

## **EXPLANATION OF 'ABSOLUTE CONSCIOUSNESS' AS TRUTH (BRAHM) IN BHAGAVAT GITA AND UPANISHAD**

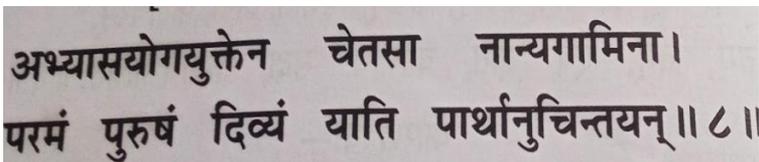
The word 'consciousness' is a little confusing for the scientist, intellectual, as well as for the spiritual master. The absolute 'consciousness' is the Truth or Parmatma; That is full of 'Effulgent light' or 'Param Prakash'. The same (Param Prakash) exists in absolute consciousness. When the absolute consciousness emerged at the turiya point of the brain, known as 'Appeared consciousness or Brahm', it would possess the characteristics of Effulgent Light or Param Prakash.

Many Spiritual masters are confused about "effulgent light". This is because the meditator gets some vision from the light of senses (Indriyas), Mind (Manas), Intellect (Buddhi), and Ego (Ahamkara). In due course of meditation, the visionary light of Antahkarna (Inner Instrument) along with senses gets diminished; then, the "light of the lights" is experienced by the meditator. That kind of light is known as "Effulgent Light".

Technically, the effulgent light is the main source, from which the universe consists of interstellar, planets including Earth emerged. This indicates that the effulgent light passes through the four fields (Akasha) in between to reach human beings.

### **1.0 What is effulgent light?**

Verse number 8 of the 8<sup>th</sup> chapter of the Bhagwad Gita is important for the authenticity of effulgent light.



अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।  
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

The verse provides the meaning of intense meditation. The verse states the well-known fact that by meditating continuously

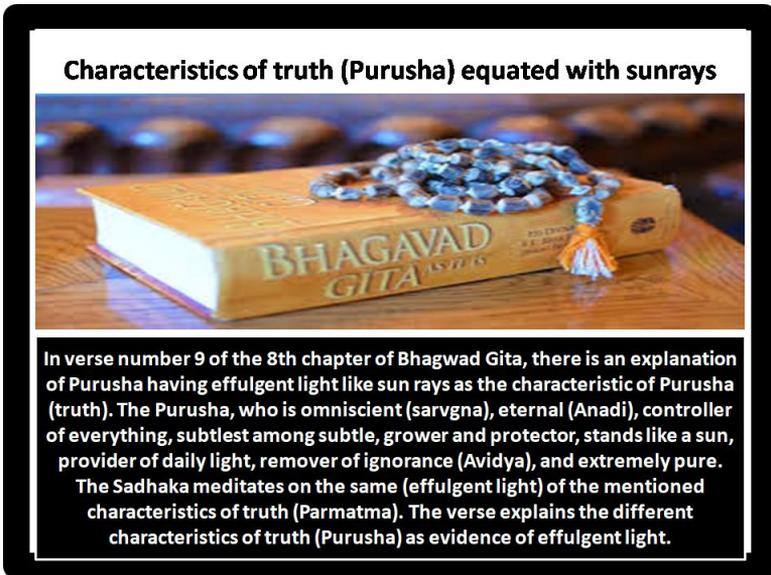
---

on God (Parmatma or Truth), one gets divine light (The effulgent light) as Parmatma or Truth. This happens when the mind-stuff (Chitta) does not get distracted by other objects during contemplation.

कविं पुराणमनुशासितार-  
मणोरणीयांसमनुस्मरेद्यः ।  
सर्वस्य धातारमचिन्त्यरूप-  
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

To explain the validity of effulgent light, Verse number 9 of the 8th chapter of Bhagwad Gita explains the characteristics of Purusha (truth).

Bhagwad Gita denotes effulgent light (divine light) as “Purusha” in many places.



The image explores that Purusha has an effulgent light, like sun rays, as one of its key features. This effulgent light is what

makes Purusha omniscient, eternal, a controller of everything, the subtlest among subtle, a grower and protector, and extremely pure. Just like the sun provides daily light and removes ignorance (Avidya), Purusha also stands like a sun and provides the light of truth. The Sadhaka (spiritual practitioner) meditates on this effulgent light to realize the characteristics of truth (Parmatma). Theverse serves as evidence of the different characteristics of truth (Purusha) that are associated with this effulgent light.

