Chandogya Upanishad – Chapter 6
(Dialogue between Uddalaka and Svetaketu) – Some Shlokas

Sources
Sanskrit:

- Maharshi University of Management, Vedic Literature Collection

Sanskrit in Roman (English) script:

- http://www.swami-krishnananda.org/chhand
- http://www.swami-krishnananda.org/brdup

English translations:

- Ramkrishna Math, Madras.

Commentary:


Chapter 6, Part 1

3. Yenasrutam srutam bhavati, amatam matam, avijnatam vijnatam iti: katham nu, bhagavah, sa adeso bhavatiti.
[MM, SBE]: ('His father said to him: 'Svetaketu, as you are so conceited, considering yourself so well-read, and so stern,) have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?'


[MM, SBE]: ('What is that instruction, Sir?' he asked. The father replied:) 'My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay'

5. Yatha, saumya, ekena loha-manina sarvam lohamayam vijnatam syat, vacarambhanom vikaro nama-dheyam lohamity eva satyam.

[MM, SBE]: And as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold

[SSSB, UV. Note: the Sanskrit word ‘sath’ comes in a later shloka.]: Uddalaka taught his son, Swethakethu, the knowledge which if known, all things can be known. The knowledge of mud and of gold will give the knowledge of all pots and pans, as well as of all bracelets and necklaces. The mud and the gold are the truth. Their modifications and transformations are temporary, mere name-forms. So too, the world, like the pot and the bracelet, is just an effect, the cause being “Sath.” Sath means “Is-ness” is common to all objects; the pot “is”, the “bracelet” “is”. “Is-ness” becomes manifest through association with the pots and pans, the bracelets and necklaces. The “is-ness” may not be apparent to gross intelligences, for, it needs subtlety to realise it. The rosy colour which is manifested in the rose “is,” even in the absence of the flower.

Chapter 6, Part 2
1. Sad eva, saumya, idam agra asid ekam evadvitiyam, tadd haika ahuh, asad evedam agra asid ekam evadvitiyam, tasmad asatah saj jayata.

[As these shlokas are about creation/genesis I am giving the word by word meaning followed by the English translation as given in Chhandogya Upanishad from Ramkrishna Math, Madras, 1956.]

Sath (Sad) – Being (Upanishad Vahini in English refers to it as ‘is-ness’), eva – only, saumya – dear boy, idam – this, agra – in the beginning, asid (aasith) – was, ekam – one, eva – only, advitiyam – without a second (non-dual), tad – about that, haika (aika) – some, ahuh – say, asad (asath) – non-being (void), eva – only, idam – this, agra – in the beginning, asid (aasith) – was, ekam – one, eva – only, advitiyam – without a second (non-dual), tasmad asatah (asathah) – from that non-being, saj (sath) – being (“is-ness”), jayata – arose/was born

In the beginning, dear boy, this was Being alone, one only, without a second. Some say that, in the beginning, this was Non-being alone, one only, without a second. From that Non-being arose Being.

[MM, SBE]: 'In the beginning,' my dear, 'there was that only which is (τὸ ὄν), one only, without a second. Others say, in the beginning there was that only which is not (τὸ μὴ ὄν), one only, without a second; and from that which is not, that which is was born.

2. Kutas tu khalu, saumya, evam syat, iti hovaca, katham, asatah saj jayeteti, sat tu eva, saumya, idam agra asid ekam evadvitiyam.

Kutah – whence/how, tu – but, khalu – indeed, saumya – dear boy, evam – so, syat – could it be, iti hovaca – so (Aruni) said, katham – how, asatah (asathah) – from Non-being (Void), saj (sath) – Being (“is-ness”), jayet – could arise, iti – so (he said), sat (sath) – Being (“is-ness”), tu – in truth, eva – only, saumya – dear boy, idam – this, agra – in the beginning, asid (aasith) – was, ekam – one, eva – only, advitiyam – without a second (non-dual)

Aruni (Uddalaka?) said, ‘But how, indeed, dear boy, could it be so? How could Being arise from Non-being? In truth, dear boy, in the beginning (before creation), there was Being alone, one only, without a second.

[MM, SBE]: 'But how could it be thus, my dear?' the father continued. 'How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second.
3. Tad aiksata, bahu syam prajayeyeti, tat tejo srjata: tat tejo aiksata, bahu syam prajayeyeti, tad aposrjata, tasmad yatra kva ca socati svedate va purusah tejasa eva tad adhy apo jayante.

