



VANIK COUNCIL

formerly The National Council of Vanik Associations (UK), established 1978

Live and Help to Live

VANIK VOICE

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e- News Letter :

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EDITOR'S REPORT

We are pleased to announce that Charity Commission has approved our application, for change of name, from National Council of Vanik Association to Vanik Council (UK). We are in the process of getting approval from Inland Revenue and changing the name in our bank accounts, stationary and logo. We will continue mentioning our former name of National Council of Vanik Association in all our communications for a while.

The new name is less confusing with similar names by other organisations and reflecting better our activities and objectives.

We continue assisting other organisations in sending relevant informative emails to members in our database. This service is now being used widely.

We have taken a new project for NHS to raise awareness of Living organ donation in our community in NW London. An organisation called NBTAs has initiated this project for Living Kidney Transplantation.

Our next Speed dating programme is to be held on 14th May at Navnat Centre and registration is already in progress.

Our Spiritual care project is progressing well and we have appointed representatives in many hospitals. We are also endeavouring to organise home visits and visits to nursing homes where required.

Anil Parekh

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Website: www.vanikcouncil.uk

Newsletter: www.vanikcouncil.uk/newsletter

Affiliated Associations

Affiliated Associations: Aden Vanik Association UK, Digamber Jain Visa Mevada Association of UK, Jain Association of UK, Jain Samaj Europe, Jain Samaj Manchester, Jain Sangh Birmingham, Jain Sangh of Europe, JITO UK, Mahavir Foundation, Navnat Vanik Association of UK, Navnat Vanik Bhagini Samaj, Navnat Youth Association, Oshwal Association of UK, Shree Jain Sangh East London & Essex, Shree Navyug Jain Pragati Mandal, Shree Sidhpuria Vanik Samaj, Shrimali Soni Mandal London, South East Jain Association, Vanik Association UK, Vanik Business Group, Vanik Samaj Coventry, Vanik Samaj Leicester, Vanik Samaj of UK Brighton, Vanik Samaj Southampton, Veerayatan UK, Young Jains

HINDUISM – SOME CONCEPTS EXPLAINED

Atman

Atman

Atman means 'eternal self'. The atman refers to the real self beyond ego or false self. It is often referred to as 'spirit' or 'soul' and indicates our true self or essence which underlies our existence.

There are many interesting perspectives on the self in Hinduism ranging from the self as eternal servant of God to the self as being identified with God. The understanding of the self as eternal supports the idea of reincarnation in that the same eternal being can inhabit temporary bodies.

The idea of atman entails the idea of the self as a spiritual rather than material being and thus there is a strong dimension of Hinduism which emphasises detachment from the material world and promotes practices such as asceticism. Thus it could be said that in this world, a spiritual being, the atman, has a human experience rather than a human being having a spiritual experience.

Dharma

Dharma

Dharma is an important term in Indian religions. In Hinduism it means 'duty', 'virtue', 'morality', even 'religion' and it refers to the power which upholds the universe and society. Hindus generally believe that dharma was revealed in the Vedas although a more common word there for 'universal law' or 'righteousness' is *rita*. Dharma is the power that maintains society, it makes the grass grow, the sun shine, and makes us moral people or rather gives humans the opportunity to act virtuously.

But acting virtuously does not mean precisely the same for everyone; different people have different obligations and duties according to their age, gender, and social position. Dharma is universal but it is also particular and operates within concrete circumstances. Each person therefore has their own dharma known as *sva-dharma*. What is correct for a woman might not be for a man or what is correct for an adult might not be for a child.

The importance of *sva-dharma* is illustrated well by the **Bhagavad Gita**. This text, set before the great battle of the Mahabharata, depicts the hero Arjuna riding in his chariot driven by his charioteer **Krishna** between the great armies. The warrior Arjuna questions Krishna about why he should fight in the battle. Surely, he asks, killing one's relatives and teachers is wrong and so he refuses to fight.

Krishna assures him that this particular battle is righteous and he must fight as his duty or dharma as a warrior. Arjuna's *sva-dharma* was to fight in the battle because he was a warrior, but he must fight with detachment from the results of his actions and within the rules of the warriors' dharma. Indeed, not to act according to one's own dharma is wrong and called *adharna*.