### 1.1 Understanding Effulgent Light

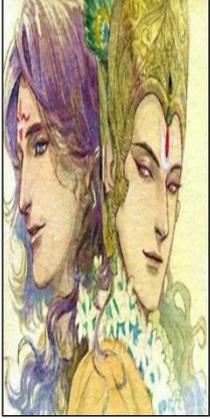
Verse number 12 of the 15th chapter of the Bhagwad Gita states that the light of Surya (the sun), the light of Chandra (the moon), and the light of fire or Agni (which are visible to the common people) should be understood as the effulgent light of Parmatma. This verse emphasizes that the common masses must understand the concept of Effulgent Light or Parmatma with the of help sun, moon, and fire; as they are visible and their effect can be experienced or perceived.

A photograph of a handwritten Sanskrit verse in Devanagari script. The text is written on a light-colored background, possibly a piece of paper or a wall. The verse is: 'यदादित्यगतं तेजो जगद्भासयतेऽखिलम्। यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥'

In the 12th verse of 15 chapter of the Bhagwad Gita Lord Krishna and Arjuna have a conversation about the origin of effulgent light. According to Lord Krishna, the light of the sun, the light of the moon, and the light of fire all emerge from the same source of effulgent light. Lord Krishna explains to Arjuna that the light (Tej) of the sun's rays that illuminates the entire world comes from the root of truth, which is Lord Krishna himself.

---

The verse goes on to say that the moon exists in the center of the sun, and the light (Tej) of the moon that we see at night comes from the light of the sun. Similarly, the light or heat (Tej) that exists in the universe (Akasha) comes from the center of the moon.

<b>Light of physical world emerges from truth (effulgent light)</b>	
<p><b>In verse number 12 of the 15th chapter of Bhagwad Gita, there is a conversation between lord Krishna and Arjuna regarding the source of effulgent light; from which (effulgent light), the light of the sun, the light of the moon, and the light of fire emerges. In this connection, Lord Krishna addresses Arjuna that the light (Tej) of sun rays; which illuminates the whole world, emerges from the root of truth (Me). The verse explains that in the center of the sun, the moon exists and the light (Tej) of the moon observed at night emerges from the light of the sun. The presence of light or heat (Tej) amid the universe (Akasha) is the light that emerges from the center of the moon. The complete scenario of the emergence of light in respective domains exists in Me (Truth as lord Krishna). It is worthwhile to note that a similar kind of explanation is available in the Upanishad.</b></p>	

Thus, the complete explanation of the emergence of light in different domains that exists in Lord Krishna himself is the root of truth. It is worth noting that a similar explanation can be found in the Upanishad.

## **1.2 The emergence of effulgent light in the universe**

The universe and Brahmand are complete and the same emerges from Kaivalya or truth. A mantra connected with Brahman and Brahmand is “Purnamadaha, purnaidam, .....purnatmudachayte..... Purnasyapurnmadaya, purnamevavashistate”. This mantra explains that Truth or Parmatma (Brahman) and Brahmand (Universe) are whole in all respects. The complete universe (Brahmand) emerged from the whole Truth (Braham), and there is no scarcity in completeness

in Truth (Braham). Truth (Brahman) remains whole even after the emergence of the Universe (Brahmand).

The vast and complete universe (Brahmand) has a field of the sun at its center, which (sun) has a field of the moon at its center. The moon is also known as the Swaroop of nectar (Amrit) because the shining of the moon's light contains nectar. At the center of the moon's field, there is an undivided field of fire or Agni in the form of shining light (charming light of thunder or bijilee). This shining light (Akashiyabijilee) is a replica of Brahman's truth or Satyam's light in association with five basic elements (Panchamahabooth). Regarding effulgent light, there are many explanations in the Upanishads.

In this connection, the Mandal Brahman Upanishad explores the emergence of effulgent light (Akashiyabijilee) from its root (truth or Satyam) through the moon along with unbroken (undivided) Agni or fire's light. This indicates the connectivity of Agni or fire's light with the shining of light (Akashiyabijilee) at the root of truth or Satyam. Further, the sixth part of Maitriya Upanishad explained by Rishi Yagyavalk provides the connectivity of fire or Agni's shining of light (Akashiyabijilee) with Jivatma and truth or Satyam. Truth or Satyam exists in the center of Jivatma.

