

The Dignity and Unity of Atman and Brahman in Vedanta School- Hinduism Study

Ali reza Khajegir PhD¹, Mohammad reza Afroogh PhD²

¹ comparative religions and Mysticism, Shahrekord University

² student in Islamic Azad University-Najaf Abad branch- Faculty of theology

***Corresponding Author:** Ali reza Khajegir, PhD, ¹ comparative religions and Mysticism, Shahrekord University, Email Id: afroogh100@yahoo.com

ABSTRACT

Human understanding and unity with God is one of the topics that is very important in Hindu mysticism especially Vedanta school. Knowledge of man and his relationship with God is one of the issues that is of great importance in Hindu mysticism, especially the school of Vedanta and its mysticism, using the Hindu scriptures namely, Atman and Brahman in Vedanta school, we describe the agents of coming to God and the obstacles we will confront with them. Supreme or intuitive knowledge, self-knowledge and the use of old or guru precepts are among the common ways to connect with absolute truth. In addition, Shankara, the founder of Vedanta, emphasizes also the apparent or downward knowledge, ignorance or Avaydia, which is the effusion or illusion of the factors that cause the human being to leave the Lord and the seeker can achieve the connection with God by exploiting the factors and crossing the obstacles. The present study is a descriptive, explanatory type and the data have been analyzed and using content analysis method in a library method.

Keywords: Brahman, Atman, unity, Knowledge, Love, Self-knowledge, Self or soul

INTRODUCTION

Hindu religious texts are divided into two groups of Sruti and Samarit. Sruties are the same revelation discovered by the great mystics of the past and transmitted through the mystical paths chest to chest to the future for generations, and at an indefinite time and perhaps at the beginning of creation they have been revealed to the wisdoms, therefore, apauruseya are texts that do not originate in humans. (Dasgupta.: 1959:15).

At the head of these revelatory texts are Vedas, and then the interpretations of Vedas are important. The fortunes are the prose books that were written for the Brahman class and their history dates back to about six centuries BC. The main theme of these writings is to explain the sacred causes of religion and rituals, how they are performed and their usefulness. The language of these writings is symbolic and full of poetic imagery, and their writing is accompanied by the emergence of the caste system in India, and the main purpose of their writing is to clarify the duties of the individuals belonging to each caste in the performance of the ritual and sacrifice (Chandra, 1384:61)

Other texts added to the Vedas are Aranyaka. The main meaning of these writings is "Forest Books", which includes verbal interpretations and cosmology. These books are written for people who are away from social and family life and seek refuge in a state of isolation and realize the inner truths and the meditation of the inner state. Generally speaking, these writings are the link between the Brahmins and the Upanishads (Shayegan, 1389:46). The Upanishads are among the most important sources of Indian thought, or in the interpretation of the most important source of philosophical and mystical ideas of India, which, along with all of Sutras and Behgodgita, The three main sources of school and school are considered. In fact, at the end of the Vedic period and the beginning of a period of which the important feature of the literary adventures and the emergence of the important Hindu works, is the widespread prevalence of religious ritualism and the emphasis on religious rituals and sacrifices and the costly and costly sacrifices. The Upanishads are in fact an esoteric and mystical approach to the interpretation of religious rituals and the recognition of their truth and absolute truth (Mahmudi, 1392:49).

From reflection on the Upanishads, the basic teachings of this school can include the understanding of the ultimate truth or the general spirit or Brahman, the ultimate truth within man or atman, and the mere assimilation of the two principles of Atman and Brahman. (Dasgupta, 1959:45) The ultimate truth, or the general spirit or Brahmin, refers to the concept of a great and infinite creature whose world is under His rule and dominion, and the truth of the universe, the origin and resurrection of the earth, the heaven and the human being, and also The first principle of being is innocent of any kind of description, apart from any kind of lowness, and the direction and the whole world is perceived as a manifestation of a truth, and that is a Brahma, and also a universal and absolute being of any kind. (Mahmoudi, :1392:100) Atman also refers to the inner truth of man, which is beyond his formal and apparent aspects. From the reflection on the characteristics of these two principles, we find that the separation of these two works is difficult and, in fact, unattainable. Accordingly, Atman or the true self of man is the Brahman, which is the deepest part of our existence and is one with the essence and truth of the world. Understanding this one by virtue of virtues, sincerity and knowledge can be achieved is the ultimate knowledge and the key to liberation, which is the immediate understanding of truth (Smart, 1967:507).

