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Brahman is the Supreme, Absolute, impersonal reality in the Hindu religion. The notion is presented in the Upanishads, a series of philosophical texts written in part verse and part prose, the earliest of which probably date to the eighth century BCE. The Upanishads present various important concepts and doctrines including the nature of the self,
which it describes as having three parts: a material body; a subtle body constituting thoughts, feelings, and experiences; and a pure consciousness called atman (1). Phenomenologist and historian of religion Ninian Smart explains that, The central concept in the Upanishads is that of brahman. This is sacred or divine power operative in the sacrifice
and indeed within the Brahmin class itself. What power? The new insight of these texts is that the whole cosmos is as it were a sacrifice, and brahman is the holy power which informs and animates the whole of reality. Consequently the word came to be used as a name of the divine Ultimate, or of God, and is commonly written in English with a
capital, as Brahman (2). In his analysis of the central Hindu texts, Juan Miguel De Mora writes that all of Hinduism speaks of a single Supreme Truth, of one God alone, and that the different names given to the various manifestations of Brahman are but different
denominations for the one (3). Most Hindus believe that atman is identical with Brahman. They also believe that although people view themselves as separate their consciousness or soul is united with the Ultimate Reality of the universe. This can be understood through several images presented in the Upanishads. In the Chandogya Upanishad there is
a well-known story of a dialogue between a sage, Uddalaka Aruni, and his son, Svetaketu obeys and once having cut the fig his father asks what he sees. Svetaketu replies by saying seeds, upon which Aruni asks him to now divide the seed. Svetaketu
divides a seed and his father asks him what he sees, but the boy says that he sees nothing. According to Aruni, there is an important lesson here, which is essentially about the nature of reality: just as the seed is made of nothing so is the fig tree from which it comes. Its essence or soul is nothingness. According to this reasoning, the analysis of any
solid object will inevitably lead to an invisible essence that is present within everything. This is what Brahman is in a dialogue about a bowl of water. In this dialogue, a boy is asked to taste the water from different parts of the bowl, and it
tastes the same throughout. Then some salt is dissolved in the water and although the appearance of the water remains the same as before, all of it now tastes like salt. Just like the salt in the water and although the appearance of the water remains the same as before, all of it now tastes like salt. Just like the salt in the water and although the appearance of the water remains the same as before, all of it now tastes like salt. Just like the salt in the water and although the appearance of the water remains the same as before, all of it now tastes like salt. Just like the salt in the water and although the appearance of the water remains the same as before, all of it now tastes like salt. Just like the salt in the water and although the appearance of the water remains the same as before, all of it now tastes like salt. Just like the salt in the water and although the appearance of the water remains the same as before, all of it now tastes like salt. Just like the salt in the water remains the same as before, all of it now tastes like salt. Just like the salt in the water and although the appearance of the water remains the same as before, all of it now tastes like salt. Just like the salt in the water remains the same as before, all of it now tastes like salt.