### **1.3 Effulgent Light Described in Mandal Brahman Upanishad & Maitriya Upanishad**

Mandal Brahman Upanishad is the conversation between lord Narayan, controller of the sun, and Rishi Yagyavalk. In part 2 of Mandal Brahman Upanishad, Rishi Yagyavalk requested lord Narayan to have a further explanation on "Antaralakshya". Lord Narayan answered that "Antaralakshya" is the Brahman. Antarlaksh is Parabrahman. The five basic elements (Panchamahabooth) exist in its (Brahman's) root full of effulgent light (Akashiyabijilee). This means that the Parabrahman has Akasha Vaayu, Jal, and Prithvi along with

---

effulgent light (Akashiyabijilee) in its root. The Akashiyabijilee means shining of the effulgent light possessed by the Brahm. Lord Narayan further explains that truth or satyam is the “kaivalya Brahm”; which emerges to occupy the central place and the same has got four Padas (Asana), meant for the appearance in Brahmand (universe). This means that the truth or Satyam part of Brahman does not take part in Brahmand or universe; but, the other four appearances (Pada of Brahman) take part and the same are “functional appearance of Brahman in the universe”.

Lord Narayan further explains that centrally located Brahma as kaivalya or truth or Satyam is “unexpressed” and “invisible”. This invisible and unexpressed part of Brahman can be experienced by a Sadhaka; who has adopted any kind of yoga namely i) Raj yoga ii ) Gyan yoga iii) Bhakti yoga and iv) karma yoga. The Sadhaka, a knowledgeable person in the spiritual field or meditator can get a vision of effulgent light during the practice of Ashtanga yoga including other kinds of yoga. Lord Narayan adds that Brahmand (universe) emerges from truth or Satyam or kaivalya Brahm and the same (universe) is complete (whole) in all respects as truth or Satyam exists as a whole (complete) from all directions.

It is interesting to note that a similar kind of explanation is available in Maitri Upanishad to explain the importance of effulgent light as divine light; which is obtained during the process of meditation. Rishi Maitree is the main preacher in the "Maitree Upanishad." This Upanishad (also known as Maitreya Upanishad) was delivered by Rishi Maitree and is a part of the Krishna Yajurveda. Sometimes it is also called the Maitraiyane Upanishad. Some believe that this Upanishad is derived from the "Sama Veda". It is quite voluminous and is deliberated in seven parts. **To** have a better understanding of effulgent light, the different types of the same (effulgent light) could be explored

---

## **1.4 Chandogya Upanishad reveals food grain as Brahman and also the source of effulgent light (divine light)**

The effulgent light is also known as "Brahmaprakash" or "Brahma Gyana". There are two types of effulgent light: peaceful appearance (Shanta Swaroopa) has the base of space (akasha), and effulgent light of plenty in quantity (prachurmatra) has the base of food grains (Ann). Therefore, Ann (food grains) is known as Brahman, indicating that Brahm (effulgent light) has two bases: space or akasha, and food grain or Ann. It is interesting to note that sunrays bring rain and yield food grains. This clarifies that the rays of the sun are part of effulgent light or truth, and the same is the main cause.

The rain in turn brings the food grains, indicating the connectivity of effulgent light with food grains. This is the reason why the mantra is called "Ann is Brahman". The Chandogya Upanishad provides a good explanation of "Ann is Brahm"; stating that food grain (Ann) yields strength, energy (Prana), and Mind (manas) for animates (jiva) including human beings. The fluid (water) parts of food grains explore the energy or prana; whereas, oil (ghee) connected part of moisture and yields the mind (manas); which is essential for leading life. Similarly, food grain (Ann) brings out strength in the body.

This indicates that the mind (manas) emerges from food grain and the same (mind) leads to the effulgent light during meditation. Before meditation, the yogic process makes the mind purified and energized. When the mind gets dissolved (No mind status) in the process of meditation, then this process is called "Amaniyabhava".

