

The Real power: Omnijective, Omniscient and Omnipresent (In Modern Scientific Perspectives)

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Abstract

Vedic thought is a lucid and didactic ocean of that knowledge which is speculated by ancient Vedic seers. One of its major teachings is that a cosmic power is present in the world which is an underlying inspiration of all universal things. *Īśopaniśad* utters this as '*Īśanī Śakti*'. This manifests in each particle of the universe and aware about each act of every universal creature. Later on, this fact discussed in Vedic tradition; also experienced by modern scientists. Several Physicists like Albert Einstein, Werner Heisenberg, Wolf Gang Pauli, Robert Oppenheimer, Paul Dirac and Ernest Hackle agreed with this fact. Their realizations are quoted in various scientific and philosophical writings. This paper also discusses about 'Omni' nature of that ultimate power. Thus, a study and analysis of Vedic '*Brahman*' from the scientific point of view, is motto of this paper.

KEYWORDS: Omni, *Brahman*, *Tripuṇī prakriyā*, *Īśanī Śakti*, *Sarvajña*, *Sarvavyāpaka Chetanā*.

There are various elements like space, sky and nature in this universe which are important for survival of human beings. We see many parts of nature like human beings, clouds, rivers, flora and fauna, sun and moon etc. A combination of all these objects constitutes our world where not only human beings but also other planets and stars are also included. From earlier time, all these objects are functioning continuously *i.e.* flowing of rivers, lightening in the skies, formation of mountains, growing of vegetations, heat of the sun and seasonal cycles. When we see the functional process of all these objects of nature without any external control, we become inclined to think that there is another power or inspiration within all these by which they are able to working properly without any other effect.

This power is considered as '*Īśanī Śakti*'¹ in ancient Vedic tradition. Owing to this, all animate and inanimate objects complete their day to day process. In its absence, neither can one breathe nor can work because in that situation, these creatures will stop functioning. So we come to realize that a unique power exists in every particle of this universe and contributes to its functioning. That '*Īśanī Śakti*' is described in the starting hymn of *Īśopaniśad* :

Īśāvāsyamidaṁ sarvaṁ yatkiñca jagtyāṁ jagat.

*tena tyaktena bhunjīthā mā gṛdhaṁ kasya sviddhanaṁ.*²

¹ Root word '*Īś vyāpane*' means 'vast power'

² *Īśāvāsyopaniṣad* 1.1

Here, the presence of that unique power is uttered in every particle of universe. In second part; the message of proper survival without any greed is conveyed to human on the basis of this power. This message is not addressed to a particular group, community or society rather it has universal approach and belongs to all humanity. This power exists everywhere which supports the functioning of all objects and has been mentioned in Vedic tradition *i. e. Sarvaśaktimān* as provides the capacity to all things for their survival, *Sarvādhār* as the base of all, *Sarvādhipati*, as it's control over their functioning, *Sarvaniyantā*, as equally providing power to all and *Sarvajña*, as aware about the function of all things. All these adjectives address to that 'real power' ('*Īsanī Śakti*') by which they gain inspiration for working. We can feel this in all parts of nature as soon as in our internal body also. In *Gītā*, *Krishna* also says about that:

*yaccāpi sarvabhūtānāṁ bījaṁ tamahamarjuna,
na tadasti vinā yatsyānmayā bhūtaṁ carācaraṁ.*³

In all *mahābhūtās*, the presence of that power is accepted. Further, he says that the power remains in all the things by which they are active that's I and there is no place in this universe, where I am absent.

In the second part of the hymn, this message is conveyed to humanity that we should use all facilities and comforts in this world without getting attached because these are not our own, our duty is to use these things as per our need. Actually, they are for everybody living at present as well as for our upcoming generation. There is none who can say that these are his own. So these things should be used without any greed. As our scholars also says:

“There should be a balance between need and greed.”⁴

Upaniṣad theoretically describes which power that is practically proven by scientists. After experiments, modern physicists provided a conclusion to society that there is no particle in this universe is devoid of consciousness because this exists in all animate and inanimate objects, through which they are internally active. Another fact is that it is invisible, but can be perceived by our conscience as the scientists have felt. This wonderful power proves that nothing is individual in this universe, all the objects are inter-connected. In fulfillment the functioning in this world, every object contributes to that process. We can see this fact through an example of a motor-car:

There are so many parts in a motor-car. The body of a motor-car consist all the parts by which the car moves but individually one part is not capable to move, each part has its own capacity that connects each-other, so the car moves. This relation proves that a single part of a car cannot move while all the parts combined are suited for mobility.