that is within the persons innermost self. The concept of Brahman was further core to the practical dimension of ancient Hinduism, particularly in sacrifice. Brahman came to be seen as a sacred power both in the sacrificial process and the cosmos. The Brahmins, the priests and religious leaders of ritual life, thought of themselves as animated by the
power of Brahman and, by consequence, enjoyed tremendous prestige and were sought by wealthy Indians and kings. Through the sacrifice of a cow or expensive items, the Brahmins attempted to control cosmic events and bring good fortune and material prosperity to those making the offering. Although some of the images in the Upanishads about
 Brahman provide clarity, it is mistaken to assume that there is no diversity and possibly even contradiction. As Smart explains, God is described in numerous narratives as taking many forms, and gradually there grew up the view that the different gods were so many manifestations of the One Divine Being. This idea, first expressed in Rig Veda, was
among other things a way of synthesizing the myriad myths (4). Some of the Upanishads, the Isa Upanishads,
concerned itself with the question as to whether Brahman or the Ultimate was to be understood as personal or impersonal within its own nature. References 1. Ambalu, S. 2013. The Religions Book. London:
DK.2. Smart, Ninian. 1998. The Worlds Religions. Cambridge University Press. p. 733. Miguel De Mora, Juan. 1997. The Western View of Hinduism: An Age-Old Mistake. Annals of the Bhandarkar Oriental Research Institute 78: 1-12. p. 14. Smart, Ninian. 1998. Ibid. p. 48. Hindu beliefs - Edexcel Ways of Hindu living - Edexcel Metaphysical concept,
unchanging Ultimate Reality in HinduismNot to be confused with Brahman (the Hindu god), Brahman (the Hindu god), Brahman (the religion), or American Brahman (cow raised for meat). For other uses, see Brahman (disambiguation). Part of a series
on Hinduism Hindus Mythology Origins Historical History Indus Valley Civilisation Vedic religions in India Traditional Itihasa-Purana Epic-Puranic royal genealogies Epic-Puranic chronology Sampradaya (traditions) Major Sampradaya
(traditions)VaishnavismPancharatraShaivismKapalikaPashupataPratyabhijaShaktismSmartismOther Sampradaya (traditions)DeitiesAbsolute Reality / Unifying ForceBrahmanTrimurtiBrahmaVishnuShivaTrideviSaraswatiLakshmiParvatiOther major Devas/ DevisVedic Deities:TridashaAdityasRudrasVasusAshvinsMahadeviOther Vedic DeitiesPost-
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HinduismGod and genderPururtha (meaning of life) BrahmacharyaGhasthaVnaprasthaSannyasaThree paths to liberationBhakti yogaJnana yogaKarma yogaKarma yogaKarma yogaKarma yogaKarma yogaKarma (mental organs) Praja
(wisdom)nanda (happiness)Viveka (discernment)Vairagya (dispassion)Sama (equanimity)Dama (temperance)Uparati (self-settledness)Titiksha (forbearance)Shraddha (faith)Samadhana (concentration)Arishadvargas (six enemies)Ahamkara (attachment)EthicsNiti
astraYamasNiyamaAhimsaAchouryaAparigrahaBrahmacharyaSatyaDamahDayAkrodhaArjavaSantoshaTapasSvdhyyaShauchaMitaharaDnaSources of dharmaEpistemologyPratyaka (perception) (non-perception) (non-perc
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related links (templates) Hindu scriptures & textsHindu philosphySampradayas (traditions) ShaivismVaishnavismShaktismGlossaryOutline Hinduism portalvteOm signifies the essence of Brahman (Sanskrit: ; IAST: Brahman) connotes the highest
universal principle, the Ultimate reality of the universe. [1][2][3] In the Vedic Upanishads, Brahman constitutes the fundamental reality that transcends the duality of existence and non-existence. It serves as the absolute ground from which time, space, and natural law emerge. It represents an unchanging, eternal principle that exists beyond all
boundaries and constraints. Because it transcends all limitation, Brahman ultimately defies complete description or categorization through language. [4] In major schools of Hindu philosophy, it is the pervasive, infinite, eternal truth, consciousness and bliss which does not
change, yet is the cause of all changes.[1][3][7] Brahman as a metaphysical concept refers to the single binding unity behind diversity in all that exists. Brahman is a Vedic Sanskrit word, and it is concept found in the