---

## How Chandogya Upanishad briefs the process of Effulgent Light

### Chandogya Upanishad

Chandogya Upanishad

The Chandogya Upanishad provides a good explanation of “Ann is Brahm”; stating that food grain (Ann) yields strength, energy (Prana), and Mind (manas) for animates (Jiva) including human beings. The fluid (water) parts of food grains explore the energy or prana; whereas, oil (ghee) connected part of moisture and yields the mind (manas); which is essential for leading life. Similarly, food grain (Ann) brings out strength in the body. This indicates that the mind (manas) emerges from food grain and the same (mind) leads to the effulgent light during meditation. Before meditation, the yogic process makes the mind purified and energized. When the mind gets dissolved (No mind status) in the process of meditation, then this process is called “Amaniyabhava”. This (Amaniyabhava) leads to “Amanaska”; which dazzles as bright light (effulgent light). This kind of meditation is also known as “No mind meditation” to perceive the truth (Effulgent light).

This (Amaniyabhava) leads to “Amanaska”; which dazzles as bright light (effulgent light). This kind of meditation is also known as “No mind meditation” to perceive the truth (Effulgent light).

### 1.5 Maitre Upanishad along with Astanga Yoga explains the methodology to obtain divine light (the effulgent light)

The sixth part of the Maitre Upanishad explains that truth appears as effulgent light, which can be further observed as the Sun (Surya), Moon (Chandra), and Air (Vaayu) in the macrocosm (Universe). A similar kind of arrangement of Sun, Moon, and Air exists in the Human body and brain; which is explained in yoga and Maitrie Upanishad. To explain their connectivity in microcosm, the concept of yoga provides the information connected with Nadis.

The human body has three main nadis: Pingla, Ida, and sushmna. The Pingla nadi is the main flow of Surya effulgent, while the Ida nadi provides Chandra effulgent in the form of Gyan Agni. Sushmna helps to balance these flows and allows for pure breath (Vaayu part of effulgent light) to flow between

the Ida and Pingla paths. When Ida and Pingla are balanced, the Sushmna opens up fully, allowing the breath to flow between the Turiya (central top of the head or crown) and Turiya teet domain along with the Mooladhara of the human system. In this state, the yogi achieves perfection in meditation.

Yoga emphasizes opening the sushmnanadis to allow for complete breath flow between the North Pole (Turiya and Turiya teet point where truth or Satyam exists) and the South Pole (Mooladara, where kundalini exists). When the human breath is in the grip of the sun's rays, it flows in the Pingla nadi, and when it is under the influence of Chandra or the moon, it flows in the Ida nadi. Yoga aims to minimize or eliminate the grip of Ida and Pingla and have breath flow in the sushmnanadi.

The Indian Rishis discovered that direct connectivity between the North Pole and the South Pole allows for a vision of the result of effulgent light, known as the shining of Akashiybijilee. During this scenario, the human breath is reinforced by effulgent light, resulting in atma tattva darshan or vision of Parmatma or Truth. In this state, the human becomes highly luminous or bright in vision.

The luminous breath is known as the inner atma, while sunrays are known as the outer atma. When the inner atma is equalized with the outer atma, or vice versa, perfection in yoga is achieved. The Upanishads, along with the yogic system, help to visualize the inner presence of Atman. Ashtanga yoga, given by Maharshi Patanjali, is particularly helpful in achieving this state.

## **1.6 Function of Effulgent Light Explained in Bhagwad Gita**

**Verse 33 in Chapter 13 of the Bhagwad Gita explains the connection between the soul and effulgent light.**

---

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

**Soul as Gyana Agni (Effulgent Light) illuminates the Human Body as inner sun**



In verse number 33 of the 13th chapter of the Bhagwad Gita, lord Krishna explains to Arjuna about the effulgent light connected with the soul. He said oh Arjuna, as one sun provides the light (sun rays), to the complete universe; Likewise, only one soul (atman) illuminates the complete kshetra or domain of the human body including the brain. This means that Lord Krishna defines the human body including the brain as kshetra; which is witnessed by the soul (atman) at the top back of the head (Bindu Visarga or third ventricle) in pure form. The Bindu Visarga point of yoga is also known as the "Sthiti Pragyā" state in the Bhagwad Gita.