In Europe, during '*Renaissance*'⁵, Newtonian theory known as 'Mechanical view', according to this, the whole world is a machine which includes various parts and God

³ *Srīmadbhagavadgītā* 10.39

⁴ Ernest Hackle

⁵ The time of Revival of learning.

externally controls over it. In a machine, all the parts contribute in its processing. Later on, this belief changed. In twentieth century, Nuclear-physicists proved that in fact that power is not external; this is internally included in the mechanical process. When famous Quantum-physicist Albert Einstein saw the wonderful activity of 'Quanta' that its nature changes in every moment, it can't be measured into the limit of time and space and if we try to define it through words, it changes suddenly. It is not individual rather related to all the external objects. Then he said that matter is equal to energy and matter can be converted into energy. He concluded that Quantum-physics ends with the study of relationship.⁶ Along with Einstein, other physicists like Niles Bohr, Louis de Broglie, Paul Dirac, Werner Heisenberg, Wolfgang Pauli etc. also provided these universal theories:

- Naturally, all are connected to all.
- Nothing is individual in this universe.
- There is a process from man to universe and universe to man.
- If anything is individual then $e=mc^2$ fails.
- There is consciousness without this, there is no process.
- There is a fundamental base of all things.

Einstein writes this fact in his 'Theory of relativity' as:

Our Indian scholars also say that due to this relativity we are all 'Sanatans' as members of one universal family. All the members of this family are related to each-other. On the basis of this fact, the universal process is active. In twentieth century, scientists are inclined to accept that science is only an imperfect knowledge because we can only approximately measure the falling of the leaf from tree and speed of a train. These are not absolute, because all the objects are internally connected and related to each other. Mechanical tools are limited to grasp the reality. Our sense-organs are unable to see that. After knowing this fact of modern science, physicists pronounced this period as 'The age of enlightenment'. Now, they felt that a unique power converts into various aspects and we can say its nature in 'tripuṅṅ prakriyā' as which is knowable, who knows, by which knows, all this is through 'Brahman'⁷ or 'Īsanī śakti'.

In 1886 A.D. a famous biologist 'Earnest Hackle' has developed a term named 'Ecology' on basis of the relativity. According to this theory all the plants, animals, vegetations which grow upon earth are conscious and there is an internal relation between them with fact that man is also a component in this chain⁸ which completes it. Even land is not devoid of the consciousness/living power as the flora and fauna transpires from the land. The growth of various living organism would have been impossible from a dead surface. So land also consists of that unique power. Later on, this term divided into two parts as 'shallow ecology', in which normally we can see all the parts of the nature and other is 'deep ecology' in this we can't see directly the relation between the objects of nature but we can feel that by a natural flow between them. So this is said, *cyclic process is well inter-connected*.⁹

⁶ "Web of life" by Fritjof Capra.

⁷ In Advaita Vedanta, the supreme cause of the universe is 'Brahman'. 'Ātmānamkhilādhāramaśraye abhīṅṅ asiddhaye'. -Vedāntasāra-1

⁸ "Web of life" by Fritjof Capra.

⁹ "Alternative sciences" by Ashish Nandi.

On 10th May, 1901, the famous Indian biologist Jagdish Chandra Bose, proved among other scientists that plants also have life, as they grow and are sensitive to external stimuli like us. After proving this, Bose said: “And just as you feel the throb of life by feeling the pulse, similarly the throb of life in the inanimate object is recorded in my instrument”.¹⁰ In Kolkata’s Botanical Garden, he fit a machine in plants which tells the reaction by touching the plants.