Vedas, and it is extensively discussed in the early Upanishads.[9] The Vedas conceptualize Brahman as the Cosmic Principle.[10] In the Upanishads, it has been variously described as Sat-cit-nanda (truth-consciousness-bliss)[11][12] and as the unchanging, permanent, Highest Reality.[13][14][note 1][note 2]Brahman is discussed in Hindu texts with
the concept of Atman (Sanskrit: , 'Self'),[9][17] personal,[note 3] impersonal[note 4] or Para Brahman,[note 5] or in various combinations of these qualities depending on the philosophical schools of Hinduism such as the theistic Dvaita Vedanta, Brahman is different from Atman (Self) in each being.[6][19][20] In non-dual schools
the masculine brahmndenoting a person associated with Brahman, and from Brahm, the creator God in the Hindu Trinity, the Trimurti. Brahman is referred to as the supreme self. Puligandla states it as "the unchanging
reality amidst and beyond the world",[23] while Sinar states Brahman () (nominative singular, never plural), from stems () (nominative singular, never plural), from stems
brha (to make firm, strong, expand) + Sanskrit -man- which denotes some manifest form of "definite power, inherent firmness, supporting or fundamental principle". [26] In later Sanskrit usage: Brahma () (nominative singular), brahman () (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality, Supremental principle (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality, Supremental principle (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality, Supremental principle (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality, Supremental principle (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality, Supremental principle (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality, Supremental principle (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality, Supremental principle (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality, Supremental principle (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate reality (neuter[25] gender) means the concept of the transcendent and immanent ultimate (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate (stem) (neuter[25] gender) means the concept of the transcendent and immanent ultimate (stem) (neuter[25] gender (stem) (neuter[25] gender (stem) (neuter[25] gender (st
Cosmic Spirit in Hinduism. The concept is central to Hindu philosophy, especially Vedanta; this is discussed below. Brahm. () (stem) (masculine gender), means the deity or deva Prajpati Brahm. He is one of the members of the Hindu trinity and is associated with creation, but he does not have a cult in present-day
 India. This is because Brahm, the creator-god, is long-lived but not eternal i.e. Brahm gets absorbed back into Purusha at the beginning of a new kalpa. Deities Vishnu, Lakshmi, Shiva, Parvati and Ganesha. These deities have distinct and complex personalities, yet are often viewed as aspects of and are
 worshipped as incarnations of the same Ultimate Reality called Brahman. [27][note 6]These are distinct from: A brhmaa () (masculine, pronounced [bam]), (which literature. A brhmaa () (masculine, same pronunciation as above), means
priest; in this usage the word is usually rendered in English as "Brahmin". This usage is also found in the Atharva Veda. In neuter plural form, Brahmin. See Vedic priest. Ishvara, (lit., Supreme Lord), in Advaita, is identified as a partial worldly manifestation (with limited attributes) of the ultimate reality, the attributeless Brahman. In Visishtadvaita and
 Dvaita, however, Ishvara (the Supreme Controller) has infinite attributes and is the source of the impersonal Brahman. Devas, the expansions of Brahman. Devas, the expansions o
mundane manifestations of the One and the Supreme Brahman (See Para Brahman). The Sanskrit word for "ten million" also means group, and 330 million devas originally meant 33 types of divine manifestations. Brahman is a concept present in Vedic Samhitas, the oldest layer of the Vedas dated to the late 2nd millennium BCE. For example, [28] The
cs are limited (parimita), The Samans are limited, And the Yajuses are limited, But of the Word Brahman is referred to in hundreds of hymns in the Vedic literature. [29] The word Brahman is found in Rig veda hymns such as 2.2.10, [30] 6.21.8, [31]
10.72.2[32] and in Atharva veda hymns such as 6.122.5, 10.1.12, and 14.1.131.[29] The concept is found in various layers of the Vedic literature; for example: [29] Aitareya Brahmana 1.18.3, Kausitaki Brahmana 1.18.3, Kausitaki Brahmana 1.18.3, Kausitaki Brahmana 1.18.3, Kausitaki Brahmana 1.19, Taittiriya Brahmana 1.18.3, Kausitaki Brahmana 1.