Tad (Tat) – That (Being), aiksata – willed, bahu – many, syam – may I become, prajayey – may I grow forth, iti – so, tad (tat) – That, tejo (tejah) – fire, asrjata – created, tad (tath) – that, tejo (tejah) – fire, aiksata – willed, bahu – many, syam – may I become, prajayey – may I grow forth, iti – so, tad (tath) – that, apo (apah) – water, asrjata – created, tasmad – therefore, yatra kva ca – whenever or wherever, socati – grieves, svedate – perspires, va – or, purusah – a man, tejasa eva – it is from fire that (from fire only), tad (tath) – that, adhi - ?, apo – water, jayante – is produced, issues.

That Being willed, “May I become many, may I grow forth”. It created fire. That fire willed, “May I become many, may I grow forth”. It created water. Therefore whenever a man grieves or perspires, then it is from fire that water issues.

[MM, SBE]: It thought, may I be many, may I grow forth. It sent forth fire. That fire thought, may I be many, may I grow forth. It sent forth water. And therefore whenever anybody anywhere is hot and perspires, water is produced on him from fire alone.

[SSSB, UV]: [Repetition of earlier comments for context: The “is-ness” may not be apparent to gross intelligences, for, it needs subtlety to realise it. The rosy colour which is manifested in the rose “is,” even in the absence of the flower.]

Similarly, the “is-ness” that is the Universal character of all objects persists even in the absence of objects. Prior to creation, there was only just this “is-ness.” There was no void then. There was this “is-ness” everywhere! When the “is” was reflected in Maya or Primal Activity, it resulted in Easwara who partook of that activity to manifest as the Universe with the three elements of Fire, Earth and Wind. All creation is but the permutation and combination of these three.

My Notes: In my earlier readings of this sixth chapter of Chandogya Upanishad, I had understood ‘the knowledge which if known, all things can be known’ to imply that a ‘self-realized’ person knows everything even about the material universe. So I thought that a self-realized person would, besides knowing his ultimate reality, also know about all physical sciences and about past, present and future of everybody including himself. But now my understanding is that Uddalaka tells Svetaketu that if you know the source (“is-ness”) then you know the cause of the material universe and knowing the cause/source is the only important thing worth knowing. Perhaps it is like how when we are caught up in a ‘sleep’ nightmare dream we get very worried while in the dream. But the moment we ‘wake up’ from the ‘sleep dream’
we realize that it was ‘just a dream’ and dismiss the ‘sleep dream’ experience. We then focus on the ‘waking dream’ experience as the only important thing worth worrying about.

So my understanding of ‘self-realization’ now is that the ‘self-realized’ person realizes that his reality is the changeless “is-ness” which projects his changing personality, mind and body as well as this entire (changing) material universe drama. He then stays aware of that changeless “is-ness” reality and lives out his/her life as a ‘waking dream’. He is not really bothered about material knowledge like, say, the laws of physics as they deal with the changing ‘waking dream’ world and not the changeless reality (“is-ness”). Of course as he lives in the material world he does need to have some level of material knowledge so that he (his mind & body) can survive and, in some cases, thrive. [Nisargadatta ran a ‘Tambaku/Bidi’ (Tobacco/cigarette) shop in Mumbai and so must have been quite knowledgeable about tobacco besides being ‘self-realized’ ☺]. The self-realized perhaps look upon the world as the great Leela of the Lord and some of them, at least, may be enjoying this Great Play, this phenomenal and utterly wonderful creation that the Maya Shakti of the Lord has projected.

Further, IMHO, Ramana and Nisargadatta did not seem to have any knowledge about their own future let alone future of others. So once again, most ‘self-realized’ persons may just be watching their own mind, body and ‘material life’ go through various ups and downs but not getting affected by it as they are aware of and established in their experience of the ultimate reality of their existence as the changeless “is-ness”.

Of course, some great siddhas do have fantastic powers where they can do amazing things in the material world. And Avatars can do anything and know everything as they are Almighty God in human form. Devotees of the Lord can also, through their intense Bhakti, get the Lord to do amazing things/miracles. But many ‘Jnana’ marg ‘self-realized’ persons like Ramana or Nisargadatta did not seem to possess or be even remotely interested in possessing ‘siddhis’.

