

2) *General characteristics.* Brahman is such that he who says he knows it does not know it and he who says he does not know it, knows it. It is beyond the experiences of time and space. The chief attributes of Brahman are Sat, Cit and Ānanda. Sat means existence, the really existent truth. The one and undivided existence. There are pandits who say that it was undivided, Nāstitva (nonexistence) that was at the beginning of the Universe. Since nothing can be born from 'nothing' the world should have started from astitva (existence). There is a saying in R̥gveda explaining the position thus :—"There was neither Astitva nor Nāstitva (existence or non-existence) at the beginning." It is a matter to ponder how strongly conscious was the R̥ṣi who made the above statement about the Parabrahman's Nirguṇatva (devoid of attributes) and how clearly he tries to make it understandable to those who have not experienced the idea.

Cit means knowledge, splendour, consciousness. Ānanda means bliss. Paul Deussen writes that the ancient Upaniṣads do not include in the definition of Brahman the term 'ānanda'.

3) *The two forms of Brahman.* Brahman has two forms—Parabrahman and Aparabrahman. Parabrahman is Amūrta (formless, incorporeal) and Aparabrahman is Mūrta (embodied, corporeal). The Amūrta Brahman is known by such names as Parabrahman, Paramātmā and Nirguṇabrahman. The corporeal or material Brahman is Aparabrahman and thus this whole world is Aparabrahman.

4) *The Upaniṣads about Brahman.*

Aśabdamaśpaśamarūpamavyayam
Tathāśrasaṁ nityamagandhavacca yat /
Anādyanantaṁ mahataḥ paraṁ dhruvaṁ
Vicārya tanmṛtyumukhāt pramucyate //
(Kāthopaniṣad)

(With no sound, touch, form, taste or smell, with neither beginning nor end Brahman is imperishable).
Na tatra cakṣurgacchati na vāk gacchati no mano
Na vidmo na vijānīmo yathaitadanuśīṣyate /
Anyadeva tadviditādatho aviditādadhi
Iti śūsruma pūrveṣāṁ ye nastadvyācakaḥṣire.

(Muṇḍakopaniṣad)

(No eye goes there, no word goes there, no mind, no intelligence—we do not see it, we cannot describe it—you cannot imagine it nor can you understand it—It is distinct from the known and above the unknown. We have heard it spoken thus).

Yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ /
Avijñātaṁ vijñātaṁ vijñātaṁ avijñātaṁ. //

(Kenopaniṣad)

(He understands It who comprehends It not; and he understands It not who feels he has understood. It is the unknown to those who have acquired real knowledge while it is the known to those who are ignorant of true knowledge).

Yat cakṣuṣā na paśyati
Yena cakṣuṁṣi paśyati /
Tadeva Brahma tvaṁ viddhi
Nedaṁ yadidamupāsate. //
(Kenopaniṣad).

(That which is not seen by the eye but that by which the eyes are able to see—That alone is Brahman and not that which people do worship here, do know that).

Yato vāco nivartante

Aprāpya manasā saha. (Taittirīya Upaniṣad).

Avijñātaṁ Vijñātaṁ vijñātaṁ avijñātaṁ.

(Kenopaniṣad)

(It is unknown to people who think they know but known to those who did not profess to know it).

Naiva vācā na manasā prāptuṁ śakyo na cakṣuṣā /
Astīti bruvatoḥ nyatra katham tadupalakṣyate. //

(Kāthopaniṣad)

(It is not possible to reach it by speech, mind or the eyes. How is it to be identified; or described?)—
Digdeśaguṇādiphalaḥkṣaṇyāṁ hi paramārtha—
Sat tad advayaṁ Brahma mandabuddhīnāṁ asadiva
pratibhāti.

(Śaṅkarācārya).

The sublime Truth (Brahman) is beyond time, place and attributes. Brahman is one (not two) and it is Sat (existent) but for the dull-witted, ignorant people it is Asat (non-existent).

Satyamevopāsate, tadetat tryakṣaraṁ satyamiti;
Sa ityekamakṣaram, tya ityeka-
makṣaram, prathamottama akṣare satyam madhyato
Anṛtaṁ tadetatamṛtamubhayataḥ satyena pari-
grhītaṁ satyabhūyameva bhavati.

(Bṛhadāranyaka).

Kohamasmiti satyamiti brūyāt kim tad yat
Satyamiti yadanyad devebhyāśca prāṇebhyāśca/
Tatsadatha yaddevāśca prāṇāśca tad utade-
Tayāpicābhivyāhriyate satyamitye
Tadāpatitāṁ sarvamidam

(Kauṣītaki Brāhmaṇa).

Idaṁ sarvaṁ khalu brahma iti śānta upāsita
Antarhṛdaye eṣa me ātmā manomayaḥ
Prāṇaśarīraḥ bhārūpaḥ satyasaṅkalpaḥ ākā-
śātmā sarvakarmā sarvakāmaḥ sarvagandhaḥ sarva-
midamabhyatti.

(Chāndogya).

PĀRAḌA. An ancient place of Bhārata. Those who resided there were called Pāraḍas. The descendants of these people live in north Baluchistan. Pāraḍas gave Dharmaputra many valuable presents. (Chapter 51, Sabhā Parva). They followed Bhīṣma. (Chapter 87, Bhīṣma Parva).

PARAḌAN. A king of ancient Bhārata (Śloka 238, Chapter 1, Ādi Parva, Mahābhārata).

PARAMAKĀMBOJA A place of habitation situated on the northwestern side of Bhārata. Arjuna conquered this land. (Śloka 25, Chapter 27, Sabhā Parva).

PARAMAKRODHĪ. One of the Viśvadevas who are worthy of accepting a share of the obsequial oblations. The others are : Balandhṛti, Vipāpmā, Puṇyakṛt, Pāvana, Pārśnikṣema, Samūha, Divyaśānu, Vivasvān, Viryavān, Hṛimān, Kirtimān, Kṛta, Jitātmā, Munivīrya, Dīptaromā, Anukarman, Pratīta, Pradātā, Amṣumān, Śailābha, Dhiroṣṇi, Bhūpati, Sraja, Vajrīvāri, Vidyud-varcas, Somavarcas, Sūryaśrī, Somapā, Sūryasāmītra, Dattātmā, Puṇḍarīyaka, Uṣṇinābha, Nākoda, Viśvāyus, Dīpti, Camūhara, Sureśa, Vyomāri, Śaṅkara, Bhava, Īśa, Kartā, Kṛti, Dakṣa, Bhuvana, Divyakarmakṛt, Gaṇita, Pañcavīrya, Āditya, Rāśmīmān, Saptakṛt, Somavarcas, Viśvakṛt, Kavi, Anugoptā, Sugoptā, Naptā and Īśvara. (Chapter 91, Anuśāsana Parva).

PARAMĀNU. See under Trasareṇu.

PARAMĀTMĀ. The Supreme Spirit. The vitality behind Jīvātmā (soul). (See under Jīvātmā and Brahman).