 Vajasaneyi Samhita 22.4 through 23.25, Maitrayani Samhita 3.12.1:16.2 through 4.9.2:122.15. The concept is extensively discussed in the Upanishads embedded in the Vedas (see next section), and also mentioned in the vedga (the limbs of Vedas) such as the Srauta sutra 1.12.12 and Paraskara Gryhasutra 3.2.10 through 3.4.5.[29]Jan Gonda states
 that the diverse reference of Brahman in the Vedic literature, starting with Rigveda Samhitas, convey "different senses or different senses or different shades of meaning of the word Brahman in the Vedic literature, according to Jan Gonda.[33] In verses
 considered as the most ancient, the Vedic idea of Brahman is the "power immanent in the sound, words, verses and formulas of Vedas". However, states Gonda, the verses suggest that this ancient India.[33]Barbara Holdrege states that the concept Brahman is
discussed in the Vedas along four major themes: as the Word or verses (Sabdabrahman),[34] as Knowledge embodied in Creator Principle, as Creation itself, and a Corpus of traditions.[35] Hananya Goodman states that the Vedas conceptualize Brahman as the Cosmic Principles underlying all that exists.[10] Gavin Flood states that the Vedic era
 witnessed a process of abstraction, where the concept of Brahman evolved and expanded from the power of sound, words and rituals to the "essence of the universe", the "deeper foundation of all phenomena", the "essence of the symbol for
Brahman-Atman in Hindu iconography.[37][38] The central concern of all Upanishads is to discover the relations between ritual, cosmic realities (including gods), and the human body/person.[39] The texts do not present a single unified theory, rather they present a variety of themes with multiple possible interpretations, which flowered in post-Vedical formula in the human body/person.[39] The texts do not present a single unified theory, rather they present a variety of themes with multiple possible interpretations, which flowered in post-Vedical formula in the human body/person.[39] The texts do not present a variety of themes with multiple possible interpretations, which flowered in post-Vedical formula in the human body/person.[39] The texts do not present a variety of themes with multiple possible interpretations, which flowered in post-Vedical formula in the human body/person.[39] The texts do not present a variety of themes with multiple possible interpretations, which flowered in post-Vedical formula in the human body/person.[39] The texts do not present a variety of themes with multiple possible interpretations.
era as premises for the diverse schools of Hinduism. [9] The concept of Brahman in the Upanishads evolves to encompass metaphysical, ontological themes. Brahman is described as the "primordial reality" that creates, sustains, and ultimately withdraws the universe within itself. It is characterized as the "primordial reality" that creates, sustains, and ultimately withdraws the universe within itself. It is characterized as the "primordial reality" that creates, sustains, and ultimately withdraws the universe within itself. It is characterized as the "primordial reality" that creates, sustains, and ultimately withdraws the universe within itself. It is characterized as the "primordial reality" that creates, sustains, and ultimately withdraws the universe within itself.
 "absolute," the "universal" force, the "cosmic principle," and the "ultimate cause" of all existence, including gods. Brahman is also portrayed as the "divine being" or "Lord," which may manifest as either a distinct deity or as an immanent presence within all individuals. It represents the "knowledge" that leads to spiritual liberation, the "Self" that is
fearless, luminous, exalted, and blissful, and the "essence" of freedom. Brahman is not only the universe beyond, representing both the internal and external worlds in their entirety..[40][41][42][43][44][45][46][47][48][49]Brahman in the Upanishads is also described as the "essence" and "smallest
particle of the cosmos," as well as the infinite universe itself. It is the "Self" within every being, the "truth," the "reality," the "absolute," and "bliss" (ananda). While Brahman cannot be directly perceived through the senses, it can be experienced through the sense of the sens
 Upanishads teach that Brahman is the ultimate essence underlying material phenomena. Though Brahman cannot be seen or heard, its true nature can be comprehended through the cultivation of self-knowledge (atma jnana). This form of knowledge enables one to transcend the illusions of the material world and attain a higher state of consciousness.