“The ‘is-ness’ may not be apparent to gross intelligences, for, it needs subtlety to realise it.” I think this distinction between gross intelligence and subtle intelligence is crucial. This chapter (VI) of the Upanishad starts with Uddalaka pricking the puffed up ego of Svetaketu who thinks that by learning the Veda for 12 years he has become very learned. This ‘gross intelligence’ learning pride balloon is burst when Uddalaka asks about the knowledge by which what is unknown gets known (6.1.3). Then Svetaketu becomes ready to receive the ‘subtle intelligence’ related knowledge (self-realization related knowledge) which Uddalaka imparts.

In the Jnana marg, unraveling the mind and eventually making it disappear, and thereby experiencing the “changeless is-ness” seems to need extremely subtle analysis of ‘experiential’/’existential’ reality. That is very tricky business as it usually would unravel one’s material life as well ☺. And most people are too comfy with their material lives to pursue the subtle analysis of ‘experiential’/’existential’ reality to that extent.

I guess people involved in family life/regular material life (‘samsara’) would typically find it almost impossible to do subtle analysis of ‘experiential’/’existential’ reality as the pulls and pushes of family life/normal material life would not be conducive to creating a detached and serene mental space which seems to be necessary for such subtle analysis of one’s reality. That
may be why, in ancient days, the Upanishads (and the ‘aranyakas’) were ideally supposed to be read after withdrawing from ‘samsara’ and moving to the forest. However just moving to the forest alone would not guarantee serenity 😊. Serenity may perhaps get achieved only after the arishadvargas of Kama (desire/lust), Krodha (anger), Lobha (Greed), Moha (Infatuation/delusion), Mada (Pride/Arrogance) and Matsarya (Jealousy) are conquered or, at least, tamed.

Chapter 6, Part 8

उद्दालको हार्शि: श्रे०केतु पुत्रमुवाच स्वप्नात्म में सोम्य विज्ञानीहीति य- 
त्रेतात्पुरुषः स्वपितिनाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति 
तस्मादेन्द्र स्वप्नितील्याचाचेत स्वाः ह्यापीतो भवति १

1. Uddalako harunih svetaketum putram uvaca, svapnanta me, saumya, vijaniihi, yatraitat 
purushah svapiti nama, sata, saumya, tada sampanno bhavati svam apito bhavati,
tasmadename svapitity-acakshate svam he apito bhavati.

[MM, SBE]: Uddâlaka Âruni said to his son Svetaketu: Learn from me the true nature of sleep 
(svapna). When a man sleeps here, then, my dear son, he becomes united with the True, he is 
gone to his own (Self). Therefore they say, svapiti, he sleeps, because he is gone (apîta) to his 
own (sva).

[SSSB, UV]: The Atma is the base of individuals like Swethakethu. The pure Consciousness 
becomes apparently limited into a variety of individuals. In deep sleep, the variety disappears 
and each individual lapses back into this “is-ness.” Then, all the manifold activities, and 
experiences, like, “I am Ranga”, “I am Ganga”, “I am father”, “I am son”, etc., are destroyed.

My Notes: Now I have a ‘spiritual’ understanding of why I love and enjoy my sleep so much 😊.

Chapter 6, Part 9

यथा सोम्य मधु मधुकृतो निस्तिष्ठनि नानात्ययानां वृद्धाशाः रसान्समवहा- 
रमेकताः रसं गमयन्ति १

1. Yatha, saumya, madhu madhukrö nistisithanti, nanatyayanam vrkshanam rasan 
samavaharam katam rasam gamaynti.

[MM, SBE]: ‘As the bees, my son, make honey by collecting the juices of distant trees, and 
reduce the juice into one form,
2. **Te yatha tatra na vivekam labhante, amushyaham vrkshasya rasosmi, amushyaham vrkshasya rasosmiti, evam eva khalu, saumya, imah sarvah prajah sati sampadya na viduh, sati sampadyamaha iti.**

[MM, SBE]: 'And as these juices have no discrimination, so that they might say, I am the juice of this tree or that, in the same manner, my son, all these creatures, when they have become merged in the True (either in deep sleep or in death), know not that they are merged in the True.

