

The Logic of Brahman the True Knowledge

by Potluri Rao In Seattle ©2018 (CC BY 4.0)

The word Brahman was introduced in Upanishads (800 BCE) to represent the true knowledge. The logic of Brahman existed, under various names, for thousands of years.

The logic of Brahman was employed in the Rig Veda (2000 BCE). The Bhagavad Gita (600 BCE) was an exposition of the logic of Brahman. The modern scientific method of Newton and Einstein is a logic of Brahman. The logic of Brahman is the core of science.

What follows is an introduction to the logic of Brahman, presented in such a way as to make it easily understandable to students of science.

The reason for knowledge is to learn from one experience and apply it in another situation to gain advantage. That leads us to the fundamental question: “What is it that we observe?” We use words to describe what we observe. The thought process is the science of constructing words to record what we observe so it can be transmitted, stored, and retrieved without loss of information. Words alone are inadequate for this purpose. A higher level of abstract grammar is required. It is called a system of logic.

We see clay and a pot. Should we record them as two different things or the same in different shapes? We see seed and oil. Should we record them as two different things or the same in different forms? This family of questions is called Perception (Pratyaksha).

Perception relates to things we observe directly with our senses: sight, smell, hearing, taste, and touch.

One grammar (system of logic) is to break what we observe into its core components. It can be broken into smaller and smaller pieces until it cannot be broken any further. The smallest piece that is indivisible is called an Atom (Anu).

All observable phenomena is called Nature (Prakriti). It belongs to Perception class. All Nature can be thought of as reducible to its core component Anu. Anu only means it is indivisible. There are hundreds of different types of Anu, all indivisible.

When several Anu are assembled together, like tinker toys, we see Nature. Clay and pot are made from the same type of Anu. Seed and oil are made from a different type of Anu. We do not observe objects in Nature made of both clay and seed Anu.

Clay and pot belong to the same category. Clay and seed belong to two different categories. Anu helps us observe and classify Nature in a scientific manner.

When we see fire, we also see smoke. When we see lightning, we also hear thunder. These are empirical observations. Can we depend on these observed relationships to infer one from the other? Fire is necessary for smoke. Is smoke sufficient to predict fire? If smoke can be produced in different ways, not just from fire, then we cannot be sure whether fire produced it or something else produced it. If only fire produces smoke and nothing else, then we say smoke is sufficient for fire. When a relationship between two objects in Nature is both necessary and sufficient, then it is called Inference (Anumana).

Perception (Pratyaksha) is direct observation. Inference (Anumana) is indirect observation. Perception and Inference are valid verifiable Evidence (Pramana).

Does knowledge consist of only Nature (Prakriti)? The answer is No. There is a body of knowledge that cannot be reduced to and analyzed as Anu. It is Consciousness (Purusha), awareness of our own past experiences.

Nature (Prakriti) and Consciousness (Purusha) are the exact opposites. We have Mind (Buddhi). It is not constrained by laws of Nature (Physics). It can imagine and play with abstract concepts that have no real counter parts. It cannot be reduced to Anu. We want to understand Consciousness for the same reason we want to observe Nature.

Can Nature (Prakriti) and Consciousness (Purusha) behave in any manner they want? The answer is No. Apparently, both seem to obey certain Cosmic laws. Without these laws there will be unpredictable disorder in the Universe and knowledge becomes worthless. The Cosmic power that sets these laws is called Ishvar. No, Ishvar is not god. It is 'it,' just a concept. It is a placeholder for something we do not understand. It is needed only for logical completeness.

Ishvar stands for the expression, "There is Order in the Universe for whatever reason." There is no need for us to know why the order exists.

The three basic building blocks of knowledge, Prakriti (Nature), Purusha (Consciousness), and Ishvar (Order in the Universe) are called the Tatvas (Fundamentals). They are also called Achit (not Mind), Chit (Mind), and Ishvar. The words Achit and Chit emphasize that they are logically exclusive.

Interaction between the three Tatvas (Fundamentals) produces Reality, our understanding of the world we live in.

To give a contemporary analogy: Prakriti (Nature, not Mind) is a database; Purusha (Consciousness, Mind) is analysis of data in a database. Database (not Mind) and data analysis (Mind) are logically unrelated.

Data analysis requires some speculations, theoretical models, conceived in Mind (Chit). Hypotheses are invented in Mind, not by databases. No amount of raw data can reveal the underlying relationships.

When there is a match between a theory (Mind) and data (not Mind), we have knowledge.

Knowledge helps us interpret data in a database. Without knowledge, data is unintelligible. Raw data is worthless.

Purusha (Theory) and Prakriti (Data) produce Brahman (Knowledge).

What is the Chemistry that produces Brahman from Purusha and Prakriti?

Let us illustrate by an example.