The teachings of the Upanishads, which are the milestones of Indian mysticism and whose basic concepts such as unity, negation of plurality, are like "I" or Atman with Brahman or absolute truth, and knowledge is the main way of liberation therein, later in the school and the religion, especially the Succession Vedanta developed and evolved. (Dasgupta,1394:1) Among the schools of philosophy, Brahman is the most complete and most mature school of philosophy, which has sometimes considered Indian philosophy to be the equivalent of it. The formation of this school is a characteristic feature of the era of Indian thought and thought, which is known as the period of the bouts or the Scholastic period, which covers the second century until the beginning of the new era in the seventeenth century. (Dasgupta,1959:62). The Vedanta School has become so wide-spread throughout the centuries that today many people who are not surrounded by all philosophical schools consider Indian philosophy to be synonymous with this school. This school has had a great destiny and has been expanding

from pre-Buddha to the brink of the recent centuries, and the great works of its professors and scholars have been effective in the evolution and diffusion of its foundations, and Shankara and Ramanjah have been a prominent figure. This school is considered. (Radhakrishnan,1991:57-9). Given the fact that this religion is based on the original and ancient origin of Bahamian and its spirituality, it has somewhat overshadowed other Indian schools.

SEMANTICS OF ATMAN IN VEDANTA

Atman and Brahman are two words that can not be understood without understanding their meanings, and in fact they are two pillars in which the entire structure of the Indian philosophy rests on them. The Upanishads seek to introduce a simple principle as the source of the world's outer world; they sometimes have this principle, which is both special and universal, and the eternal life of Atman, and sometimes as the principle of the universe, the cosmic existence, the universal spirit "Brahman" (Parrinder,1976:34)

The concept of Atman is one of the main concepts of Hinduism, which is closely linked to Brahman's concept, and the root of this term is uncertain. In the Rig Veda (x.16)16, it means a soul or a vital essence (Radhakrishna,1991:151). Often the same meaning is introduced as its main meaning (Hiriyanna,1993:54). Thus, "Atman" in the Rig Veda also refers to essence as "the tail, the soul and the air", which is the part of life (Shayegan,1389:103) So this word from the very beginning is referred not only to the individual truth, but also to the ultimate essence of the world (Dasgupta,1955:45). The main point about Atman, which has been considered in the Upanishads, is the nature of Atman or the true self of man It is described in the form of simile and allegory to explain its nature, and the most famous of it is in Mandokia and Chandogia , on the basis of which the "self" of man is multi-layered and consists of several pillars which according to each of these It will find its own name. The fifth pod of these layers extends from tangible to subtle and from dirty to subtle. These pods are, respectively, human body or Anomie, or Anemic, animal or vital, or anatomical, or mentality, or shell of desire and will, Manomaya Atman, a stratum of consciousness, or the Vijanamaya of Atman, ultimately the essence The ultimate and ultimate goal of Bahjat and the merciful Atman or anandamaya Atman. (Ibid,1955:46). The principle of the existence of Atman in the

Upanishads does not require proof, but it is the presupposition and the basis of every proof, however, in some cases, has been indirectly argued to prove it, including its description as "Puri-saya", which, according to its literal meaning Puri-saya, which is "something that lies in the body", is sometimes also argued in justifying the existence of a soul that limited human life is not enough to harvest its fruits, and to the point where our attention only focuses on this life. , There is no explanation for good and bad, life is not enough to understand all the facts of life, so once the general belief in ethics is true, We accept a transmitted person, in order to find an explanation for what does not exist in today's life, to find out in his past deeds, and to recoup his iniquities in his current life, in the continuation of his life in the future. (Hiriyanna, 1993:66).

Atman Ranks in Vedanta

The soul of human is as a perceptive and it has got a special ability in perceiving the world objects. Human soul has a special rank level, too. It perceives objects in Visvanara step and feels as a title of Tijese as well as knowing wits. It imagines in the Para jene step and also, it thinks deeply. In Torya step, it perceives self-spirituality and other worlds, too. (RadhaKrishna,1994:76). In other words, human soul in all those steps can perceive some special steps like Tijese which is the case of Brahma or Torya step which is the case of knowing Brahman, though Torya cannot be define itself, it is something beyond our thoughts. (Myers,2001:141).