 and liberation.The Upanishads contain several mah-vkyas or "Great Sayings" on the concept of Brahman"[51] ayam tm brahmaBrihadaranyaka Upanishad 1.4.10"I am Brahman"[51] ayam tm brahman tm brah
3.14.1"All this is Brahman"[53]ekam evadvitiyamChandogya Upanishad 6.2.1"That [Brahman] is one, without a second"[54]tat tvam asiChandogya Upanishad 3.3.7"Wisdom is Brahman"[57] Neti NetiBrihadaranyaka Upanishad 2.3.6"Not This Not That"[58]
 AntarAtmanKatha Upanishad 2.2.12"Inner Atman"[59] Uttam PurushaChandogya Upanishad 8.12.3"Supreme Being"[60] Prano brahman on aam SatyamitiChandogya Upanishad 8.12.3"Supreme Being"[60] Prano brahman on aam SatyamitiChandogya Upanishad 8.12.3"Supreme Being"[60] Prano brahman on aam SatyamitiChandogya Upanishad 8.12.3"Supreme Being"[60] PurushaPurusha Sukta
discuss the metaphysical concept of Brahman in many ways, such as the ilya doctrine in Chandogya Upanishad, among of the oldest Upanishad, among of the oldest Upanishad, among of the oldest Upanishad, but found in other ancient texts such as the Satapatha Brahman is not unique to Chandogya Upanishad, among of the oldest Upanishad, among of the oldest Upanishad, but found in other ancient texts such as the Satapatha Brahman is not unique to Chandogya Upanishad, but found in other ancient texts.
inner essence, Self inside man) exists, the Brahman is identical with Atman, that the Brahman is inside manthematic quotations that are frequently cited by later schools of Hinduism and modern studies on Indian philosophies.[63][64][65]This whole universe is Brahman. In tranquility, let one worship It, as Tajjalan (that from which he came forth, as
that into which he will be dissolved, as that in which he breatnes). Chandogya Upanishad 3.14.1[63][66]Man is a creature of his Kratumaya (, will, purpose). Let him therefore have for himself this will, this purpose. The intelligent, whose body is imbued with life-principle, whose form is light, whose thoughts are driven by truth, whose self is like space
(invisible but ever present), from whom all works, all desires, all sensory feelings encompassing this whole world, the silent, the unconcerned, this is my Soul in the innermost heart, greater than the earth, greater than the aerial space, greater than these worlds
This Soul, this Self of mine is that Brahman. Chandogya Upanishad 3.14.3 3.14.4[66][67]' He is bright formless, all pervading, existing within and without, unborn, without mind, pure and beyond the avyakrita, which is beyond all. Mundaka Upanishad 11.1.2 [68] - Brahman is neither born, neither dies. It has not sprung from anything
and nothing springs from it. It is birthless, eternal, ever lasting and ancient, It is not killed when body is killed. Katha Upanishad 1.2.18Paul Deussen notes that teachings similar to above on Brahman, re-appeared centuries later in the words of the 3rd century CE Neoplatonic Roman philosopher Plotinus in Enneades 5.1.2.[66]The concept Brahman, re-appeared centuries later in the words of the 3rd century CE Neoplatonic Roman philosopher Plotinus in Enneades 5.1.2.[66]The concept Brahman, re-appeared centuries later in the words of the 3rd century CE Neoplatonic Roman philosopher Plotinus in Enneades 5.1.2.[66]The concept Brahman, re-appeared centuries later in the words of the 3rd century CE Neoplatonic Roman philosopher Plotinus in Enneades 5.1.2.[66]The concept Brahman phi
has a lot of undertones of meaning and is difficult to understand. It has relevance in metaphysics, ontology, axiology (ethics & aesthetics), teleology and soteriology. Brahman is the key metaphysics ontology, axiology (ethics & aesthetics), teleology and soteriology. Brahman is the key metaphysics ontology, axiology (ethics & aesthetics), teleology and soteriology.