Correct action in accordance with dharma is also understood as service to humanity and to God. The idea of what has become known as sanatana dharma can be traced back to the *puranas* - texts of antiquity. Those who adhere to this idea of one's eternal dharma or constitution, claim that it transcends other mundane dharmas - that it is the *para dharma*, the ultimate dharma of the self. It is often associated with bhakti movements, who link an attitude of eternal service to a personal deity.

Varna

Varna

An important idea that developed in classical Hinduism is that dharma refers especially to a person's responsibility regarding class (*varna*) and stage of life (*ashrama*). This is called varnashrama-dharma. In Hindu history the highest class, the Brahmins, adhered to this doctrine. The class system is a model or ideal of social order that first occurs in the oldest Hindu text, the Rig Veda and the present-day caste (*jati*) system may be rooted in this. The four classes are:

- *Brahmans* or *Brahmins* - the intellectuals and the priestly class who perform religious rituals
- *Kshatriya* (nobles or warriors) - who traditionally had power
- *Vaishyas* (commoners or merchants) - ordinary people who produce, farm, trade and earn a living
- *Shudras* (workers) - who traditionally served the higher classes, including labourers, artists, musicians, and clerks

People in the top three classes are known as 'twice born' because they have been born from the womb and secondly through initiation in which boys receive a sacred thread as a symbol of their high status. Although usually considered an initiation for males it must be noted that there are examples of exceptions to this rule, where females receive this initiation.

The twice born traditionally could go through four stages of life or ashramas. The ashrama system is as follows:

- *Brahmacarya* - 'celibate student' stage in which males learned the Veda
- *grihastha* - 'householder' in which the twice born male can experience the human purposes (*purushartha*) of responsibility, wealth, and sexual pleasure
- *Vanaprastha* - 'hermit' or 'wilderness dweller' in which the twice born male retires from life in the world to take up pilgrimage and religious observances along with his wife
- *Samnyasa* - 'renunciation' in which the twice born gives up the world, takes on a saffron robe or, in some sects, goes naked, with a bowl and a staff to seek *moksha* (liberation) or develop devotion

Correct action in accordance with dharma is also understood as service to humanity and to God. The idea of what has become known as sanatana dharma can be traced back to the puranas. Those who adhere to this idea, addressing one's eternal dharma or constitution, claim that it transcends other mundane dharmas – that it is the para dharma, the ultimate dharma. It is often associated with bhakti movements, who propose that we are all eternal servants of a personal Deity, thus advocating each act, word, and deed to be acts of devotion. In the 19th Century the concept of sanatana dharma was used by some groups to advocate a unified view of Hinduism.

Karma and Samsara

Karma and Samsara

Karma is a Sanskrit word whose literal meaning is 'action'. It refers to the law that every action has an equal reaction either immediately or at some point in the future. Good or virtuous actions, actions in harmony with dharma, will have good reactions or responses and bad actions, actions against dharma, will have the opposite effect.

In Hinduism karma operates not only in this lifetime but across lifetimes: the results of an action might only be experienced after the present life in a new life.

Hindus believe that human beings can create good or bad consequences for their actions and might reap the rewards of action in this life, in a future human rebirth or reap the rewards of action in a heavenly or hell realm in which the self is reborn for a period of time.

This process of reincarnation is called *samsara*, a continuous cycle in which the soul is reborn over and over again according to the law of action and reaction. At death many Hindus believe the soul is carried by a subtle body into a new physical body which can be a human or non-human form (an animal or divine being). The goal of liberation (*moksha*) is to make us free from this cycle of action and reaction, and from rebirth.

Purushartha

Purushartha

Hinduism developed a doctrine that life has different goals according to a person's stage of life and position. These goals became codified in the 'goals of a person' or 'human goals', the purusharthas, especially in sacred texts about dharma called 'dharma shastras' of which the 'Laws of Manu' is the most famous. In these texts three goals of life are expressed, namely virtuous living or dharma, profit or worldly success, and pleasure, especially sexual pleasure as a married householder and more broadly aesthetic pleasure. A fourth goal of liberation (*moksha*) was added at a later date. The purusharthas express an understanding of human nature, that people have different desires and purposes which are all legitimate in their context.

