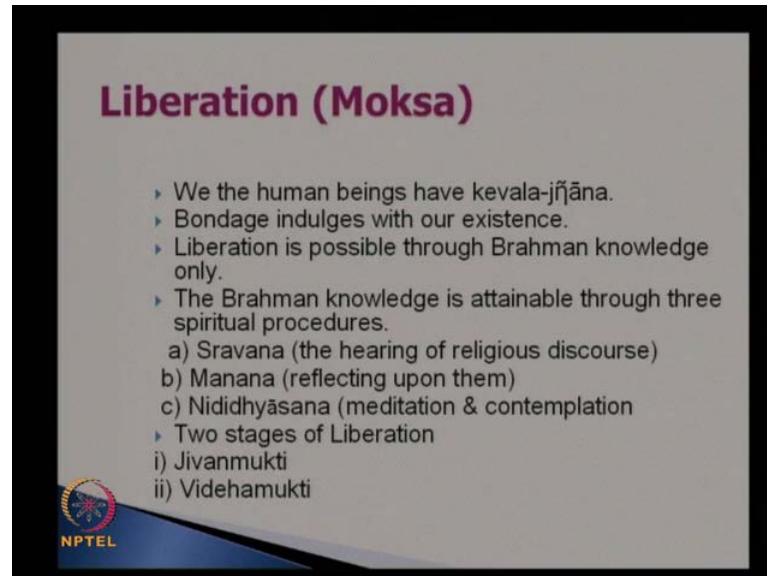
Now, will go for the karmic influx. That how karma theory really involve. Though, we have repeatedly said karma theory but, there are few things that I would like to highlight. There are 3 karmas that prescribed in Upanishads. Sanchita karma, Prarabdha karma and Agami karma. The Sanchita karma are those karma; that means, what karma you had done in your past life, some kind, some format is accumulated and now we are getting the result of it is called Sanchita karma and we are also doing some kind of action that will be resulted in out next birth called Agami karma. And Prarabdha karma are those karma which now we are suffering from or which we are enjoying now.

Now, in Bhagvata-gita says that, there are three types of Karma; Karma, Akarma and Vikarma. Karma are those which performed depends on us which confirm it to the society and which prescribed that we supposed to do; that means, the action performed as prescribed due to this.

But if you see Akarma; that means, action free from the cycle of birth and death. There are some kind of actions that you do, which is nothing to do, it the cycle of birth and death. That kind of karma is called Akarma. Vikarma are those karma because of ego and **Ahankara**, we do some kind of evil actions, which is not prescribed in this Upanishads, in the form. So, therefore, we find in bhagawath gita, there are three terms of, three sets of karma; Karma, Akarma, Vikarma. Whereas, in Upanishad you find Sanchita karma Prarabdha karma and Agami karma. If you do good karma you have a


good life in the next one. If you do bad karma you have a life like pigs animals and also lower creature in your next birth.

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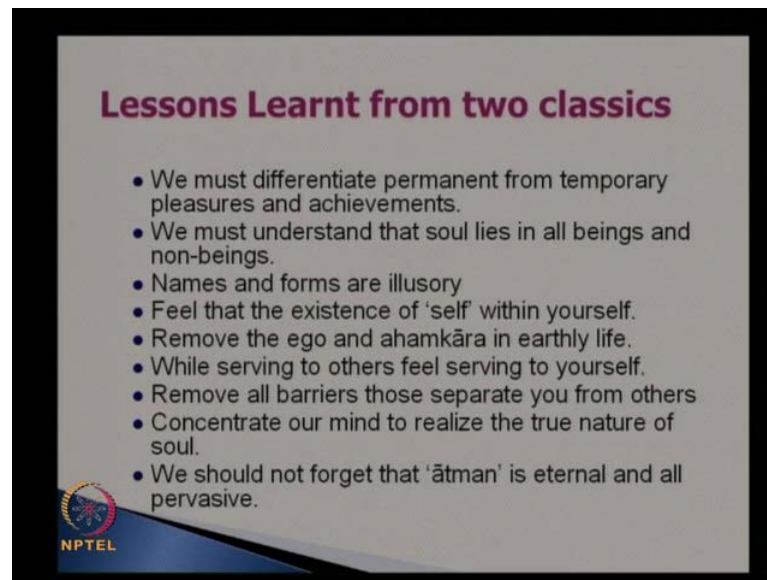
Liberation (Moksa)

