



## NEITHER SOUL BRAHM NOR BRAHM IS SUPREME SOUL

## Social Science

**Mr. Siddappa  
Naragatti**

Yoga Therapist, Central Council for Research in Yoga and Naturopathy, New Delhi, India

## ABSTRACT

“Aham Brahmasmi” This phrase is generally used by all with or without knowing the real meaning. This phrase is taken from the Upanishad, harangued by Rishis. The Upanishads deal with the realization of Brahm, which is the ultimate Purushartha so far as Indians are concerned. The Rishis who realized Brahm proclaimed loudly that the cause of this gigantic universe is Brahm, the unlimited, self illuminating effulgence. As they saw nothing beyond that, Brahm was considered as God and also the cause of this universe. The Rishis went one more step ahead and reached the apex of their philosophy and declared that I am (soul) that Brahm (Aham Brahmasmi) and you are also the same (Tatwamasi). This is the prevailing philosophy rooted in monoism. As per Monoism, Atma and Paramatma are Brahm and both are same; Brahm is the only truth, this universe is an illusion.

## KEYWORDS

Soul, Brahm, God (Supreme Soul)

## INTRODUCTION:

The Upanishads are the harangues of Rishis and Bhagavad Geeta has the versions of God. In Bhagavad Geeta it says. “Nameh viithu suragana prabhavam na maharshaya Ahamadirhi Devanam Maharshenam cha sarvasa” (Neither Rishis nor the Sages know the secret of my origin because I am the Prime cause of all’. That means according to Geeta the Rishis who realized Brahm did not know God. Again sermonizing the knowledge of Geeta Shiva almighty authority says “No one, either saints or sages, knows me, I myself acquaint what I am at the confluence age when I take corporeal form. Upanishads are the sum total of the true experiences of Rishis and Geeta is the floral bouquet of God's own versions. In Upanishads sages say that Brahm is God and in Geeta God says that sages, do not know Him. Sages, the seekers of truth will not lie. The question of telling lie by truthful God does not arise. Then, how can both the sayings co-exist together? There cannot be two truths. Here, we have to understand that the discovery of atom is not the denial of the existence of molecule, the fusion of atom is not the refusal of the existence of atom, whereas it is going in to more depth and subtle level.

During Satyayuga and Tretayuga: In this duration human beings had the knowledge of who they are. The deities of that period living in complete soul-consciousness, living in naked truth require no need of searching the truth. But from Dwaparyuga onwards the sense of body-consciousness began to enter in souls. Men take birth, become ill and die! Is there no aim in the life which is a combination of sorrows and happiness? If everything ends by the death, what is the meaning of life? Is there anything eternal in this perishable body? Is there anything beyond this constantly and continuously changing external universe? When many a mind engaged in enjoying the external world, a few intelligent and brave went in introspection in search of immortal truth of life. Introspectors are a few and that is why Upanishads referred them as Kachid dheeran (one brave man). Those who succeed in introspection and withdraw their mind from bodily organs and outside world, realized within their heart the eternal light, Atma. Saints who realized the truth find that it is the sentient soul which causes the insentient body to work and that the immortal soul exists even after the death of the body. In Brahadranopanishad the eternity of soul is declared as “Sa ya esha Mahanaja Atma Ajaru Amaro Amritho Abhayo” Means this great soul is eternal, immortal, unchangeable and fearless. They also saw the great world in their introspected mind. Beyond the changeable and animated universe Rishis saw an effulgence, unending, constant, self illuminating light called Brahm. The Upanishad are the outcome of what the sages realized and its verification which cannot be otherwise narrated by words. Another thing harangued by Upanishads is that everyone has the right to realize and experience the soul which is the truth of the truths of all scholars and imbecile, the insolvents and the solvents, the kings and the beggars and so on. The Upanishads are the life giving oxygen of India.