SEMANTICS OF BRAHMAN IN VEDANTA

Brahman's term from the root (brith) means opening up, blossoming, opening, also means an eternal thing that continuously grows and grows. Gaia originally meant prayer and prayer (Radhakrishna,1997:25). Of course, in the Vedas, Brahman is "SET", meaning "being" and "being", is not in the sense of being, and this is beyond our perception; he is the truth and reality of this world; he is eternity, and below this perceived tangible reality He is the only reality and all the universes are manifestations. Brahman has three main traits that appear in the Vedas, in the manifestations of Brahma, Vishnu, Shiwa, which they form as the three wives of the old gods, called Sarasotti, the wife of Brahma and "Perthy", the wife of Shiva and "Lakshmi" Vishnu's wife is famous. The set of these three attributes is called "Trio" and their strength is called "Shakti". In the Apostles, in

reference to the ultimate truth of this term, it was later used to be the central word of philosophy and religion, and it was called the primeval principle of the objective world and one of the two pillars of reality (Shayegan,1389:105). Brahman's concept can be expressed in this way. ; Brahman is the cause of pre-time, and the world is a disability that has emerged from it. The inner connection between the universe and Brahman and its uniqueness with the essence of Brahman has caused the creation to occur by him, and from his own nature. (Dasgupta, 1995: vol.I,164).

Brahman ranks in Vedanta

Brahman has different degrees in the school of Vedantism; in the steady state of being, the unity, immobility, and quality of Brahman are called "Nirguna". In this case, Brahman can be understood only by superior knowledge, which is the influence and action of Brahman in us. But at a lower level, everything is evident, diverse, and moving. All of the world and its many elements and elements are Brahman; it has the qualities and qualities and is called Saguna. In this case, he can also meditate on man or inferior knowledge, and Brahman Saguna, Vassuah, Ruddah and Aditya. "In the name of the Founder, Rhodehra is the destructive, the leader (the master of the universe). His name is Brahman, and he is also the fire, the sun, the air, the moon of heaven, the stellar wheel, all the waters of the world, the man, in the Shutashora Upanishad, Woman, butterfly, parrot, and lightning, as well as beginning and beyond time and place; that is, Brahman is the material world as well as beyond the universe, it is a pure unity, and multiple, possesses attributes, qualities and Bella is a bag and adjective. Such a concept is called "the same in a false sense". And the meaning of it is that the absolute truth is the set of material being and something beyond that (Stace, 1379:215). Also, Shankara defined Brahman in two ways, a neutral Brahman that is free of any attributes and qualities (Nirguna), and the status of the essence, and the other is Brahman to the man who has all traits and qualities (Saguna). Brahman blesses the power of the efflorescence of the tangential dimension and describes all traits and becomes subject and passive. Brahman Saguna, who is a kind of general mind, brings up things like objects in a universal mindset and reflects abroad, and generates phenomena without reducing or diminishing anything, as the radius of light The effect of irradiance on objects takes on their color and

never changes itself, such as the one that is exported from it, and like the dream that plays on the water, is likewise the darkness of Brahman's creation. Shankara is called Brahmani, adorned with all traits, Ishvara or Lord. This is in fact the "determined" position of the truth (Shayegan,1389:785).

TYPES OF KNOWLEDGE IN UPANISHADS

Superior knowledge, inner and outer, or praviadya

If we accept that both Brahman and Atman are hierarchical, then, according to Atman and Brahman, knowledge will also be arable. Superior knowledge is the properties and sages that come to mind after meditations and austerities. They have a kind of metaphysical attitude, while less knowledge of the universe is generally interpreted as a religious interpretation. According to this knowledge, Brahman is unique and absolute truth, of all qualities and qualities of glory or dignity, complete knowledge is obtained through the metaphysical view and knowledge of Brahman Brin without qualities and qualities, or the bad temper of Brahman. For anyone who comes to such an understanding, whatever lessons learned from the knowledge is worthless and the emergence of ignorance and epidemic (Smart,1976:37).

