

The Immortal Contribution of Vedavyasa

Aman Chawla

June 22, 2025

Abstract

In this note the author reflects upon the untamperable contribution of Sri Vedavyasa.

In the Srimad Bhagavatam (first verse) we find the line: *sadaa nirastam kuhakam satyam param dhimahi*. This translates roughly into: We meditate or contemplate constantly on the supreme truth which dispels illusion. The constant contemplation has the purpose of aligning the local instrument with nonlocal consciousness. Deep contemplation is also the expansion of the intellect. The supreme truth referred to here as illusion-dispelling is simply the replacement of ignorance or sensory-motor bits of neural information with the nonlocal bits of universal information. These latter are plausibly related to higher cortical activity as opposed to the “old” brain such as the amygdala which deals more with survival.

Vedavyasa thus is proclaiming at the very start that the purpose of his work is to raise the reader’s awareness into nonlocality. The reader must read with faith. As we know, faith is required because otherwise one would not be serious about a thing which has yet not been viewed first hand. It is not surprising that mere faithful reading can do so. This is because reading is the act of introduction of new bits of information into the theatre of awareness. These bits can “cleanse” out the old or ordinary bits of sensory-motor relations and local activity. Once this “opening” is created, or a pause, therein can enter (in that silence) the universal nonlocal bits of information. These latter bits seem to be “weak” bits because of the weak interaction between general relativity and tract electrodynamics. Thus serious contemplation is required in order to aid the opening that is required.

Why is this the supreme truth? Universal quantum computation in the brain is referred (in our interpretation) to here as the supreme truth. This is because it encapsulates any and every experience and piece of knowledge that a local instrument can gain in the universe which we inhabit. Thus there is “nothing” beyond it.

When a local instrument possesses nonlocal awareness what does it “feel” subjectively? Any awareness is a self-awareness meaning that in addition to being aware “of” a thing it is also aware that it is aware. This self-referral extends to the cosmos in nonlocal awareness. Thus the possessor of it is at a

single time and place aware of all times and places. In the general theory of consciousness it was argued that this link between the local and the nonlocal is permanent, once established. It is due to this last “nature” of the link that this link-formation is referred to as the consummate goal. There is no goal beyond this, for every goal ends in time, other than this one.

Thus we see that the supreme truth is the consummate goal as well. In this way, Vedavyasa provides a path to the supreme truth and secures for Himself a place in eternity for helping temporally bound beings rise to nonlocal awareness.