**In this verse, Lord Krishna tells Arjuna that just as the sun provides light to the entire universe; likewise one soul (atma) illuminates the entire kshetra (domain) of the human body, including the brain. This means that the human body and brain are considered kshetra, which is witnessed by the soul (atman) in its pure form at the Bindu Visarga point located at the top back of the head (also known as the third ventricle). In the Bhagwad Gita, the Bindu Visarga point of yoga is referred to as the "Sthiti Pragyā" state.**

It is worthwhile to remember that the development of the third ventricle (Bindu Visarga of Yoga) is very important as the same (development of Bindu Visarga) ensures the stability of divine light (effulgent light); which also leads to clearing the path of Turiya (crown of the head). The development of the third ventricle is the key point of the right lobe; which is also the domain of divine knowledge (Gyana) and the same removes the anchoring of Jiva to move from the physical domain (Bhoutik

Loka) to the subtle domain (Daivik loka) and spiritual domain (Adyatmik Loka).

## 1.7 Advantage of Effulgent Light Explained in Bhagwad Gita

Verse number 6 of the 15th chapter of Bhagwad Gita 6 tells about abode (Paramdham) as indicating effulgent light.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ ६ ॥

In verse number 6 of the 15th chapter of the Bhagwat Gita, Lord Krishna explains the characteristics of His abode (paramdham); which has the presence of effulgent light. Lord Krishna explains that the people (Sadhaka), who do not come back to take part in the cycle of life after death have reached the abode (paramdham) of mine.

Bhagwan Krishna further explains that the self-illuminated abode of mine cannot be lit up by the sun, moon, and fire. This is because; their light (sun, moon, fire's light) emerges from the abode of mine. The verse is the evidence of truth as the root; from there (abode of the truth), everything emerges in the universe in the form of stars, planets, fire, and earth; which have a connection of effulgent light to illuminate them.

---

**Abode of Truth is the full of Effulgent Light**

In verse number 6 of the 15th chapter of the Bhagwad Gita, lord Krishna explains the characteristics of His abode (paramdham); which has the presence of effulgent light. Lord Krishna explains that the people (Sadhaka), who do not come back to take part in the cycle of life after death have reached the abode (paramdham) of mine. The self-illuminated abode of mine cannot be lit up by the sun, moon, and fire. This is because, their light (sun, moon, fire's light) emerges from the abode of mine. The verse is the evidence of truth as the root; from there (abode of the truth), everything emerges in the universe in the form of stars, planets, fire, and earth; which have a connection of effulgent light to get illuminated themselves. The image describes the position (Bindu number 1) of Turiya Brahman (truth) as witness consciousness and also the position (Bindu number 1A) of the abode of Brahman (truth) as Turiya tith state (1A)

1. Turiya Brahman is Witness Consciousness

1A. Turiya Teeth Brahman is the Abode

The image describes the position (Bindu number 1) of Turiya Brahman (truth) as witness consciousness and also the position (Bindu number 1A) of the abode of Brahman (truth) as Turiya teet state (1A). Technically, Turiya teet Brahman (Bindu Number 1A) is the actual position for the effulgent light or truth as the same (Truth) is only one for the complete universe and also for all human beings.

### 1.8 Bhagwad Gita explores the process of obtaining truth (the effulgent light)

Verse number 55 of the 18th chapter of Bhagwad Gita states how the Bhakti yogi achieves the para bhakti to remain in “Viveka” or in “Amaniya Bhava”. In verse 55 of the 18th chapter of the Bhagwad Gita, Lord Krishna explains how to obtain the truth (effulgent light) using tattva gyana.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

This knowledge can be gained through acquiring gyan yoga, performing righteous action (karma yoga), following the

devotional method (Bhakti yoga), and also using meditation (raja yoga).

**Devotional Approach (Tattva Gyana) to acquire the Truth (Effulgent Light)**



In verse number 55 of 18th chapter of Bhagwad Gita, Lord Krishna explains the process for obtaining the truth (effulgent light) utilizing tattva Gyana. The same (tattva Gyan) can be obtained by acquiring knowledge (Gyan yoga), performing righteous action (karma yoga), devotional method (Bhakti yoga), and also using meditation (raja yoga). In this verse, He stressed that through Para Bhakti (intense devotion including complete surrender), A Sadhaka can understand me (truth) in “whatever form I exist” in his (devotee’s) true vision. A Sadhaka by his pure devotion to Me (truth) can enter (dissolve) in me by experiencing the tattva (effulgent light of truth) in the process of devotion. The verse explores the “as it is Swarooma or form” of Me (truth) utilizing tattva Gyana.

