

The Vedanta Philosophy

Whatever different things are seen in this world, are not different in fact. But these are originated from one source. That source is called Brahman (the reality). It is the pure consciousness and the pure knowledge. It is that knowledge by applying which we try to know about him. So Brahman himself is knowledge. He is nirguna (who can't be attributed). It's only Brahman everywhere. There is nothing in him. That's why he can't be described and is nirguna. But now the question arises, if that reality is one and nothing else is there, then how & from where this world has been created? In which we also have our own separate entity. The answer says there is one power with Brahma from the very beginning that is also known as illusion (maya) or nescience (avidya). Brahman has created this whole world with this power. This power is neither sat (reality) because reality is only Brahman nor is asat (unreal) because it manifests this world. The fact is that as one magician manifests so many gross and conscious things with his magical power, although these are all illusion, the same way Brahman also manifests this world with his maya (illusion). So this world is also an illusion.

Illusion is that power of Brahman (the dweller in the atom) which can't be described separately. Illusion under the control of Brahman has been shown in different forms. These different forms constitute this world. These things and even the smallest thing in this world which can be gross or conscious is the result of this power and is illusion. Thus the source for all these things is Brahman. Now we understand that Brahman is the cause and the effect for this creation. Briefly we can say that all the creatures in this world, with life or without life have one similarity in them that is Brahman as their power of existence. So this entire difference, by which this world is manifested, is not real. So being under the influence of ignorance, we don't know our reality and use to say, I am weak, I am sad, I am blind, I was born in such and such year, now I have become old aged and I will die soon. It's because of mistaken identity that instead of Brahman (the abode of all things) we use to recognize our self as per our names and other designations given in this world.

So this self which is pure, real knowledge and infinite in nature becomes less knowledgeable and less powerful, becomes doer and enjoyer. Scores merits and demerits and enjoys good and bad results. Until the end of this world, this self also takes birth repeatedly; it acts and enjoys the results. At the end of kalpa (according to Hindu scriptures, the total age of the world), God puts this creation to an end by withdrawing its power, which is there in form of illusion. So until Brahman again creates the world, these souls get a sound sleep. But desires of previous births are still not destroyed. These souls start taking births when Brahman creates the world from the beginning. This process will continue to happen in future as it had continued in past. It's called sansar (world). This sansar exists till the true knowledge is not achieved. When the real knowledge is achieved or human recognizes its self, the world comes to an end. While not

existing for enlightened people, it exists for all those who have not yet achieved the true knowledge.

The process by which, one can achieve the true knowledge has been explained in Veda (ancient sacred literature, which explain and regulate every aspect of life from supreme reality to worldly affairs). Two paths have been told in Veda. One is Karma (deeds) and the other is Gyana (knowledge). Whatever greatness can be there in our karmas, but karmas will not be sufficient in taking us to our source. The result of these karmas has to be enjoyed here in this world only. The path of Gyana (knowledge) has two further paths, one is the knowledge of Brahman to the extent it is relevant to this world. In which different qualities of Brahman are told, this contents discourses on Hiranyagarbha, God etc. This is known as Saguna (with attributes) worship. By this way the soul is not liberated, but departs to Brahman Loka (suppose to be the place of Brahman) after leaving the body and remains there for quite some time. Although the age and powers of the soul are increased many a fold and at last after getting the knowledge of Nirguna (without attributes), it is finally liberated and gets merged with Brahman.

In the other path, the true & pure form of Brahman is described to be Nirguna (without attributes) & the pure-self of an individual is also described to be the form of Brahman, though all the individual selves are Brahman, but due to the darkness of ignorance the people don't realize this fact. Those who come to understand this fact & start treating their individual self as Brahman get liberated at that very moment. They get themselves freed from the clutches of illusion. They become enlightened, reality is known to them and they start believing that there is nothing but Brahman every where. This is the law of non duality (advait). This should be the main aim of human life. That is why God has blessed this human body.

Hail Satchidanand Sanatan Brahman with Love