There was something in the yard. In the dim light you thought it was a snake. When you returned with a lamp and a stick you found a rope. Chit (Mind) confused Achit rope for a snake. Did Chit (Mind) make a mistake? No, Chit behaved correctly. Chit obeyed the Cosmic law. To understand the Cosmic law, we have to understand why Chit behaved the way it did.

First, we need to develop some tools to understand fully the behavior of Chit (Mind).

The primary objective of Chit (Mind) is self-preservation. It uses knowledge as a means to accomplish its end. Knowledge is not for its own sake. It is a means, not an end.

Each Chit (Mind) maintains two different databases stored in its brain: (1) a database of facts collected from Achit (A-base), and (2) a database of knowledge (K-base) obtained from past experiences. These two databases are assembled from personal experiences of the past and unique to a Chit. The databases are linked. For each item in the A-base there exists at least one associated item in the K-base.

When a Chit (Mind) encounters an object in Nature, it looks in its A-base to see if there is a matching entry. If there is a match, then it is a familiar object. Chit looks in its K-base for linked items. From the knowledge acquired in the past, the Chit knows how to react to the observed object. For example, in the past when it touched fire, fingers were burned. There is an entry for fire in the A-base and a linked entry in the K-base of burned fingers. When it sees fire, the Chit knows instantly what happens if it touches fire. Lookups in the databases are automatic, instantaneous, and happen at the subconscious level. Lookups are an involuntary chemical action in neurons of the Chit's brain. The databases in the brain are neurons.

When a Chit (Mind) learns a lesson from a new experience, then linked entries (neurons) associated with the new knowledge are automatically added to its databases. It is an involuntary chemical action in neurons of the brain.

The Chit (Mind) observed an object in dim light, a blurry image of certain dimensions. It found two matching items in its A-base, a blurry snake and a blurry rope. They had associated links in K-base: one was a life threatening possibility and the other a harmless one. There was no way of knowing which one it was. The law Chit obeyed was self-preservation. If it were really a snake and the Chit selected rope instead, then Chit was dead meat. If it were a rope and selected snake instead, to fetch a lamp and a stick, Chit obeyed the law. Chit instinctively chose snake. It was the survival instinct. It was involuntary chemical action in neurons of Chit's brain.

The Chit (Mind) did not make a mistake in concluding that it was a snake when it was a rope. When the same object was seen with a lamp, the Chit observed a different image, not the blurry image seen before. There was only one linked entry in its A-base for the new image and it was a rope.

Perception of the same object, with and without the lamp, produced two different images resulting in different reactions. Perception is influenced by ambient factors.

Rope is Nature (Anu); it did not change. The same Nature (Rope), produced two different Perceptions. Perception is not the same as Nature.

Seeing a snake or fire is a Perception of Nature. Realization that snakes can kill or that fire can burn fingers is Reality. Reality is not the same as Perception. Perception is not the same as Nature. Reality is not the same as Nature (Anu). Reality is an interpretation of Perception, by knowledge derived from past experiences.

Nature is not knowledge. Perception of Nature is not knowledge. Knowledge is a product of past experiences. Knowledge interprets Perception based on past encounters.

Without knowledge, Perception is unintelligible. Without knowledge, neurons in brain, we do not know that snakes can kill or that fire can burn fingers.

Neurons in brain is Brahman. Brahman is the true knowledge. Brahman is essential for self-preservation. Brahman is the survival instinct in all life forms.

Interactions between Perception (Prakriti, Mother) and Consciousness (Purusha, Father) produce Knowledge (Brahman, Baby). Prakriti has no Purusha. Purusha has no Prakriti. Only Brahman has both Prakriti and Purusha as neurons. Neurons are like molecules consisting of one atom of Purusha and one atom of Prakriti. The bond between Prakriti and Purusha atoms is formed by involuntary chemical action.

Brahman resides in brain neurons of all life forms. Brahman interprets Perception. Brahman is essential for self-preservation. Brahman is involuntary chemical action.

Order in the Universe (Ishvar, Evolution) invented neurons in the brain for self-preservation. It is the survival instinct. All neurons, in all life forms, are made of the same material, with identical chemical properties. They are beyond awareness.

The same Brahman, with the same chemical properties, exists in all life forms. The Chemistry of neurons, in all life forms, is the same.

Reality, our understanding of the world, is an interpretation of Perception by Brahman. Nature without an interpreter is unintelligible. It is like staring at raw data in a database.

Only Brahman can interpret Nature. Only Brahman has the lookup table, molecules, links between Chit (Mind) and Achit (not Mind). What Brahman can interpret is limited to the existing linked messages, molecules, in the brain.

Nature is fixed (Anu). It does not change. Nature is not Reality. Reality is an interpretation of our Perception of Nature. It is dependent on the current molecules in the brain.

Brahman (molecules) is variable, a result of constant accumulation of experiences.

Reality, our understanding of the world, changes with changing Brahman. Nature is fixed, but Reality is ever changing.

Nature is static. Reality is an interpretation of Perception of Nature. Reality is dynamic.