Another biologist, “Immanuel Kant” also felt the presence in every object of a power by which all things of the universe and men complete their work. He explains, “they, who see but one in all the changing manifoldness of this universe unto then belongs fatter-truth; unto non-else, unto non-else”.¹¹

A nuclear physicist John Wheeler used the word as ‘participator’ in spite of ‘observer’ for that real power. Because he saw that the power does not have any external control, and is also a part in that process. So he says: “To describe that what has happened, one has to cross out that old world ‘observer’ and put in its place the new word ‘participator’ in some strange sense the universe is a participatory universe.”¹²

One of the founders of Quantum Physics, Werner Heisenberg also realizes about the creational power consists in nature. He found an enormous capacity of a cosmic fertilization in that. He is convinced that nature or land cannot be damage or mere a mass as normally it looks, rather it is conscious. As he recalls; “I remember discussions with Bohr which went through many hours till very late at night and almost in despair; and when at the end of the discussion I went alone for a walk in the neighboring-park, I repeated to myself again and again the question; can Nature be so absurd as it seems to be us in these atomic experiments.”¹³

Advaita Vedanta already stated this universal truth that nothing is non-living, all the objects are conscious with ‘*Brahman*’ in this universe which is realized later by modern scientists. We can’t feel that through our sense-organs. This power is called ‘*Brahman*’ in *Upaniṣads*.¹⁴ After seeing this vast presence of ‘*Brahman*’ the whole world is considered with one universal consciousness and thus Upaniṣadic ṛṣi says: *yatra viśvṁ bhavtyeka nīṁ aṁ*.¹⁵

When this reality was experienced in west then the word ‘Omni’ had used for that power by the scholars. They told as Omnijective, Omnipresent and Omniscient for that reality means *Sarvajña*, *Sarvavyāpaka* and *Chetana* respectively. When human beings feel this power internally, the power called as ‘*Antaryāmin*’¹⁶. So this recognition of each other is called as ‘*Sākṣātkāra*’.¹⁷

The whole world consists of various elements and there is a power in each element which converts into different particles. This is ‘energy’, which neither increases nor decreases it changes into the shapes according to elements. Other scientist ‘Robert Oppenheimer’ had

¹⁰ Ibid.

¹¹ “*The self aware universe*” by Amit Goswami.

¹² *The Tao of Physics* by Fritjof Capra, p. 153

¹³ *Werner Heisenberg, op. cit., p. 42*

¹⁴ *Sarvaṁ khalu idaṁ brahman. -Bṛihadaraṇyaka Upaniṣhad*

¹⁵ *Bṛihadāraṇyaka Upaniṣhad*

¹⁶ *Antare antare sthītvā niyamati ya sa -Niruktaṁ*

¹⁷ *Sāstrācāryādībhiṁ padārthānāmavbodhaṁ jñānam tadanubhavaśca Vijñānaṁ. -Gītā Śānkarabhāṣya*

not taken all this reality as a newly developed fact; he knew that it had already seen in Ancient Indian and Buddhist intellectual tradition as:

“The general notions about human understanding which are illustrated by discoveries in atomic physics are not in nature things, wholly unfamiliar, of or new. Even in our own culture, they have a history in Buddhism and Hindu thought a more considerable and central point. What we shall find is an exemplification and encouragement and a refinement of all wisdom.”¹⁸

The human beings can experience this power within him. But this only comes by equality and same attitude towards all the things in world and not through any discriminating view. Those people are real learned who leave their ego and know themselves; this knowledge is labeled by physicists as ‘Tao’. Fritjof Capra says:

He, who pursues knowledge, will increase every day.

He, who pursues ‘Tao’, will decrease every day.¹⁹

We see that our ancient Vedic tradition is full of the knowledge, by which we can learn the lesson to develop and increase humanity and brotherhood in society. The scientific terms i.e. holo movement, deep ecology and cyclic process have proved that one universal power domains the space throughout the world. So Vedas are full of that inspiration through which we can understand as a family to this universe.

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¹⁸ “The Tao of Physics” by Fritjof Capra.

¹⁹ *Ibid.*