Over the centuries there has been discussion about which goal was most important. Towards the end of the Mahabharata (Shantiparvan 12.167) there is a discussion about the relative importance of the three goals of dharma, profit and pleasure between the Pandava brothers and the wise sage Vidura. Vidura claims that dharma is most important because through it the sages enter the absolute reality, on dharma the universe rests, and through dharma wealth is acquired. One of the brothers, Arjuna, disagrees, claiming that dharma and pleasure rest on profit. Another brother, Bhima, argues for pleasure or desire being the most important goal, as only through desire have the sages attained liberation. This discussion recognises the complexity and varied nature of human purposes and meanings in life.

Brahman and God

Brahman

Brahman is a Sanskrit word which refers to a transcendent power beyond the universe. As such, it is sometimes translated as 'God' although the two concepts are not identical. Brahman is the power which upholds and supports everything. According to some Hindus this power is identified with the self (*atman*) while others regard it as distinct from the self.

Most Hindus agree that Brahman pervades everything although they do not worship Brahman. Some Hindus regard a particular deity or deities as manifestations of Brahman.

God

Most Hindus believe in God but what this means varies in different traditions. The Sanskrit words *Bhagavan* and *Ishvara* mean 'Lord' or 'God' and indicate an absolute reality who creates, sustains and destroys the universe over and over again. It is too simplistic to define Hinduism as belief in many gods or 'polytheism'. Most Hindus believe in a Supreme God, whose qualities and forms are represented by the multitude of deities which emanate from him. God, being unlimited, can have unlimited forms and expressions.

God can be approached in a number of ways and a devoted person can relate to God as a majestic king, as a parent figure, as a friend, as a child, as a beautiful woman, or even as a ferocious Goddess. Each person can relate to God in a particular form, the *ishta devata* or desired form of God. Thus, one person might be drawn towards Shiva, another towards Krishna, and another towards Kali. Many Hindus believe that all the different deities are aspects of a single, transcendent power.

In the history of Hinduism, God is conceptualised in different ways, as an all knowing and all pervading spirit, as the creator and force within all beings, their 'inner controller' (*antaryamin*) and as wholly transcendent. There are two main ideas about Bhagavan or Ishvara:

1. Bhagavan is an impersonal energy. Ultimately God is beyond language and anything that can be said about God cannot capture the reality. Followers of the Advaita Vedanta tradition (based on the teachings of Adi Shankara) maintain that the soul and God are ultimately identical and liberation is achieved once this has been realised. This teaching is called non-dualism or advaita because it claims there is no distinction between the soul and the ultimate reality.
2. Bhagavan is a person. God can be understood as a supreme person with qualities of love and compassion towards creatures. On this theistic view the soul remains distinct from the Lord even in liberation. The supreme Lord expresses himself through the many gods and goddesses. The theologian Ramanuja (also in the wider Vedanta tradition as Shankara) makes a distinction between the essence of God and his energies. We can know the energies of God but not his essence. Devotion (*bhakti*) is the best way to understand God in this teaching.

For convenience Hindus are often classified into the three most popular Hindu denominations, called *paramparas* in Sanskrit. These paramparas are defined by their attraction to a particular form of God (called *ishta* or *devata*):

- Vaishnavas focus on **Vishnu** and his incarnations (*avatara*, avatars). The Vaishnavas believe that God incarnates into the world in different forms such as Krishna and Rama in order to restore dharma. This is considered to be the most popular Hindu denomination.
- Shaivas focus on **Shiva**, particularly in his form of the linga although other forms such as the dancing Shiva are also worshipped. The Shaiva Siddhanta tradition believes that Shiva performs five acts of creation, maintenance, destruction, concealing himself, revealing himself through grace.
- Shaktas focus on the Goddess in her gentle forms such as **Lakshmi**, Parvati, and Sarasvati, or in her ferocious forms such as Durga and Kali.

Guru

Guru

The terms *guru* and *acharya* refer to a teacher or master of a tradition. The basic meaning is of a teacher who teaches through example and conveys knowledge and wisdom to his disciples. The disciple in turn might become a teacher and so the lineage continues through the generations. One story that captures the spirit of the teacher is that a mother asks the teacher to stop her son eating sugar for he eats too much of it. The master tells her to come back in a week. She returns and he tells the child to do as his mother says and the child obeys. Asked by the mother why he delayed for a week, he replied 'a week ago I had not stopped eating sugar!'