In this verse, Lord Krishna emphasizes that through intense devotion (para bhakti), a Sadhaka (spiritual seeker) can understand the truth in whatever form it exists in their true vision. Through pure devotion, a Sadhaka can also get dissolved in the truth by experiencing the tattva (effulgent light of truth) in the process of devotion. The verse explores the true form of the truth using tattva Gyana. In the 18th chapter of Bhagwad Gita, Bhagwan Krishna emphasizes the parabhakti; which (parabhakti) common Sadhaka (devotee) can practice to obtain the highest. This is because the same (Parabhakti) can be observed by keeping different relations with me (Bhagwan Krishna). For example, Bhagwan Krishna can be taken as a father (Pita), friend (Mitr), Teacher (Guru), and The Truth (Paramatma); so that, the purity of mind can be obtained in the highest form in due course of the Bhakti.

### **1.9 Identification of effulgent light by other means or sign**

---

The important passage from the Maitrayaniy Upanishad delves into the concept of effulgent light, or "knowledge," which a Sadhaka, or spiritual aspirant, seeks to attain. The truth is eternal and takes the form of various elements, such as heat (taap), air (Vaayu), fire (Agni), water (jal), taste (swad), moon (Chandra), and the origin of truth or Satyam. In addition, the impression (Imprints) in the mind of the meditator should be erased or dissolved in the bright divine light.

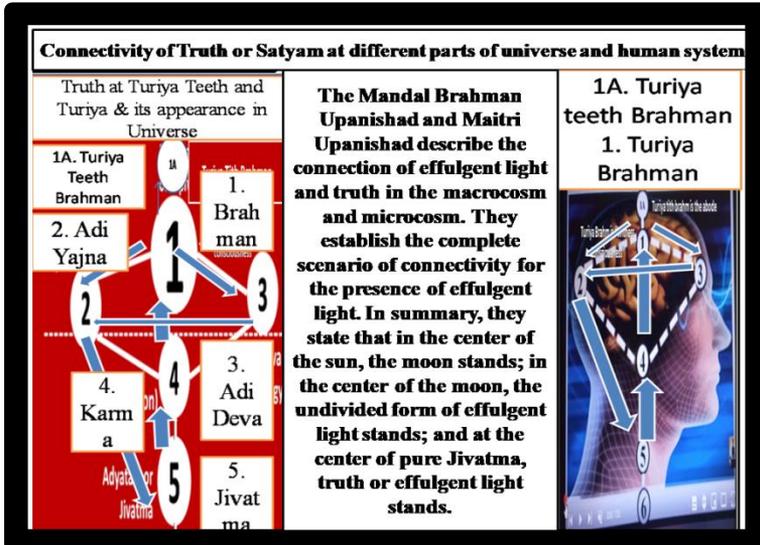
In other words, the meditator himself gets dissolved, just as salt dissolves in water. This way, the Sadhaka (Meditator) becomes unified with any kind of sign, and their mind (manas) attains Chitta (mind stuff) by shedding its identification. The nucleus, where the mind becomes no mind is a very important center in mid of the Corpus Callosum and exists in the brain (represents the milky galaxy of the universe). The ultimate goal is to achieve Amaniya Bhava (No mind state), which is the loss of one's existence and identification of the mind (Manas). The deeper state of one's Amaniya Bhava (the more intense it will be) is akin to the steady flame of a lamp. The continuous and intense state of flame from Deepak resembles divine light or effulgent light.

### **1.10 The emerging scenario of truth (effulgent light) connecting different domains explores the universality of its individuality**

Generally, most of the systems are observed to keep the individual as an entity by neglecting the universal as an entity of the system. The spiritual science believes in universal identification amid individual identity. In this connection, the analysis exhibits that the connectivity of Jivatma through Gyan Agni at Chandra (moon) domain along with truth or Satyam can provide "How the connectivity of truth (effulgent light) exists with the individual soul (Jivatma) and its back connectivity with origin". In this context, the latter part of the fifth chapter of the Maitree Upanishad explains the connection between the moon

---

and truth for Jivatma, ensuring the flow of effulgent light from its root to Jivatma.



