



Relevance of Vedic Consciousness in Modern Society Same Soul Theory (Advaita Vedantin) Can Solve Violence and Terrorism—An Epidemic of Today's World

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Science gives a solution to all problems in today's world. But its discovery of heinous weapons is only producing more of violence in form of Counter-terrorism. Terrorism is a political struggle aimed at toppling the existing Government in power as they put deaf ears to the needs of the so-called terrorists who claim to be under privileged bad-lives, who then finally choose arms as their last resort. The entire process of power play or looking at each other with an eye of suspicion is due to the differences found between the two parties; which is apparent and both need to understand this as all are part and parcel of the same Brahman—the Ultimate Truth. The Advaita Vedantins taught us about this oneness which if implemented, can solve today's epidemic of world-wide terrorism.

KEYWORDS : same-soul, we=Brahman, differences apparent, no conflict found

Science and modern technologies have become the answer for any and every kind of contemporary problem. Certain problems nevertheless are still there, for example terrorism which even science cannot solve. The term terrorism is well known in today's world—because of active media coverage. Well, science has taken measures to combat such brutal acts by creating even more fatal and heinous arms than those used by terrorists. As a consequence it is found that violence begets only more of violence. Thus violence or counter-terrorism fail to curb terrorism, here I believe 'spiritualism' has a role to play, which can perhaps act as the most effective antidote of the problem.

Now, what is this problem all about? Terrorism can be defined as a political struggle whereby a deprived sect of 'bad-lives' as Ted Honderich calls them; revolt against the Government as the Government puts a deaf ear to their claims and discard them even from enjoying their basic rights. Then this sect goes on to attack the innocent citizens in order to shaken up the Government, as to them the citizens are not innocents as they are the tax payers and selectors of the corrupt Government which exploit them thoroughly. But what about women, children, infirm, mentally and physically handicapped who know nothing of politics and neither directly nor indirectly cause harm to the terrorists; why do they have to die in explosion of Gyaneswari express or German bakery? The terrorists would call it 'collateral' damage which is also caused during the time of war. But in wars the party at dispute is attacked but here the innocents are attacked to grab the attention of the party at dispute; and this cannot be considered right by any ethics or logic.

Counter-terrorism which U.S calls kills a single Laden but forms thousands of them who are never devoid of vindication. Thus if people actually understood that we are all same internally in spite of all differences of class, creed, race, religion or language then I suppose fighting for identity crisis or for superiority or inferiority would not have taken place. In that case neither anyone could have deprived others to enjoy fully, nor could have anyone used harmful means to reciprocate such exploitation. Because we usually do not harm those who are close to us. And if we knew that we are all same then all are close to one another thus harming another would mean harming myself, which no one wants. Advaita Vedantins many years ago gave this solution by teaching us that we are the limited version of the One Ultimate Reality that is Brahman. The sun which rises in the sky when reflected upon the sea then it takes a certain space, in pond still small, in a pot of water very little. But it is the same sun appearing differently in different medium. Similarly the ether which is found all over gets bound by Ghatah (pot) and becomes ghatakash. But once the pot is broken again it gets released and mixes with the unlimited ether. Thus Atman is ubiquitous or Bibhu. But when it enters different bodies it gets limited by matter. Again when body perishes then it gets back to the Pramatman, Brahman as termed by the Vedantins. From a huge fire when ignited small flames and sparks come out. They are hot and possess all attributes of fire but are small. More far they go from the main fire they become ashes and their fireness is lost. But more close they come to the main fire they become one with it and no more remain as small particles but merge only to become a huge

fire. Similarly we the Jivatmans are of the nature of the Paramatman or Brahman but are finite. We possess qualities of Brahman, that is Sat, Chit and Anandam although not infinitely but going away from Brahman we forget our own nature; hence we are then subject to animosity and violence. But more keen we are to know our source and move towards it more close we become to truth and lose our limitations. A pot when immersed in water, water is found in it as well outside it. Similarly the Brahman as the Advaita Vedantins believe is in us as well outside us, in all its creation. Thus whom I consider as my enemy is actually the Brahman.

Samkaracharya says that Brahman is Satya, Jgat is Mithya. Still jiva and Brahman are equal. Equal qualitatively. Shankaracharya believes in Brahmaparivartanvada. Meaning Brahman the ultimate reality in the process of evolution was formed into the false world. Thus the truth during transformation got polluted and became false. Although Ramanujacharya believed in Brahmaparinamavada, stating that world is the parinama or effect of the true Brahman. Thus if Brahman, the cause is true then its effect has to be true. Thus to him both Brahman as well as us are two true realities.