real, and are there principles applying to everything that is real?[69] Brahman is the ultimate "eternally, constant" reality, while the observed universe is a different kind of reality but one which is "temporary, changing" Maya in various orthodox Hindu schools. Maya pre-exists and co-exists with Brahmanthe Ultimate Reality, The Highest Universal
the Cosmic Principles.[70] In addition to the concept of Brahman, Hindu metaphysics includes the concept of Atmanor Self, which is also considered ultimately real.[70] The various schools of Hinduism, particularly the dual and non-dual schools, differ on the nature of Atman, whether it is distinct from Brahman, or same as Brahman. Those that
consider Brahman and Atman as distinct are theistic, and Dvaita Vedanta and later Nyaya schools illustrate this premise.[71] Those that consider Brahman and Atman as same are monist or pantheistic, and Advaita Vedanta, later Samkhya[72] and Yoga schools illustrate this metaphysical premise.[73][74][75] In schools that equate Brahman with
 Atman, Brahman is the sole, ultimate reality. [76] The predominant teaching in the Upanishads is the spiritual identity of Self within each human being, with the supreme, ultimate reality Brahman. [77][78] In the metaphysics of the major schools of Hinduism, Maya is perceived
reality, one that does not reveal the hidden principles, the true realitythe Brahman. Maya is unconscious, Brahman is the figurative Updnathe principle and the cause.[70] Maya is born, changes, evolves, dies with time, from circumstances, due to invisible principles of nature. Atman
Brahman is eternal, unchanging, invisible principle, unaffected absolute and resplendent consciousness. Maya concept, states Archibald Gough, is "the indifferent aggregate of all the possibilities of emanatory or derived existences, pre-exists in the seed of the tree.[70]Brahman, the
ultimate reality, is both with and without attributes. In this context, Para Brahman is formless and omniscient Ishvara - the god or Paramatman and Om, where as Saguna Brahman is manifestation or avatara of god in personified form. , , , , Brahman has but two formsgross and subtle, mortal and immortal, limited and unlimited, defined and
undefined.[79]- Brihadaranyaka Upanishad 2.3.1 While Hinduism sub-schools such as Advaita Vedanta emphasize the complete equivalence of Brahman with attributes, and nirguna Brahman as saguna Brahman is the Brahman as siguna Brahman and Atman, they also expound on Brahman as saguna Brahman is the Brahman as in the Brahman and Atman, they also expound on Brahman as saguna Brahman as saguna
really is, however, the saguna Brahman is posited as a means to realizing nirguna Brahman, but the Hinduism schools declare saguna Brahman to be a part of the ultimate nirguna Brahman is posited as a means to realizing nirguna Brahman, but the Hinduism to be a useful symbolism, path and tool for
those who are still on their spiritual journey, but the concept is finally cast aside by the fully enlightened. [81] Brahman, along with Self (Atman) are part of the ontologies. Buddhism and Carvaka school of Hinduism deny that there are the concept is finally cast aside by the fully enlightened.
exists anything called "a Self" (individual Atman or Brahman in the cosmic sense), while the orthodox schools of Hinduism, Jainism and Ajivikas hold that there exists "a Self" (individual Atman or Brahman in the cosmic sense), while the orthodox schools of Hinduism, Jainism and Ajivikas hold that there exists "a Self" (individual Atman or Brahman as well the Atman in every human being (and living being) is considered equivalent and the sole reality, the eternal, self-born, unlimited, innately free, blissful
Absolute in schools of Hinduism such as the Advaita Vedanta and Yoga.[87][88][89] Knowing one's own self is knowing the ontological nature of Brahman (universal Self) as it is identical to the Atman (individual Self). The nature of Atman-Brahman is held in these schools, states Barbara
 Holdrege, to be as a pure being (sat), consciousness (cit) and full of bliss (ananda), and it is formless, distinct and limited as eternal, unlimited, innately free, blissful Absolute, while each individual's Self is held as distinct and limited
 which can at best come close in eternal blissful love of the Brahman (therein viewed as the Godhead).[90]Other schools of Hinduism, for example, holds a substantial, realist ontology.[91] The Carvaka school denied Brahman and
Atman, and held a materialist ontology. [92] Brahman and Atman are key concepts to Hindu theories of axiology: ethics and aesthetics. [93] Ananda (bliss), state Michael Myers and other scholars, has axiological importance to the concept of Brahman, as the universal inner harmony.