Gurus are generally very highly revered and can become the focus of devotion (*bhakti*) in some traditions. A fundamentally important teaching is that spiritual understanding is conveyed from teacher to disciple through a lineage and when one guru passes away he or she is usually replaced by a successor. One guru could have more than one successor which leads to a multiplication of traditions.

Source: BBC

I, ATMA

I am atma, I am free, I do not have a shape, I have no body, no mind, no senses, no intellect, yet all bodies, minds, senses and intellects can only function because I am.

I am not born, I never die, I do not do anything, I do not suffer anything or from anything. I have no beginning and I will have no end.

Time has no effect on me, I do not grow, I do not perish, I have no religion, I have no Sampraday. I have nothing above me, I have nothing beneath me, I have nothing in any direction. I have no place of abode and nothing abides in me, yet all is known to me and no can know me. I am always the knower and never the known. I have no suffering, no limitation, nothing to give and need nothing to exist but all exist because I exist. I am not dependent on anything. I do not change and all changes can be known only because I do not change. I am existence, I am knowledge and I am eternal happiness.

I am the consciousness of everything.

VANIK COUNCIL A JAIN INITIATIVE GIVE A GIFT – GIVE A KIDNEY

The drop in the number of living kidney donations and transplants over the last two years is becoming a major concern. NHS Blood and Transplant has commissioned NBTAs, the coordinating voice for Black, Asian and Minority Ethnic (BAME) communities to manage the Living Transplant Initiative (LTI).



Following a national advertisement for interested organisations, Vanik Council, in addition to four other organisations was selected to promote this project.

As part of this promotion, Vanik Council is engaged on the campaign for organ donation; particularly donation of a kidney by living people. The project will concentrate on live kidney transplants within the Jain community of North West London.

Vanik Council will hold a number of events which will provide awareness of Living Organ Donations to our community. A leaflet is being produced which will provide further information and details of the project for distribution to our community.

If anyone in our community knows any individual who is on Kidney Dialysis, awaiting a kidney transplant or wishes to donate, then please get in touch with Vanik Council who will be able to provide support and guidance.

MATRIMONIAL REGISTER

Vanik Council have a professional, anonymous structure in place to help you meet your possible soul mate. The list is organised so that the reader can obtain the height, qualifications, age and reference number of each member. However, they cannot see the name and other details.

A circular graphic with a light blue background containing a table of matrimonial register entries. The table has multiple columns with text, including names, ages, heights, and other details. The text is small and partially obscured by the circular border and shadows.

The matrimonial register is administered by Jayman Mehta on behalf of Vanik Council (UK). Please see below candidates who have registered.

Registration and payment can be done online. Please visit www.VanikCouncil.uk to register. Once registered, more details of your selected member can be obtained by emailing, jayman.mehta@vanikcouncil.uk .

MATRIMONIAL REGISTER - Males

Ref	Age	Qualification	Occupation
M 789	25	BSc Honors in Computer Science (Undergraduate)	Service Desk Agent
M 826	25	Medical Doctor (MBChB)	Doctor
M 783	26	BA Hons Architecture	Architect
M 811	26	MSc Finance&Investments	Finance analyst
M 824	26	M.Eng. (Aerospace)	Aeronautics and Aerospace Engineer
M 807	26	ACCA Student. Nearly qualified.	Accounts Assistant
M 785	27	BA(Hons)Economics & Social Studies	Financial Analyst
M 792	27	BSc (Hons) Optometry	Optometrist
M 793	27	MBBS ; BSc Hons, Imperial College, London	Doctor
M 802	27	MSc	Management Consultant
M 804	27	BA (Hons) Management/Administration	Administration
M 808	27	MBBS, BSc	Doctor
M 823	27	BSc IT and Business	Business Analyst Banking
M 711	28	MBA	Human Resource Consultant
M 738	28	Masters in Accounting.	Banking
M 779	28	MPharm	Pharmacist
M 784	28	ACCA	Accountant
M 788	28	BEng	Manager
M 791	28	ACA (Chartered Accountant)	Trading Assistant in Investment Bank
M 801	28	BSC ENTERTAINMENT	Claims Assessor
M 820	28	BDS Dentistry	Dentist
M 815	28	ACCA	Tax Accountant
M 766	29	B.Com,	IT System Analyst
M 764	29	M pharm	Pharmacist
M 771	29	BSc in Computer Science and Business Administration	Customer Service
M 809	29	Actuarial Science,with Economics, Masters in Finance.	Investment banking, Vice President
M 813	29	BSc (Hons) MCOptom	Optometrist
M 810	29	BMBS, Bsc (Hons)	Doctor
M 800	29	Masters in Robotic Engineering	Owner of a 1V1 Soccer Academy
M 827	29	BA(Hons) business management	Company Director
M 778	30	BSc (Hons) Computer Science	CEO / Operations Manager
M 769	30	MSci Mathematics	Family Business
M 806	30	HND-Diploma	Regional sales manager
M 782	31	BSc Hons (LSE)	Director (Consulting)
M 774	31	BSC Business Information Technology	IT Manager