## The quests of sages:

The quests of sages surveyed and researched a subtle faculty of discipline which no modern science dared to expose. The findings of

unique Brahm beyond this diversified universe and the findings of soul which destroys the diversifications generated from body-consciousness is very subtle and great, no doubt. But is the universe an illusion or unreal, as a section of philosophers claim? Is the world which we continuously observe, experiment, an illusion? Is Brahm the only reality? If the world itself is a non-entity what is the use of the theosophy itself? Why we strive for the upliftment of social and spiritual activities? Many great men opined that the school of the thought that the world is an illusion was an obstacle on the path of progress of India. But the persons who disseminate such philosophy are not ordinary fellows. Since there exist multifarious views and philosophies, final judgement can be made by the Ocean of Knowledge Supreme Soul Himself. Actually God incarnates to give the ultimate answer to that which haunts the human beings for centuries. There are references in vedic scriptures that God had sermoned Brahma the essence of all the Vedas and Puranas before starting the reformation of the creation. From this, we can understand that when God began to start creation, there the Vedas and Puranas but the essence of that was not there. During this Kalpa Supreme, gives the essence through Brahma. Supreme Soul God Shiva says that the universe made out of five elements exists and is not without its entity. The visible universe, the earth, the animated and inanimated things are not illusion, but real. But it is subject to constant metamorphism and metabolism. In this mundane world nothing is everlasting, eternal; all are subject to transformation. A child is born, grows, becomes aged and dies; a plant germinates, grows and falls; flowers blossom and fade; the river flows, solar system revolves; every thing is moving and changing. Constant change is the hall-mark of this universe. Beyond this world of five elements there is also a world made out of the sixth element, which is called Brahmlok. That world is beyond movement and change. Yes, Brahm is there. But the world is also true, not an illusion. Brahm is true, this world is also true. The difference is that the world which is visible is subject to constant change whereas the world of Brahm is permanent in three tenses. It is mere foolishness to think that the self being is insentient body and run madly for accumulating mundane materials. But to understand that only Brahm is true and the world we experience has no real entity, it is only an illusion and to think that renunciation of karma is the right way, is a blunder.

Another question is that, whether the same Brahm has become souls and supreme soul?:

If it is only the Brahm which becomes Atma and Paramatma, the difference between them may be ephemeral. If so the theory that soul gets absolved in Brahm and God is omnipresent stand stet. But contrary to this claim of the monoists the Geeta says. “Na the vaham jathu nasam Nathwam neme janathi pa Na chaiva na Bhavishyama Sarve vaya matha param” In fact there was never a time when I was not or when you or these kings were not. Nor is it a fact that hereafter we shall all cease to be<sup>2</sup>. Na jayathe mriyathe va kadachid Nayam bhothwa Bhavitha Va Na Bhooya: The soul is never created or dies. Nor does it perish on coming into being<sup>3</sup>.

From the above Geeta versions it is clear that there are Individual souls

and the Supreme Soul and all souls are eternal, everlasting and primeval.

In this context the knowledge given by God Shiva (Almighty Authority) through Brahma is very subtle, wonderful and crystal clear. Supreme father says that “Neither the soul nor the Supreme soul is Brahm. Brahm is insentient and is made of sixth element. Amidst the divine light of Brahm live the sentient souls as points of light. The wonder of the wonders is that in these minutest sentient molecules-souls, the role to be enacted throughout one whole Kalpa is inscribed! Each soul is different. For example, the part inscribed in the soul which is to be enacted as Buddha is not the same as in the soul to be enacted as Christ. Both are two different souls and will always remain so. Similarly there is a preordained part in the supreme soul also and that particular part is not in any other soul. The sentient souls from the beginning of the Kalpa come down to the corporeal world to enact their assigned role by taking a body made of five elements. At the end of the Kalpa the souls return to Brahmlok, the abode of the souls. At the beginning of next Kalpa, the same process/sequence repeats.

Similar to the knowledge given by supreme father there are some versions in Geeta also. “Parasthmathu bhavo anyo avyaktho avyathath sanathana ya sa sarveshu bhopodheshu nasyathu na vinyasyathi avyaktho akshra ithyukha stamahu paramangathi yem prapya na nivarthena thadhamam paramam mama.” Means Beyond this unmanifest, there is another eternal unmanifest. That supremely divine substance doesn't perish even though all beings perish. This unmanifest (Brahm) spoken of as the indestructible is called the supreme goal, that is supreme abode and that is supreme aim of all<sup>1</sup>.