Junior knowledge, or universal or A-praviadya

Understanding knowledge is the same as the conventional empirical view or knowledge that, on the basis of this knowledge, Brahman, has a personality or personality, that creates and guides the world, and punishes humans on the basis of their actions. To give According to this view, the soul, in the constraints of the material, physical senses, is a vital principle and ethical devotion, and such conditions must complete the period of reincarnation and be adhered to Brahman junior or Saguna Brahman through beliefs and worship. But this surface is inferior to knowledge, and man does not achieve complete liberation through it (Mahmudi,1392:105). This knowledge, also known as universal knowledge or operativia, accepts a universal empirical view of the interpretative world Generally speaking, religion is offered (Radhakrisna, 1991: 513). Based on this knowledge, it is provided from all the empirical sciences, the sacred knowledge that relates to unstable things in this world. Therefore, even the Vedas are in the lower reach

of knowledge, therefore, it lacks the importance of salvation. For this reason, for example, Narada finds out, despite the study of Vedas, epic literature and other religious and sacred sciences, that it is tragic. (Radhakrishna,1991:513). Sadness and turmoil of Narada are due to the fact that they have not learned anything about Atman. Is. This is while knowledge of Atman has also left grief from the realm of human existence, and also brings him into infinite happiness.

COMPONENTS OF SUPERIOR KNOWLEDGE IN VEDANTISM

Guru or old

One who wants to go along the path of superior knowledge, in addition to the moral, piety and virtue involved in his liberation, must also enjoy his personal, intuitive knowledge, since this stage in freedom and salvation He has an effective role (Shayegan,1389:802). Therefore, superior knowledge cannot be obtained only through acts and worship, besides, it is impossible to discuss the full mastership and gain knowledge without divine affection. (Tarahand,:1968:251).

Using of inner senses

Given the fact that knowledge in Upanishads is sometimes understood to mean the knowledge of science as the formal knowledge and appearance that is based on illusion and perceives everything contrary to its original and eternal truth, but sometimes the meaning of knowledge is not science And the apparent knowledge, which is a higher degree of rational thinking, which is called inner senses. In the Upanishads, it is strongly emphasized that one can not perceive that immortal reality through outward senses. The theme of this discussion is shown by the episodes "The storytelling of the senses and minds of the protagonists, which is larger than us ...". In the rest of this story, it is believed that the primacy of the senses is that knowledge of Atman or the knowledge of the soul or the soul of all human beings is more important (ibid.6:1356-7).

Austerity and votary

Spiritual purification with asceticism leads to knowledge. The struggle against self-esteem and austerity provides the basis for the emergence and emergence of spiritual talents. Darashokhoo says: "Those who choose a corner and slow down and beneath the body and heart, give way to creating talks and constantly engage in

meditation, that perfect person will be rid of them." (Darashkh, 1359:134). Therefore, in order to achieve true knowledge, obstacles must be identified and resolved. Some of these barriers are the same as the emphasis on visual science and some morally defective traits, aspirations, aspirations and affiliations.

Getting to superior knowledge

The method of knowledge as one of the ways to achieve absolute truth in the Hindu religious tradition has been raised for the first time in the Vedas. Vedas are the bearers of knowledge, and the wise and the sages are those who understand the rules of worship. (Dasgupta, 1995:7), and after the Vedas, the source of knowledge is in Upanishad.

The Salvation knowledge is a knowledge that involves recognizing unity, and this is Brahman and Atman, which relates to the understanding of the inner spirit of the universal spirit. Actually, the similarities between Atman and Brahman are summarized in the words "it's an ominous" and "I'm Brahman." Officially acquired knowledge does not save man, and the truth of the essence of Atman is not the result of formal and apparent knowledge.

The supreme knowledge is related to the immortal truth, and is related to an area that is heard unheeded and misunderstood and unconsciously perceived. (ibid:102).

TWO APPROACHES TO THE ATMAN AND BRAHMAN UNITY

In one aspect, the reality of the world can be summarized in this brief equation, namely, "Atman is equal to Brahman", therefore, Atman is not the result of the sum of all the ghosts, but is an inseparable and unrepentant material which is neither subject nor subject. And not passive, and in its ward, knowledge is not enclosed, but it is an absolute observer and an unbeliever and the witnesses.