4. **Sa ya esho 'nima aitadatmyam idam sarvam, tat satyam, sa atma, tat-tvam-asi, svetaketo, iti; bhuya eva ma bhagavan, vijnapayatv-iti; tatha saumya, iti hovacha.**

[As this shloka contains the famous Mahavakya ‘tat tvam asi’ and is repeated quite often in this Upanishad, I am giving the word by word meaning followed by the English translation as given in Chhandogya Upanishad from Ramkrishna Math, Madras, 1956.]

Sa – That (Being), ya – which, esha – this, anima – subtle essence, aitadatmyam – has that for its self, idam sarvam – all this (world), tat – that, satyam – is the true, reality, sa – that, atma – atma (self), tat – that, tvam – thou (you), asi – art (are), svetaketo – O Svetaketu, iti – so(?), bhuya eva – further, bhagavan – revered sir, vijnapayatv – please explain, iti tatha – so be it, saumya – dear boy, iti hovacha – said (the father).

‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me.’ ‘So be it, dear boy’ said (the father).

[MM, SBE]: 'Now that which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.' 'Please, Sir, inform me still more,' said the son. 'Be it so, my child,' the father replied.

[SSSB, UV]: The sweetness and fragrance of many flowers are collected and fused into one uniformly sweet honey, where all the manifold individualities are destroyed.

My Notes: The ‘Tat tvam asi’ Mahavakya comes from this Upanishad. Like the other Mahavakyas, the full import is stunning, ‘You are (or your ultimate reality is) the subtle essence, the cause of all this world!!!’ Some mystics claim to have had such an experience of their reality,
their truth. What an awesome, mind-blowing and staggering experience that must be? I feel that there are degrees of self-realization. I know others may laugh but that’s how I feel as of now. The lesser degree is attained when a person realizes his “changeless is-ness”. But experiencing oneself in all and all in oneself seems to be a distinctly higher degree of self-realization.

Chapter 6, Part 10

1. Imah, saumya, nadyah purastat pracryah syandante, pascat praticyah tah samudrat samudram evapiyanti, sa samudra eva bhavati, ta yatha yatra (tatra?) na viduh, iyam aham asmi, iyam aham asmiti.

[MM, SBE]: ‘These rivers, my son, run, the eastern (like the Gangâ) toward the east, the western (like the Sindhu) toward the west. They go from sea to sea (i. e. the clouds lift up the water from the sea to the sky, and send it back as rain to the sea). They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river’

2. Evam eva khalu, saumya, imah sarvah prajah sata agamyta na viduh, sata agacchamaha iti, ta iha vyaghro va simho va, vrko va, varaho va, kito va, patango va, damso va, masako va, yad-yad-bhavanti tad-abhavanti.

[MM, SBE]: ‘In the same manner, my son, all these creatures, when they have come back from the True, know not that they have come back from the True. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a musquito, that they become again and again.’
3. Sa ya esho’anima etad-atmyam-idam sarvam tat satyam sa atma tat-tvam-ası, svetaketo-iti, bhuya eva me bhagavan vijnapatviti tatha somya iti hovacha.

[MM, SBE]: ‘Now that which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.’ ‘Please, Sir, inform me still more,’ said the son. ‘Be it so, my child,’ the father replied.

[SSSB, UV]: The names Ganga, Krishna, Indus are all lost when they enter the sea. They are thereafter called “the sea.” The Jivi who is eternal and immortal is born again and again, as a transitory mortal. He continues to accumulate activity, prompted by inherited impulses and the activity produces consequences which he must shoulder and suffer. It is the body that decays and dies, not the Jivi or the Individualised Soul. The banyan seed will sprout even if it is trampled upon. The salt placed in water, though not available to the grasp, is recognizable by the taste! The Jivi, befogged by Ajnana, is unable to recognize his Reality. Discrimination will reveal the truth. [There are some other shlokas which mention the banyan seed and the salt placed in water which I have not given here.]

Chapter 6, Part 14

1. Yatha, saumya, purusham gandharebhya’bhinaddhak-sham aniya tam tato’tijane visrjet, sa yatha tatra prangva udangva atharangva pratyangva pradhmayita’bhinaddhaksha anito’bhinaddhaksho virsrshtah (visrshtah†).