The Mandal Brahman Upanishad describes truth emerging at the center of the universe and from the same (center of the universe), there is an emergence of the sun. Further, at the center of the Sun, the moon exists; which contains the effulgent light at its center. The domain of effulgent light is located at the center of the moon, and the same contains undivided parts of effulgent light or Param Prakash, which is connected to Turiya (crown of human head). However, the Maitree Upanishad clarifies that the connection between the moon and Jivatma is established at the Bindu Visarga (third ventricle) of a human head, and the same is represented by Bindu number 2 in the SETU diagram, having the connectivity with Jivatma at its center. Furthermore, this Upanishad indicates that the center of Jivatma contains the existence of effulgent light or truth. In this way, the complete scenario of connectivity for the presence of effulgent light has been established by these Upanishads. The connectivity scenario of effulgent light reveals a secret point connected with the wizard of science related to neutrino particles. Scientists are struggling to understand the root of the "neutrino particle," also known as "bhutatma" by scientists. The

Maitree Upanishad indicates that the root of Jivatma (neutrino particle) is the truth at Bindu number 1, from which a continuous flow of Jivatma emerges and enters the earth without being influenced by any means. It can be observed that the center of truth at Bindu number 1 provides the existence of effulgent light to all four particles (proton, neutron, electron, and neutrino) as they emerged from the truth or Satyam after the Big Bang.

The image is the outcome of Mandal Brahman Upanishad and Maitriya Upanishad together. Both these Upanishads endorse the same concept connecting with the emergence of effulgent light from its origin and the same gets associated with Jivatma.

The emergence of truth (the effulgent light) starts from Bindu number 1A; which is the existence of Turiya teet Brahman (Paramtruth) and the same exists beyond the universe. From the same, the truth emerges in the universe at Bindu number 1 (connecting nucleus at the interstellar zone of the universe) and Witness consciousness or Sakshi Chaitanyam at Bindu number 1 of Turiya or crown of the head. From the center of the interstellar domain, the truth (effulgent light) emerges at the center of the sun in the universe and the same is shown in the SETU diagram at Bindu number 3. In the human system, the sun's center is represented at Bindu number 3; which is the midpoint between two eyebrows. This clarifies that the truth (effulgent light) emerges from the center of the universe to the center of the sun. Further, the center of the sun consists of the moon domain in the universe and the same can also be represented in the human brain at Bindu number 2. This indicates that the truth (effulgent light) has emerged from the sun to the center of the moon. At the center of the moon, there is an undivided part of effulgent light (Truth); which has direct connectivity with the Jivatma as shown in Bindu number 5. Science does not have clarity about the controlling center (nucleus) for neutrino; which can be taken as the Heart of the universe represented by the heart of the human system. The

---

same (neutrino) is directly connected with the emerging point of truth at the center of the universe and also at the crown (top of the head) of human beings. This indicates that the emergence of neutrino is from its root known as truth (shown as Bindu number 1A) and the same neutrino or Jivatma has the controlling center at Bindu number 5, the center of the universe or at the heart of the human system. This kind of emerging scenario of truth from its origin to the universe and back to the emergence point can be a solution to scientific wizard connected with neutrino.

### **1.10.1 Brief explanation for the emergence of truth from mandal Brahman Upanishad and Matriya Upanishad**

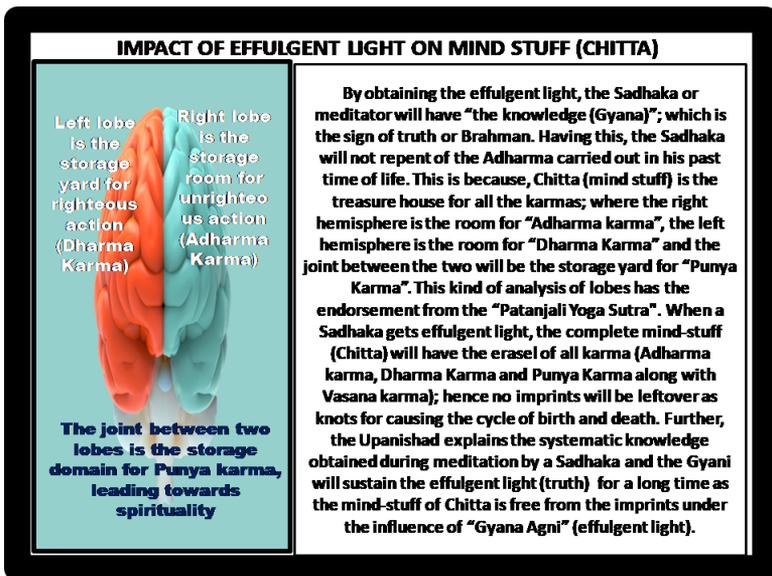
Rishi concludes that the moon stands in the center of the sun, while Prakash, in the form of Agni tattva, stands in the center of the moon. Truth, or Satyam, in the form of effulgent light, stands at the center of the pure Jivatma. This truth is one, eternal, pure, and firm. The Mandal Brahman Upanishad, the light located at the center of the moon, depicts the undivided parts of effulgent light, also known as Param Prakash, which has connectivity with Turiya. Turiya is the entry point of effulgent light as Sakshi chaitya. The Maitri Upanishad provides clarity that the moon at Bindu Visarga, denoted by Bindu number 2 has connectivity with Jivatma at its center (moon's center).