- ▶ We the human beings have kevala-jñāna.
- ▶ Bondage indulges with our existence.
- ▶ Liberation is possible through Brahman knowledge only.
- ▶ The Brahman knowledge is attainable through three spiritual procedures.
 - a) Sravana (the hearing of religious discourse)
 - b) Manana (reflecting upon them)
 - c) Nididhyāsana (meditation & contemplation)
- ▶ Two stages of Liberation
 - i) Jivanmukti
 - ii) Videhamukti




Now, liberation, every one since we have a karma will go for a liberation. Liberation; why we need liberation, because all human being have an ego and **ahankaram**. Therefore, we are in a bondage. There are two kinds of, two kinds of liberation that we can seek for. One is jivanmukti another is videhamukti. Jivanmukti, which that liberation are that moksha, when you will do some kind of yoga practices, concentrate and do some actions that prescribed in Veda and Upanishads and other classics. If you can do that then we can also have liberation in this present life. When we are living but, there is also prescription that, if we do good karma after your birth also you will get liberation that is called Videhamukti. So, there are two kinds of liberation that you find. Now, the Brahman knowledge is attainable through three spiritual procedures, through which you can attain the liberation. One is called Sravanna and another is Manna the third one is Nididhyasana . The first one Sravanna stands for the hearing of religious discourse. You always listen the religious and spirituals, **spirituals** discourses, spirituals guide lines. Then the Manna reflecting upon them; **once you listen** is not end there, you have to after that reflect on that. The Nididhyasana means you meditate and contemplate. If you can do that you can have a peaceful life, even in this life so that you will get liberate.

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Lessons Learnt from two classics

- We must differentiate permanent from temporary pleasures and achievements.
- We must understand that soul lies in all beings and non-beings.
- Names and forms are illusory
- Feel that the existence of 'self' within yourself.
- Remove the ego and ahamkāra in earthly life.
- While serving to others feel serving to yourself.
- Remove all barriers those separate you from others
- Concentrate our mind to realize the true nature of soul.
- We should not forget that 'ātman' is eternal and all pervasive.

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Now lesson learnt from this two classes, one Vedas and Upanishads. I will read it so that it will help you to know that, what are the things we have learnt from Veda and Upanishad and how we are doing in this present life. We must differentiate permanent from temporary. So, that we never suffer. We must understand that soul lies in all human beings and non-beings also. Names and forms that we are hankering for, the power we are hankering, for its all are illusion; it is because of our ignorance we are doing that. We should not do that therefore, feel that, we must feel that their existence of self within all human being. Therefore, whenever we are serving to others we must feel that we are serving to ourself. Try to remove ego, **ahamkara** which helps us to make a peaceful life in these earthly living. Remove all barriers that separate; separate us from other human beings. Concentrate our mind to realize the true nature of soul. If we can realize the true nature of soul then our life will be very happy life. And we should not forget that atman is eternal and pervasive. If you can do that, the life will be very **very** pleasant one. So, what we find from Vedas and Upanishad is that, that there are different prescription and descriptions. Apart from that, we find that there are ethical course and conducts to survive in this earth. Whatever the prescription that we find, if you can do that, if you can religiously practice that. Then there are every chance is there will do good karma and henceforth will have a peaceful life and the next birth also, there will be no **sufferance**. We all human being bother because of our present life.

So, I hope this session will help you to understand in a brief way Vedas and Upanishads.
Thank you so much for listening me.