“Ayaktha thakwaya sarwa Prabhavathyaragame Rathragame praleeanthe Athraye vaktha samjake Bhoothagrama sa evayam Bhootha bhootha praleeyathe Rathragame avasa partha Prabhavathiya haragame” that means All embodied beings emerge from the unmanifest (Brahm) at the commencement of Brahma's day and at his night they merge in the same. Hey, Arjuna the same multitude of beings emerge again and again under compulsion from Brahm and dissolve in it at Brahma's night and rise again at the commencement of his day<sup>5</sup>

From this it is evident that Brahm is the supreme abode of souls and supreme soul and it is the same souls that appear and reappear at every Kalpa.

All the souls abide together in sections in Brahmlok like an inverted tree. It is referred as an inverted tree because the seed of the tree, the Supreme Soul, abides at the top and other souls dwell below in their respective sections. The sages did not know the truth, that is why Paramatma says that the sages do not know Me? Brahm is very subtle and an endless light. Similarly a soul is also a very subtle point of light. Therefore the vision of Brahm excludes this subtle point of light or the tree of souls. As both the lights are very subtle, there is an impression that Atma and Brahm are the same and the soul is absorbed in Brahm. This is why Supreme Father says that the school of thought that Brahm is God and all souls will absorb in Brahm is not truth, but only a hallucination.

#### The World Drama:

As per the World Drama the complete knowledge about the role inscribed in each soul abiding in Brahm and at the same time is different from Brahm is known only to the seed, the Supreme Soul. By the end of the Kalpa when God Himself incarnates and gives this knowledge then only the Jeevatmas (human beings) get this knowledge. When God gives this knowledge through Brahma, the persons who accept and imbibe it get a rebirth and become Brahmins, and they are the supreme among the human creation because the deities have only the knowledge of Atma and haven't the knowledge of Paramatma, Brahm or about three aspects of time. The sages have the knowledge of Brahm but they haven't the full knowledge about soul, Supreme Soul or about the three aspects of time, but the Brahmins of the confluence age have the full knowledge of Atma, Paramatma, three worlds and the ignorance about the eternal role inscribed in each Atma which abides in Brahm and at the same time is different from Brahm that was the cause for strengthening the theories of Brahm and the equality of souls. As the foundation was wrong naturally the superstructure built on the false foundation became weak. This knowledge of polyism in monoism is very deep. God incarnates for sermonizing this superior spiritual knowledge. Satayuga is going to be established on the basis of the strength of the truism.

The sages travelled far higher than the grass root world and their consciousness reached the supreme unlimited oceanic light of Brahm. But God, the supreme soul was high above than the subtle world and gives us the knowledge about the tree of souls hidden in Brahmloka which is the cause (seed) for plurality.

#### Who created the Soul?:

Now questions arise that who created soul? Who wrote the eternal parts in each soul? When did this wheel of Drama start? Did God do all these things? Similar to the wheel of Drama these questions have also arisen from time immemorial. God Himself unambiguously and categorically declares that “Atma and also its role are not created by Me. The elements of nature, soul, the Supreme Soul and the Drama are primeval and endless”. Since there is no answer to these questions the questions themselves do not exist. We can conclude this topic as 1. Souls are numerous. 2. Souls and the Supreme Soul are not the same. 3. Neither soul are nor the Supreme Soul is Brahm nor Brahm is God. 4. Brahm is the abode of the souls and the Supreme Soul. 5. The souls with their parts are eternal. The Atma never gets dissolved in the ocean, Brahm. The question of absolvment comes out of ignorance and is a mere hallucination.

Despite all these arguments if anybody contradicts these statements and argue that Brahm is Atma and Atma dissolves in Brahm they have to answer few questions related to it. How, when and for what purpose the same Brahm is transformed into many variegated souls? What is the cause for the coming of souls from Brahm for the first time into births?

#### CONCLUSION:

Today Monoism is prevailing. There are many veterans professing this theory. It is a general practice to imitate, follow and repeat the words of great men without going deep into their meaning by laymen. Therefore, denial of the Almighty's own children who are not so lettered is but natural. When all your attachments are with the One God, then your achievements are many.

#### REFERENCES:

1. Shrimad Bhagavad Geeta //2.10//
2. Shrimad Bhagavad Geeta //2.12//
3. Shrimad Bhagavad Geeta //2.20//
4. Shrimad Bhagavad Geeta //8.20// & //8.21//
5. Shrimad Bhagavad Geeta //8.18// & //8.19//