VANIK COUNCIL (UK)

FORMERLY THE NATIONAL COUNCIL OF VANIK ASSOCIATIONS (UK)

Ref	Age	Qualification	Occupation
M 765	31		ADMIN
M 797	31	Bsc Software Systems (degree)	Software Engineer
M 794	31	Masters in soft ware engineering	IT securities
M 781	32	BA ACCOUNTING	Investment Bank
M 745	32	MA Politics	TV Producer
M 775	32	MB/ChB (Medicine)	Doctor
M 786	32	Bachelor of IT	PMO Manager
M 777	32	BSc Communications and Media	Video Editor
M 795	32	MSc Management	Area Manager
M 805	32	MSc Statistics	Business Analyst
M 822	32	BA (Hons) History	Enterprise Sales
M 814	32	Degree in Business Information Systems	Data Analyst
M 768	33	Degree (hons)	Civil Service
M 752	33	BA Hons, Accounting & Finance	Case Manager
M 611	33	BSc Bio Chemistry,	It Medical Consultant
M 812	33	BA Business Studies and Management	Business Change Project Manager
M 816	33	Chartered Certified Accountant	IT Support Analyst
M 825	33	M.SC. ELECTRONICS	IT Consultant
M 734	34	Diploma in Electrical Engineering	Engineer
M 818	34	ACA, BSc (Hons) Accounting & Finance (LSE)	Own Business
M 773	35	PhD	Trader
M 696	35	Part qualified ACCA (Charter A/C)	Accountant
M 627	35	B.Sc.(Comp. Eng), MBA(Finance),	Electrical Engineer
M 796	35	BA (hons) Media Production Management	Personal Assistant
M 790	36	Bsc hons Business IT	Customer Advisor
M 591	36	BA(Hons) Accounting & Finance, ACCA,	Management Accountant
M 803	36	BSc (Honours) Business Information Systems	CAD (Design Technician)
M 799	36	Masters Aerospace Engineering	Maths Teacher
M 821	36	Meng Aerospace Engineering	Teacher
M 770	37	ACCA, CPA	Audit Manager
M 798	37	ACCA	Accountant
M 819	37	B.Arch	Architect
M 739	40	ACA	Senior Manager
M 772	41	BSc Actuarial Science (LSE)	Hedge Fund manager
M 787	42	BSc. Hon., MBBS, MRCP,FRCP	Hospital Consultant
M 817	42	MBA,	Director/Consultant

