

## CHAPTER 6

### SUMMARY (OR “THE ESSENCE”)

So, it’s time to summarize and wrap-up this introductory book on Upanishads. Beginning from the very beginning of Sanatana Dharma, its texts (the Vedas) and introducing the reader to the ‘end of Vedas’ or Vedanta and Upanishads, we have covered elementary and basic topics and ideas of the why, what and where of the Upanishads. As the narrative progressed, we covered few Upanishads, completely, with the transliterated verses and meanings. Couple-line abstracts about all the Principal Upanishads were then provided. Before we conclude this book, it is time to pose the BIG question: What did this book – introduction to, or overview of, the Upanishads – teach us about Upanishads? In the author’s words, the four aspects of the same entity - Brahman (Brahman, Isvara, Hiranya Garbha, Virat Purusha), Atman (Vaisvanara, Taijasa, Prajna, Turiya), Pancha Kosa (Gross body or Food or Annamaya Kosa, Subtle body consisting of Pranamaya, Manomaya & Vijnanamaya Kosas, Causal body or Anandamaya Kosa and Pure Consciousness), Aum (A, U, M and Silence) and the States of Consciousness (Jagrat or Waking, Svapna or Dream, Sushupti or Deep Sleep and Turiya) are all aspects of Para Brahman (*Ekam sad viprAh bahudA vadanthy* – I am one, men call me by various names). It is the same Para Brahman that is residing in each and every one of us; everything in this world is covered or clothed by Him – *IsAvAsyam Idagum sarvam yat kincha jagthyAm jagath*. This, indeed, is the essence of Advaita philosophy.

Figure 1 shows a pictorial representation of this “essence” of the Upanishads. Appendix B also provides this in tabular format. While such ideas have been mentioned in almost all the books on Upanishads that the author has read, the author has not seen these summarised as shown in Figure 1 and in that sense, the author considers this Figure 1 and the explanation herein as his unique or original contribution of representing the ‘essence’ of the Upanishads and that of Advaita philosophy in a single picture. As the saying goes, “a picture is worth a thousand words”, the author would feel amply rewarded if the readers of this introductory book study this figure and understand completely the various

aspects of the various entities shown therein as the “*Ekam Sad* – I am One” which is indeed the “Delight” that Kena Upanishad asks us to meditate upon and to seek.

**FIGURE 1 - REPRESENTATION OF BRAHMAN, PANCHA KOSA, AUM AND STATES OF CONSCIOUSNESS**