This Upanishad indicates that the existence of effulgent light or truth stands at the center of Jivatma. In this way, these Upanishads have established a complete scenario of connectivity for the presence of effulgent light. In simple conclusion, Rishi remarks that the moon stands at the center of the sun, Prakash (effulgent light) in the form of Agni tattva stands at the center of the moon, and at the center of pure Jivatma, truth or Satyam or effulgent light stands.

---

## 1.11 Taitriya Upanishad unveils the secret (Mystery) & advantage of effulgent light (Truth)

The Taitriya Upanishad is one of the eleven essential Upanishads commented by Adi Shankara. It belongs to the Yajurveda and is divided into three parts: Shikshavalli, Brahmanandavalli, and Briguvalli. The Taitriya Upanishad contains many secrets related to the Truth, particularly in Part 2 (Brahmananda Valli), where the junction of five sheaths is discussed as the soul of each successor and leading sheath to understand the ultimate truth. In Brahmananda Valli, the end of the discussion reveals the secret of the effulgent light. By obtaining the effulgent light, the Sadhaka or meditator will gain "the knowledge," which is the sign of truth or Brahman. Having this knowledge, the Sadhaka will not regret the Adharma carried out in his past life.



The Mind Stuff is where all our karmas (actions) are stored. The right hemisphere of the brain stores "Adharma karma" (negative actions), the left hemisphere stores "Dharma Karma" (positive actions), and the joint between the two stores the "Punya

Karma" (virtuous actions). This theme is endorsed by the "Patanjali Yoga Sutra". When a spiritual practitioner reaches a state of enlightenment, their mind is free from all karmas, including Adharma karma, Dharma Karma, and Punya Karma. This means that there are no knots left in the mind to cause the cycle of birth and death. The Upanishad explains that the knowledge obtained during meditation by a Sadhaka sustains the effulgent light (truth) for a long time. This is because the mind-stuff is free from any imprints under the influence of "Gyana Agni" (effulgent light). The advantage of this effulgent light obtained in meditation removes fear, anxiety, depression, grievances, or moody behavioral aspects of the mind. To conclude the existence of effulgent light, it is worthwhile to note that the Light of the physical world emerges from the truth (effulgent light) as explained in verse number 12 of the 15th chapter of Bhagwad Gita; where Bhagwadgita states that the light of the sun, moon, and fire emerges from the truth. The emergence of effulgent light in the universe is endorsed by Mandal Brahman Upanishad & Maitreya Upanishad too. In addition, Chandogya Upanishad reveals food grain as Brahman and also the source of effulgent light (divine light). This chapter further elaborates the statement of Maitre Upanishad along with Astanga Yoga; which in turn, explains the methodology to obtain divine light (the effulgent light). The presence of effulgent light is highlighted in many places by Bhagwad Gita and shows the function of Effulgent light indicating the soul as Gyana Agni (effulgent light); which illuminates the human body as the inner sun. Technically, Bhagwad Gita explores the process of obtaining truth (the effulgent light) exploring the connectivity of the devotional approach to acquire the truth. The chapter brings out the important theme for scientists and spiritual masters elaborating on the emerging scenario of truth (effulgent light) connecting different domains of the universe explaining the changing scenario for universality from its individuality. In other words, the chapter elaborates on the Connectivity of truth or Satyam at different parts of the universe and the human system.