[MM, SBE]: ‘As one might lead a person with his eyes covered away from the Gandhâras, and leave him then in a place where there are no human beings; and as that person would turn towards the east, or the north, or the west, and shout, “I have been brought here with my eyes covered, I have been left here with my eyes covered,”

2. Tasya yathabhinahanam pramuchya prabruyat, etam disam gandharah, etam disam vrajeti, sa gramad-gramam prcchan pandito medhavi gandharan evopasampadyeta evam eyehacharyavan purusho veda, tasya tavadeva chirı́ yavan na vimokshye, atha sampatsya iti.
[MM, SBE]: ‘And as thereupon someone might loosen his bandage and say to him, “Go in that direction, it is Gandhāra, go in that direction;” and as thereupon, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhāra,—in exactly the same manner does a man, who meets with a teacher to inform him, obtain the true knowledge. For him there is only delay so long as he is not delivered (from the body); then he will be perfect.

3. Sa ya esho’anima etad-atmyam-idam sarvam tat satyam sa atma tat-tvam-asi, svetaketo-iti, bhuya eva me bhagavan vijnapatviti tatha somya iti hovacha.

[MM, SBE]: ‘Now that which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.’ ‘Please, Sir, inform me still more,’ said the son. ‘Be it so, my child,’ the father replied.

[SSSB, UV]: A millionaire is kidnapped and left alone in the jungle, but he discovers the way out and comes back into his home. So also, the Jivi is restored to his millions! Once the Jivi reaches its real status, it is free from all the change and chance that is involved in Samsara, or the flow of time and space, of name and form. If he does not reach that status, then, like the happy sleeper who wakes into the confusion of the day, he will be born into the world of decay and death.

My Notes: “the happy sleeper who wakes into the confusion of the day” is an interesting statement. I guess all of us, even the self-realized, naturally ‘wake up into the confusion of the day’. That is the Will of the Creator. But the ‘self-realized’ may view ‘the confusion of the day’ as the fascinating and interesting leela of the Lord and so not really get confused by it 😊. For happy people, even if ‘not-self-realized’, even if they are utterly disinterested in spirituality or religion, waking up is a very welcome step to experiencing/re-experiencing the joy and wonder of life.

Sri Sathya Sai Baba’s commentary in Upanishad Vahini on Chandogya Upanishad has a reference to Not this, Not that (Neti, Neti?). Neti, Neti occurs in the Brihadaranyaka Upanishad. I have given below the relevant Upanishad Vahini paragraphs and the Neti, Neti shloka in Brihadaranyaka Upanishad.

[SSSB, UV]: Yogis who are turned away from the objective world can attain the Parabrahmam, with Its splendour of realised knowledge, in the pure clear sky of their hearts. The worlds are fixed as the spokes of the wheel in the hub of Brahmam. Decline, decay and death do not affect It. Since that Supreme Entity can achieve whatever It decides on, It is called Sathyakaama and Sathyasankalpa. Now, what exactly is the Parabrahmam? We can know it by a single test. That which remains, after everything is negated as ‘Not this’, ‘Not that”—that is Brahmam. This is the Truth that all aspirants seek. Attaining It, they get the status of emperors and can travel wherever
they like. The Jnani who is established in the pure Reality sees all desires that dawn in his heart as expressions of that Truth only.

Here is the Brihadaranyaka Upanishad Shloka: 2.3.6 which has Neti, Neti

[From Maharshi University of Management, Vedic Literature Collection:

[http://www.swami-krishnananda.org/brdup/brhad_II-03.html:

tasya haitasya puruṣasya rūpam yathā māhārajanaṁ vāsāḥ, yathā pāṇḍv-āvikam,
yathendragopāḥ, yathāgnyarcīḥ, yathā puṇḍarīkam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva ha
vā asya śīr bhavaṁ, ya evaṁ veda. athāṁā ādesāḥ na iti na iti, na hy etasmād iti, na ity anyat
param asti; atha nāma-dheyaṁ satyasya satyam iti. prāṇāṁ vai satyam, teṣāṁ eṣa satyam.

[From Swami Nikhilananda, http://sanatan.intnet.mu/upanishads/brihadaranyaka.htm:

The form of that person is like a cloth dyed with turmeric, or like grey sheep's wool, or like the scarlet insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows this—his splendour is like a flash of lightning. Now, therefore, the description of Brahman: "Not this, not this" (Neti, Neti); for there is no other and more appropriate description than this "Not this." Now the designation of Brahman: "The Truth of truth." The vital breath is truth and It (Brahman) is the Truth of that.