MATRIMONIAL REGISTER - Females

Ref	Age	Qualification	Occupation
F1017	23	BDS	Dentist
F1014	23	MSc Mathematics	Actuary
F1010	24	MBChB BSc (Hons)	Doctor
F 962	25	B.SC (HON) Optomestry	Optometrist
F1012	25	Md.physician	Student
F 945	26	1) B.Sc in Economics & Accoutancy	Property Accountant
F 997	26	Master of Architecture	Architect
F 986	26	MBChB	Doctor
F 969	26	Degree in Human Psychology	Cabin Crew
F 984	26	BSc (Econ) Geography	Teaching Administrator
F1001	26	BA LLB ((Oxford)	Solicitor
F 989	26	BA (Hons), CFA	Trader
F1003	26	MEng(Hons) Chemical Engineering	Chemical Engineer
F1013	26	MSc Finance	Financial Associate
F 949	27	MSc, MA, BSc	Management Consulting
F 996	27	B.Sc Nursing	Nurse
F 967	27	Bachelor of Dental Surgery (BDS)	Dentist
F 993	27	BA (Hons)	Teacher
F1008	27	ACCA Chartered Accountant	Assistant Financial Accountant
F 999	27	BSc Computing	Operational Staff
F 913	28	MPharm(Hons)	Pharmacist
F 956	28	Masters	PHARMACIST
F 966	28	Bachelor of Dental surgery BDS	Dentist
F 912	28	Bsc Optometry	Optometrist
F 983	28	BA (Hons) Law with Business	AML Compliance Officer
F1019	28	AAT LEVEL 3 PASS	Account Assistant
F1005	28	MPharm	Pharmacist
F 975	29	BSc in Paediatric	Paediatric Nurse
F 959	29	ACCA QUALIFIED ACCOUNTANT	Accountant
F 933	29	MSc Forensic Psychology	Psychological Case Manager
F 931	29	BA (hons)	Finance
F 963	29	MSc Work Psychology and Business	Sales and Marketing Executive
F 994	29	BSc Economics & Accounting	Assistant Management Accountant
F 985	29	MPHARM	Pharmacist
F 990	29	Degree in economics and management	Assistant portfolio manager
F 995	29	MBBS and ENT consultant	Doctor
F1016	29	Bachelors in Business Management	Business Analyst
F 947	30	MSc Business Computing	IT/Administrator
F 987	30	Bsc	IT Analyst

VANIK COUNCIL (UK)

FORMERLY THE NATIONAL COUNCIL OF VANIK ASSOCIATIONS (UK)

Ref	Age	Qualification	Occupation
F 964	31	Mpharm	Pharmacist
F 972	31	Acca qualified accountant	Accountant
F 976	31	Post graduate in Business Communication	Marketing consultant
F 978	31	AAT(accounts) London	Accounts Assistant
F1002	31	BA	IT Configurator
F 946	32	BDS (Hons),	Dentist
F 981	32	Information Systems /IT degree	Hotelier.
F 958	32	BA Management Of Business Information	Programme Manager
F1015	32	MSc Finance	Risk Analyst
F 833	32	Optician,	Optician
F 953	33	Postgraduate Diploma in Personnel	HR Administrator
F 886	33	Ba (Hons) Business Economics &	Senior Executive, WWF
F 952	33	PhD in Psychiatry (University of London)	Senior Lecturer in Psychology
F 991	33	BSc (Hons)	Marketing Consultant
F 980	33	Bsc (Management) / Cima	Accountant
F1000	33	Msc Mathematics	Human Resources Consultant
F 892	34	Bsc(Hons)Optometry	Optometrist
F 982	34	Mechanical engineer with Economics	Hotelier
F 973	34	Masters of Commerce	Animal welfare charity volunteer
F 998	34	ACCA	Business Analyst - Ernest & Young
F 979	34	Chartered Accountant	Job
F 970	35	Postgraduate level in Development	Work in Education and Training sector
F1009	35	Degree	Project Management
F 977	36	LLB Honours Law	Lawyer - Investments
F1011	36	LL.B Law - Postgraduate	Solicitor
F1007	36	BSC Business computing	Accounts Assistant
F1004	36	Masters Business Administration	Senior Manager
F1006	36	BA hons Modern Languages	Civil servant
F 954	37	BA (Hons)	IT
F 950	37	Bsc Hons mathematics with business	IT consultant
F 957	37	HND Graphic Design	Credit controller
F 971	37	MSc Science	Regulatory and Compliance
F 988	37	Optometry BSC(Hons)	Optometrist
F 961	37	BA (Hon) Business Management	
F 960	38	DIPLOMA IN BUSINESS MANAGEMENT	Mail Sorter
F1018	38	ACA	Accountant
F 951	39	BSc (Hons), ACA	Chartered Accountant
F 919	39	BA/MBA	banking Advisor
F1020	40	MAAT	Management Accountant
F 974	43	BSc Hons Psychology/Biology	Pharmaceutical Project Manager
F 930	43	ACCA	Financial Services
F 948	48	A Level/AS Level	Broadcast Executive