The awareness of the dynamic nature of Brahman is the ultimate Reality, called Moksha (liberation).

Believing that “Nature is Reality” is called Maya (illusion). Once we learn to separate Reality from Nature, then Maya disappears.

Brahman is essential for self-preservation. It is put in all life forms by Ishvar (Evolution). In all life forms, Brahman operates at three levels of alertness: (1) Awake, (2) Dream, and (3) Deep sleep. Even in deep sleep Brahman is alert and wakes you when a baby cries. Neurons are optimized to conserve energy without sacrificing self-preservation. Brahman is beyond awareness. There is Brahman in a newborn baby.

Atman is an element of Brahman. It refers to a specific function (molecule). For example, “fire and burned fingers” and “snake and death” are Atman.

Atman wears a disposable body. The disposable body is a carrier, a physical storage device, for Atman. Atman does not transmigrate. It never leaves its disposable body. It replicates and infects. The Atman “fire burns fingers” spreads in a community just like a virus. The same Atman wears multiple disposable bodies, just like a virus.

Atman and virus are functionally equivalent. They are born and spread in the same manner. It is the natural process of Evolution.

Atman is a knowledge-based virus. Most viruses are weeded out by the test of time. Some viruses survive to become universal. A universal knowledge-based virus becomes a part of Brahman. It is imperishable. It is Satyam (Truth). It is the true knowledge.

Knowledge that is specific to a disposable body, not accepted by all disposable bodies, is called Ahamkara (Ego) and perishes with the disposable body. Ego is a collection of knowledge-based viruses that have not yet become Brahman.

Only the knowledge that has universal relevance, accepted by all disposable bodies, is Brahman (True Knowledge). It is imperishable.

Brahman has no birth or death. It is a collection of proven knowledge-based viruses. Brahman is the set. An element of that set is called Atman.

The Brahman virus is universal. It occupies (infects) all disposable bodies that have neurons in their brain, from Brahma (creator) to Pipeelika (ant). They are involuntary chemical actions in neurons of the brain. They are survival instincts. They are beyond awareness. They are the Order in the Universe (Ishvar).

Brahman in a prey warns it of an approaching predator, interpretation of Perception. Brahman in a predator warns it of an approaching food, interpretation of Perception. The same Brahman, brain neurons (molecules), warned both the prey and the predator. It is the same interpreter for both. It does not show favors.

The disposable body of the predator ate the disposable body of its prey. Brahman in the predator did not kill. It was an interpreter. It had no need for a dead body. Brahman in the prey was not killed. The disposable body of the prey was killed, not its virus. Predator did not eat prey's virus. It had the same virus already. Brahman cannot kill and cannot be killed (Gita 2.19).

Death cannot touch Brahman. Brahman does not die when a disposable body dies. It does not transmigrate. It is immutable. It has no beginning or end. Brahman is neither born nor dies (Gita 2.20).

Caste, color of skin, and religion are attributes of a disposable body, not shared by Brahman. Brahman has no attributes. Brahmin, cow, elephant, dog, and dog-eater have the same Brahman in neurons of their brain (Gita 5.18).

Brahman is the survival instinct. It is gained only from Purusha (Chit, Consciousness) and Prakriti (Achit, Nature), as a product of past experiences. It cannot be obtained from meditation, worship, penance, austerity, good deeds, reading scriptures, or listening to discourses (Gita 2.46).

Brahman is that which manifests itself distinctly in all the conditions of Awake, Dream, and Deep Sleep, contained in all bodies of the Universe from Brahma (creator) to Pipeelika (ant) (Adi Shankara).

Brahman (molecule) is a link (bond) between Prakriti (Nature) and Purusha (Consciousness). It interprets Perception. It is essential for self-preservation, in all life forms. It is involuntary chemical action in neurons of the brain. It is beyond awareness. It is imperishable. It is immutable. It is awake even in deep sleep. It is the survival instinct. It is the true knowledge (Satyam).

Seeing only the disposable body, not the Atman inside it, is called Samsara (bondage). Seeing only the Atman, not the disposable body it is wearing, is called Nirvana (enlightenment). Atman and its disposable body have nothing in common.

When Adi Shankara asked a Chandala (untouchable) to get out of his way, Chandala asked him whether he was addressing the food eating body or the Caitanya inside it. That is how Adi Shankara attained enlightenment, according to his own account. It was the same Atman in both; the disposable bodies it was wearing were different.

The Brahma Sutra

Brahman is true knowledge.

Brahman interprets Perception.

Brahman is essential for self-preservation.

Brahman is in all Life.

Brahman is a link between Prakriti and Purusha.

Brahman is beyond awareness.

Brahman has no birth or death.

Brahman has no attributes.

Brahman cannot kill and cannot be killed.

Brahman is immutable.

Brahman is imperishable.

Brahman is Order in the Universe (Ishvar).

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