

## The Science of Upanishads – Part 55: Conclusions-Part-1

(April 4 –April 10, 2018)

After 54 weeks of discussion on Upanishads, it is now time to conclude. We have studied the 11 most important Mukhya (Principal) Upanishads, which were outlined in the very first Mandir Bulletin on the subject, sent on March 14, 2017 (see the attached PDF file). These Upanishads expound the wealth of spiritual thoughts of India, spanning over many millennia. Numerous studies and interpretations of the Upanishads have been documented in the past. **Our approach, however, is somewhat different in that our focus was on unraveling and contrasting the rational thoughts buried in Upanishads from a scientific perspective. What we saw was the most sublime discovery that mankind has ever made on the existence of universe; it is the concept of *Ātmā*, which is part and parcel of *Paramatma (Brahman)*, the ultimate reality of this universe. We found that *Paramatma* is only a principle, the constitution of which is *Sachidananda (Sat-Chit-Ananda)*, meaning Truth-Conscience-Bliss. This principle is the driving force and the ruler of the whole universe.** Any movement occurring anywhere in the universe is in furtherance of the urge impelled by this principle. We further saw that this ***Paramatma (Brahman)* is the only God and Lord of all, pervading all, and without any sign of shape or form. It is in fact the only thing in this universe that has no beginning nor end! *Paramatma* projects the phenomenal world by invoking its power of *Prakṛati* or *Māyā*.**

**Perception of a *Paramatma (Brahman)* as the only God is the fundamental spiritual philosophy of the Upanishads.** It is the science of spirituality; for, it is purely rational, not based on unfounded beliefs or blind faith. If the rational spiritual philosophy of the Upanishads also finds practical expression as a religion, as is usual with any other spiritual philosophy, it must be called as the 'Religion of the Upanishads'. The religion of the Upanishads is the religion of ultimate freedom, a religion that promotes personal liberty. It does not require anybody to invariably follow a particular faith or to uphold any specified belief or to observe any prescribed rite or discipline; it is absolutely devoid of such demands and dictates. One is at liberty to ponder over whatever is preached and then accept only that which is felt reasonable, no dogmatism and no authoritarianism. **Religion of the Upanishads asserts unity of origin and unity of essence of all beings. It is all about transcending the diversity of external appearances and characteristics and attaining to the unity of inner essence. The spirit of this inner equality makes it devoid of all kinds of discrimination and hatred. It is the universal religion.**

**Religion of the Upanishads holds that durable happiness is obtained only by living the life in conformity with the principle of *Paramatma (Brahman)*. An action that is in conformity with this principle is known as *punya karma* and the opposite as *pāpa karma*.** When a *punya karma* is done, the doer feels contented and enriched, since it resonates well with his inherent essence which is *Sat-Chit-Ānanda*. On the other hand, when a *pāpa karma* is done, the doer is upset internally as it is repugnant to his very essence. This contradiction between the inner essence and the outer expression throws him into a chaos which diminishes his strength and

culminates in his total ruin. In the social front, when pāpa karmas become rampant threatening the peace and well-being of the society, the ultimate ruling principle, Sat-Chit-Ānanda, intervenes by churning out sufficient opposite forces to contain the adverse impacts and to finally assert itself. **Pāpa karmas are like obstructions to natural flow of water in a river; when they reach an intolerable level, water musters sufficient force and thrashes away all the obstructions with a violent sweep.** All self-centred pursuits for physical yields will end up in retaliations and entanglements. Only by abiding with the principle of Paramatma (*Brahman*) that one can secure hassle-free, durable happiness. We should, therefore, get enlightened about that principle. **That is why Upaniṣhads say that only by knowing the Atma that leads to Paramatma (Brahman) one can attain bliss.**

***In order to further explore the above ideas, please see the attached first 11 PDF files of Mandir Bulletins that were sent last year (2017). This is also a good opportunity for those who missed these earlier bulletins. More PDF files will be added with further discussions of Conclusion of Upanishads in the following weeks.***

**Stay Tuned for Part-2 of Conclusions.....**