My Notes: "Now, what exactly is the Parabrahmam? We can know it by a single test. That which remains, after everything is negated as ‘Not this’, ‘Not that’—that is Brahman.” During my younger days when I read the Neti, Neti statement of the Brihadaranyaka Upanishad, I felt that the main point it conveyed was that Brahman was indescribable. Now the understanding is that one subtly analyses one’s experiential/existential reality and keeps negating whatever can be negated experientially (subtle experience). E.g. Experiencing that one is not the body and then that one is not the mind and not the intellect. What then remains experientially is awareness alone and that cannot be negated or denied. Further that awareness never changes (changeless “is-ness”) and that is the experience of Brahman, or, at least, partial experience (lesser degree of experience) of Brahman.

Once again, though SSSB refers to the process as a ‘single test’, experientially getting deeper into one’s reality and the mind and intellect can wreck the normal life that one leads. So perhaps this ‘single test’ can be done typically by recluses and not by people leading regular lives. However this process of Ultimate Existential Real Analysis seems unbelievably simple theoretically ☺.
Overall Notes: The shlokas mentioned in this document and the commentaries related to it are about the subtle, deep and ultimate truth of existence. Experiencing the “changeless is-ness” would give paramshanti (deep peace or as the Holy Bible says, the peace of God, which passeth all understanding), fearlessness (e.g. no fear of death) and freedom (from worldly wants/responsibilities/bonds). But the experience of Love does not seem to be mentioned. So it is said that the vedantic (upanishadic) path gives the saakshi (witness) experience but not necessarily the experience of Love.

The Karma Kanda (Samhitas and Brahmanas) part of the Vedas revels in the worship and adulation of the Awesome, Almighty and Wonderful God. It is a phenomenal and staggering achievement of Bharat/India that the Vedas have been preserved across millennia and yugas. Perhaps that achievement too is due to the Grace of God. He sees to it that whenever reverence and worship of and faith in the Vedas dips either some Mahapurushas are sent amongst humanity or He Himself comes as the Avatar to restore reverence and worship of and faith in the Veda to its glorious and rightful place. Even today certain mantras from the Karma Kanda of the Vedas like the Gayathri, Purusha suktam, Rudram and Mahamrutunjayaa mantras are revered and devoutly chanted by millions of Bharatiyas/Indians. But once again it perhaps is more awe, reverence, wonder and worship but not so much of Love.

In contrast, the Great Accounts/Histories of the Avatars (e.g. Bhagvat Purana and Ramayana) clearly show the Great Love that Almighty God displays when He comes in human form. Almighty God in human form like Rama or Krishna allows Himself to be bound by the love of His Bhaktas. The Avatars declare and affirm that God is Love and that man can sanctify his human birth by loving God with all his heart and lead a joyous life. The Avatars come for all humanity or, at least, for all the devotees of God, not just for the Vedantic/Upnishadic truth seekers or for the Vedic Karma Kanda worshippers, and show how one can lead regular lives (family lives/material lives) and make that life a great and happy gift of God by having staunch faith that All is God and Loving All to the extent possible considering one’s duties and responsibilities.

Some say that the Upanishadic/Vedantic truth seeker must first go through the Karma Kanda of the Vedas phase and acquire the attitude of intense devotional worship and reverence of Almighty God before he embarks on the Upanishadic/Vedantic phase of spiritual sadhana.

Perhaps the Upanishadic/Vedantic truth seeker can bring in the experience of Love in his/her sadhana by having staunch faith in Almighty God’s (avatars’) declarations that God/Parabrahman is Love, and do his/her seeking of his/her existential reality with a heart full of Love for Almighty God who is his/her Creator. The Mahavakyas from the Upanishads like ‘Tat tvam asi’ may perhaps lead the seeker to the goal of realizing that he/she is a part of that same Loving God and is in essence the same Loving God.

Another fascinating aspect of the Vedantic search is the role of faith. Some mystics say that just intense faith in a Mahavakya like ‘Tat tvam asi’ has the power to confer the experience of ‘Tat tvam asi’!! Such kind of intense faith perhaps has the power to tear away and discard all the false notions that the Great Maya of the Lord traps us in (like I am the body or I am the mind or I am so-and-so personality) and thereby grant the direct experience of the “unchanging is-ness”.