Sri Ramakrishna Paramhansa who was an Advaitavadin himself mentions as found in *Kathamrito* that to climb up to the terrace we need stairs. The roof is the wider expansion of the limited staircase but both roof and stairs are formed of the same elements of cement, sand and mortar. While climbing up he points out the stairs and says—'This is not roof, neither this stair is roof, nor that one'; but while climbing down after reaching the roof says 'this is sand, brick, cement, that one is also sand brick cement and this one is also same as what the roof was formed of'.

Such a spontaneous analogy clears our concept. To reach to Brahman, Maya or illusion is necessary but once we reach there then we understand that the difference between the two was merely apparent.

According to the AdvaitaVadins error arises due to the superimposition of one on the other. For example on seeing a rope in a dim light if we see it as a snake then Swarupa Adhyasa takes place as here the nature or swarupa of the rope gets distorted. Another Adhyasa takes place which is called Samsarga Adhyasa, where a red flower brought near a crystal gives red colour to the crystal. Now when in place of self I start thinking that I am a body, mind, sense organs etc. then I am subject to Swarupa Adhyasa where my Atman is seen not as Atman but as Sharira. Again when my sense organs and limbs act in contact with consciousness of my soul then I think that my body acts independently —this is called Samsarga Adhyasa. Due to such superimpositions, the self and the non-self cannot be differentiated. And here lies the root of all our sufferings. If we could understand that we are not the body which is powerful or feeble we are not our man power or money power but are souls or consciousness which is simple by nature then our unending desires which never get fulfilled would have stagnated. As being the soul it does not aspire this or that but only wants love, affection, compassion and peace which are entailed in Sat, Chit, Ananda—the true nature of the Ultimatum.

Thus the Advaita Vedantins claim firstly, that the same soul is present in me and in my so-called enemy. Second, that soul is none other than Brahman the Ultimate. From their first claim we get that on harming another, the pain and suffering that I am causing towards him is also felt by me as the soul is same. Secondly, both have souls of Brahman-the Ultimate truth. Thus to It we have to surrender. Hence no point harming and hurting. But still a question arises that if the soul of a saint and that of a robber are same then why are their manifestation different, why do they act differently. The answer is Samaskara. In our previous lives whatever activity we did would leave a permanent mark in our soul and that would also decide what life am I to get now. A passenger boarding onto a train went for a long journey with a white dress. At the end of his journey the white dress would be subject to various dirt and stain and it would no longer remain white. Similarly the soul in its origin is similar to all souls, but the stain of Samaskaras cover it off making it differ from one another. But those stains can be atonce removed by going nearer to ones source through Brahmajigyasa. Which would ultimately unravel the truth, Who I am. And once we know that we are same not only with one another but also with the Brahman, then the Sat of Brahman that is permanent existence, Chit that is Absolute consciousness and Anandam that is eternal bliss would not permit us by their respective definition to fight amongst each other for petty name, fame and money.

That which is Brahman gives shelter to both good and evil but it never gets contaminated by them. It is like the magician who deludes others by tricks but never gets deluded by them himself.

Thus the Advaitavadins believe that the duality which we see between me and the ultimate reality or the multiplicity that we witness in the diverse species of the world is actually due to a component formed by the Brahman itself, which creates illusion by making us forget the oneness—and this is known as Maya. This Maya covers the truth and superimposes the Mithya jnana for which we think that we are Hindus, or Muslims, we are powerful or feeble, we are blessed with good lives in a developed nation or suffer due to ignorance and identity crisis in a poor underdeveloped or developing nation; where the powerful asks for more of power and the feeble protests creating nuisance in the society, hence the world. But the consolation is that this Maya has no beginning although but has an end, which is with true knowledge, knowledge of the Ultimate truth that is Brahman; the Maya gets eradicated and no sooner do we step out from the cycle of birth and death and reach Moksha.

All of us are actually quarrelling for happiness that we are wanting, which is not with us right now. Our wants are momentary, our existence is also so. Amidst all such momentary living if we could serve others thinking that I am one and they are many, thus they are more important than me then perhaps we could achieve a more stable existence and happiness. To realize it still more, we need to understand that there does not exist I and they. Many cannot understand this spirituality of same soul theory of the Advaitavadins, although they very well can understand oneness through modern globalization. Even if a person does not believe in religion or concept of soul, leave apart sameness of soul still he has to appreciate the notions of love and compassion. Atleast people do understand that the same pain is felt by another on hitting him as would have been felt by me. This equality comes from the same soul theory as propagated by the Advaita Vedantins, some thousand years ago acting as a handy solution for a problem even of 21st century. Moreover if the higher truth is achieved by us, even in its glimpse then why to ask and fight for name, fame, power and position which are always at flux?

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