ઉધડયાં અંતરદ્વાર

- ડૉ. હરીશ દ્વિવેદી

બ્રહ્મને જાણનાર બ્રહ્મમય બની જાય છે

'બ્રહ્મવિદ્ આખોતિ પરમ, બ્રહ્મવિદ્ બ્રહ્મૈવ ભવતિ'

ઉપનિષદનું આ એક ક્રાંતિકારી સૂત્ર છે. આ સંસારમાં એવી કઈ વસ્તુ છે જેને જાણવાથી બધું જ જાણી શકાય છે ? જેને પ્રાપ્ત કર્યા પછી બીજું કંઈ પ્રાપ્ત કરવાનું બાકી રહેતું નથી ? એનો ઉત્તર આપતાં ઋષિ કહે છે કે, 'બ્રહ્મ એક એવી વસ્તુ છે કે જેને જાણ્યા પછી બધું જ પ્રાપ્ત થઈ જાય છે. એટલું જ નહીં બ્રહ્મને જાણ્યા પછી મનુષ્ય પોતે બ્રહ્મમય બની જાય છે.' આ સંસારમાં તો એવી કોઈ વસ્તુ દેખાતી નથી જેને પ્રાપ્ત કરવાથી બધું જ પ્રાપ્ત થઈ જાય. સંસારના બધા જ સુખો- ધન, વૈભવ, ઐશ્વર્ય એ બધાથી આપણને ક્યારેય તૃપ્તિ થતી નથી. એને વધુ ને વધુ પ્રાપ્ત કરવાની ઈચ્છા થતી રહે છે.

તો પછી હવે એવી કઈ વસ્તુ છે ? શિષ્ય ગુરુને પ્રશ્ન પૂછે છે. ઉપનિષદ શબ્દ ઉપ+નિ+ષદ્ ઉપરથી બનેલો છે. જેનો અર્થ થાય છે કે, ગુરુની પાસે બેસીને પ્રાપ્ત કરવામાં આવેલું જ્ઞાન. શિષ્યની જિજ્ઞાસાનો ઉત્તર આપતાં ઋષિ કહે છે કે, આ સંસારમાં માત્ર બ્રહ્મ એ જ એક એવી વસ્તુ છે જેને જાણ્યા પછી વ્યક્તિને બધું જ પ્રાપ્ત થઈ જતું હોય છે, બીજું કંઈ પ્રાપ્ત કરવાનું બાકી રહેતું નથી. એનાથી પણ એક ડગલું આગળ વધીને તેઓ કહે છે કે, બ્રહ્મને જાણનાર પરમતત્ત્વને પામે છે અને પોતે સ્વયં બ્રહ્મમય બની જાય છે. અહીં જ્ઞાતા, જ્ઞાન અને જ્ઞેય એ બધું જ એકાકાર બની જાય છે.

આ વાતને બીજી રીતે સમજાવવી હોય તો કહી શકાય કે, જીવ એ બિંદુ છે અને પરમાત્મા સિંધુ છે. બ્રહ્મને જાણ્યા પછી બિંદુ પોતે સિંધુ બની જાય છે. બિંદુનું પોતાનું કોઈ અસ્તિત્વ રહેતું નથી. ધ્યાન કરનારો ધ્યાતા જ્યારે ધ્યાન કરતાં કરતાં પોતે ધ્યાન કરે છે એ ભૂલી જાય છે ત્યારે તે ધ્યેયમાં એકરૂપ બની જાય છે. ધ્યાતા, ધ્યાન અને ધ્યેય એ ત્રણેયનું અલગ અસ્તિત્વ રહેતું નથી. એ જ રીતે સાધક, સાધન અને સાધ્ય એ ત્રિપુટી પણ એકરૂપ બની જતી હોય છે. બીજા શબ્દોમાં કહીએ તો દષ્ટા, દર્શન અને દશ્ય અને છેલ્લે ભક્ત, ભક્તિ અને ભગવાન એ ત્રિપુટી પણ એકાકાર બની જતી હોય છે. જ્ઞાન, ભક્તિ અને સાધનાની આ ચરમસીમા છે. આપણે પણ આવા પરમતત્ત્વ બ્રહ્મને જાણી બ્રહ્મમય બનવાનો પ્રયાસ કરતા રહીએ.