

Ishavassya Upanishad's Shloke Through Set Theory

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ABSTRACT

One of the interpretation is the expression and the concept of the shanti-path shlok of **Ishavassya Upanishad**, not only reflects the essence of spirituality, but also can be extrapolated to the field of mathematics, in particular,

॥००॥ PURNAMADAH PURNAMIDAM ... the shanti path of Ishavassya Upanishad. It is a part of shukla Yajurved. PURna becomes purnima, the full moon or complete moon. The complete circle O and that is also Shoonya (Zero). PURna is considered as infinite and complete. Also another interpretation of this shlok is Jagat guru Sri Shankaracharya's Advait concept. Here is an interpretation of the Shantipath- path shlok through the **Set Theory**.

Key words: Upanishad, Shlok, Set theory,

Introduction

The wisdom of the Vedas constitutes the most precious Gem in the priceless treasure in the form of Bharatavarsha's inner spiritual culture. The greatest contribution of India and its people toward the common Human Heritage of Global Mankind is Upanishad-Jnana. It has enriched and will continue to enrich human life and culture with the unique factors of Universal Vision, recognition of Unity, spiritualisation of Activity and Divine Illumination. The portal to this inner wisdom is provided by the first of the ten classical Upanishads, namely, the Isavasya Upanishad.

Upanishads means the instructions of Teachers to disciples through dialog. I.e, to learn the teaching by sitting beside the teacher. There are 108 upanishad of which 10 Upanishads are regarded as 10 principal Upanishad. And Ishavasya Upanishad in the first Upanishad..

The present upanishad is used as a philosophical Text and notas mantras for rituals. They are used to enlighten the reader about consciousness. The present sloke is a shanti-path of **Ishavassya Upanishad**,

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Discurssion Through Various Interpretations

SWAMI KRISHNANANDA of The Divine Life Society Sivananda Ashram, Rishikesh, said in his speech.

The Īśāvāsya Upaniṣad is placed in the 40th chapter, in the Sukla Yajurveda, at the end of the Samhita. This śloka is from the Bṛhadāraṇyaka Upaniṣad and forms the mangalā-carana mantra for this Īśāvāsya Upaniṣad. The terms adaḥ and idam have often occurred in Kathopaniṣad also. Adaḥ

means the cause from which the effect comes. Idam means that which is manifest and here it means the world. The objects of the sense organs are spoken of as idam. That which is beyond the sense organs is adah. As the cause is, so is the effect. The effect exists within the cause in an unmanifested form. In the seed, the tree is not seen, but it is in an unmanifested state

This mantra says that, that which has come from the Infinite complete is also Infinite complete from this point of view, even though it is comprehensible to the senses¹

It is used to set ambiance, before learning the Upanishad.

Vrehadaryanya upanishad in Ishavasya upanishad's Shanti-pathis chanted

"PURNA MADAM PURNA MIDAM PURNAT PURNAMUDACYATEIPURNASYA
PURNAMADAYA PURNAMEVA AVASISYATE II"

To understand better one can use the following decomposition.

PURNAM ADA PURNAM IDAM PURNAT PURNAM UDACYATEPURNASYA PURNAM
ADAYA PURNAM EVA-AVASISYATE

The expression and well known concept of the above shloka not only reflects the essence of (adhyatmika) Spiritualism, but also can be related or extrapolated to the fields of mathematics, philosophy and other sciences. The age old view states that the universe is infinite and complete, can also be explained or supported by the principles of thermodynamics which state that "the energy is neither created nor destroyed but it can be converted from one form to another".

Similarly the invention of $E=mc^2$ by Einstein can also corroborate with the concepts of Esavasya Upanishad. Thus, it can be evident that the energy is eternal and cannot distinguish its origin and end point as depicted in both scientific as well as philosophical view point. However it can be deciphered differently in these two angles as described in Ekamsath viprah bahudha vadanthi....

Schrödinger was first exposed to Indian philosophy around 1918, through the writings of the German philosopher Arthur Schopenhauer. An ardent student of the Upanishads, Schopenhauer had declared, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life. It will be the solace of my death."

Set Theory

The mathematical concept. of Set one can use it as the foundation for all known mathematics. Sets as they are Conceived as having elements or objects Called members. All the basic principles of set theory is to make new sets out of old ones³.

Here is an interpretation of the Shantipath-path shlok of Ishavasya Upanishad through the **Set Theory**.

The infinite & Complete Universal set and this infinite complete set comes out of that universal set.

If such sets is taken out of the universal set then what remains is infinite complete universal set.

Axiom of specification: To every set A and to every condition $s(x)$ there corresponds a set B whose elements are these elements & of A for which $s(x)$ holds.

The axiom. of specification determines the Set B uniquely and B is obtained from A.



'Universe here is used in the sense of "Universe of discourse'.

Axiomatic set Theory one assumes that there are no except sets objects in the universe.

Also another interpretation of this shlok is the Advait concept given by Jagat guru Sri Adi Shankaracharya's .

A seed is a complete and complete tree Comes out of the Complete Seed.

References

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