In terms like "you are the same". The phrase "you are the same" indicates that if you have the appendices and the constraints to which the term "you" comes to life and it depicts something other than what it is, "you" means "Atman" the same "it" means Brahman" you will be, because these two facts are two mirrors all the other. (Shayegan, 1389:783).

From this perspective, the soul and God are one another, the souls of the same God and God are the same. They say that, they are unanimous. (Chandra, 1384:632). .,based on this, all the

differences between objects, the objective mind, and the soul and God, are merely due to the illusion that Maya has created.

But, in the other hand, the relationship between the soul and God is like the relationship between the whole and the whole, which calls this view a "unity of mind".

For Brahman there are two ways in which one is spiritual and the other is the material world. These two worlds, for themselves, are real Brahman, and the distinction between them and Brahman is also eternal and real. Brahman is not only the cause of the subject of the universe, but also the material cause of both the ghosts and the spirits and the material world and the invisible.

The relation between Brahman and the universe can be considered as a logical connection. In this case, the ratio of the world to Brahman is the ratio of the width to the essence or it is related to the causal relationship in which case the world, the disability, is the causal cause, or it can be the relation Environment, and in this case, the system of ghosts is limited to the spirit that the environment is all of them (ibid.792).

Based on the doctrine that "the true self is the same as God" or the atman is the same Brahman, it is God himself who has forgotten his divine truth as a result of blending with the unconscious or material adjectives. Understanding this parallelism is the culmination of the knowledge of the adventures of the Indian savages, and this is achieved through self-knowledge, or self, which in fact is the same knowledge of Brahman.

Understanding is the understanding of one's intrinsic trait, namely pure existence, pure consciousness, and pure sheer, which in fact are Brahman's intrinsic qualities. Anyone who becomes aware of such self-awareness will disappear in the Supreme Self (Mahmudi, 1392:63).

THE RESULTS OF ATMAN AND BRAHMAN EQUALITY

One of the results of Atman and Brahman's parallelism is the divine presence in human nature, and although Brahman is incomprehensible and descriptive, this desire for the recognition of the Brahman that exists in us comes from the same presence, and if that were not the case, It was not in us, and our ability to such a cognition is also the product of this presence. If we find success in Brahman, that is

why Brahman becomes aware of us, It is for this reason that Brahman, in the spirit of man, can only be understood through spiritual experience, not by logic, when his experience, experience, and subject of experience can be combined in one whole unit and the veil Recognizing and identifying the issue or separating the mind and the same from one another, they find themselves in a manifestation of an unknown and undefined "true truth" (Radhkrishna, 1997:21). Another The results of this coincidence are the way to discover Brahman, Atman, or the same soul.

Brahman is the universal soul and the atman of the individual soul, and in fact this individual soul is a sign of the same universal soul; in fact, Brahman and Atman are not distant, and the ultimate goal of man is to discover the universal soul in order to achieve unity (Shafagh,1367:16). According to the Upanishads, the truth that lies in the commune of the world is reflected in the infinite tear of the person's soul. Brahman is the same as Atman, which is discovered by revelation, which is the result of this coincidence of discovery with revelation. (Dasgupta,1959:50).

CONCLUSION

If we consider the most important goal in the mysticism of unity and the connection of man to God, this matter is reflected in the school of Vedanta perfectly. Shankara and its Vedanta mostly emphasize on these factors related to Atman and Brahman's parallelism:

- The awareness of the knowledge that corresponds to the levels of the atman and the degrees of absolute truth.
- The levels of atman, Jiva and Atman's thoughts in Vedanta also have a great deal of interest.
- The issue of inner guidance and old guidance in the mysticism of Vedanta and role of Guru in this school and the greatness of the issue is significant.
- The issue of austerity and tolerance of the difficulty of the journey is also a common aspect of Vedanta, too.
- The importance of self-knowledge and anthropology is also necessary to achieve the connection between Atman and Brahman and also; Brahman has been seriously considered in this schools.
- Moreover, these are also most common cases in Vedanta; existence of obstacles to connecting and joining the Lord, eliminating ignorance and relying not on the apparent

knowledge or on Avaydia, the avoidance of illusion or Maya and the avoidance of diseases Ethical, has been emphasized.

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