an axiological sense.[97] The axiological concepts of Brahman and Atman is central to Hindu theory of values.[98] A statement such as 'I am Brahman', states Shaw, means 'I am Brahman', states
including other beings and nature at large, and vice versa.[99] Tietge states that even in non-dual schools of Hinduism where Brahman and Atman are treated ontologically equivalent, the theory of action are derived from and centered in
compassion for the other, and not egotistical concern for the self.[100]The axiological theory of values emerges implicitly from the concepts of Brahman and Atman, states Bauer.[101] The aesthetics of human experience and ethics are one consequence of self-knowledge in Hinduism, one resulting from the perfect, timeless unification of one's Self
 with the Brahman, the Self of everyone, everything and all eternity, wherein the pinnacle of human experience is not dependent on an afterlife, but pure consciousness in the present life itself.[101] It does not assume that an individual is weak nor does it presume that he is inherently evil, but the opposite: human Self and its nature is held as
fundamentally unqualified, faultless, beautiful, blissful, ethical, compassionate and good nature.[101] The axiological premises in the Hindu thought and Indian philosophies in general, states Nikam, is to elevate the individual, exalting the
innate potential of man, where the reality of his being is the objective reality of the universe. [103] The Upanishads of Hinduism, summarizes Nikam, hold that the individual Self is the universal Self, and Atman is the same reality and the
 same aesthetics as the Brahman.[103]Brahman and Atman are very important teleological concepts. Teleology deals with the apparent purpose, principle, or goal of something. In the first chapter of the Shvetashvatara Upanishad, these questions are addressed. It says:"People who make inquiries about brahman say:What is the cause of Brahman?
Why were we born? By what do we live? On what are we established? Governed by whom, O you who know Brahman, do we live in pleasure and in pain, each in our respective situation? Shvetashvatara Upanishad, Hymns 1.1[104] According to the Upanishads, the main purpose/meaning of anything or everything can be explained or
achieved/understood only through the realization of the Brahman. The apparent purpose of everything can be grasped by obtaining the Brahman is referred to that when known, all things become known.
learn, those who know Brahman tell us the higher and the lower. The lower of the two consists of the Rgveda, Yajurveda, Samaveda (...), whereas, the higher is that by which one grasps the imperishable (Brahman). "Mundaka Upanishad, Hymns 1.1[104] Elsewhere in the Upanishads, the relationship between Brahman & all knowledge is established.
 such that any questions of apparent purpose/teleology are resolved when the Brahman is ultimately known. This is found in the Aitareya Upanishad 4.4.17. Knowledge is the eye of all that, and on knowledge it is founded. Knowledge is the eye of the world, and knowledge, the foundation. Brahman is
 knowing. Aitereya Upanishad, Hymns 3.3[105][106]One of the main reasons why Brahman should be realized is because the person has the ability and knowledge to discriminate between the unchanging (Purusha; Atman-Brahman) and the ever-changing (Purusha; Atman-Bra
(Prakriti; maya) and so the person is not attached to the transient, fleeting & impermanent. Hence, the person is only content with their true self and not the body or anything else. Further elaborations of Brahman as the central teleological issue are found in Shankara's commentaries of the Brahma Sutras & his Vivekachudamani. In Brihadaranyaka
Upanishad 3.9.26 it mentions that the atman 'neither trembles in fear nor suffers injury' and the Isha Upanishad 6-7 too talks about suffering as non-existent when one becomes the Brahman as they see the self in all beings and all beings and the Isha Upanishad 6-7 too talks about suffering as non-existent when one becomes the Brahman as they see the self in all beings and all be
epistemology) & anubhava (personal experience) is the ultimate & only source of knowing/learning the Brahman, and that its purpose or existence cannot be verified independently because it is not an object of perception/inference (unless one is spiritually advanced, thereby it's truth becomes self-evident/intuitive) & is beyond conceptualizations. But
he does note the Upanishads themselves are ultimately derived from use of the various pramanas to derive at ultimate truths (as seen in Yalnavalkya's philosophical inquires). All Vedanta schools agree on this. These teleological discussions inspired some refutations from competing philosophies about the origin/purpose of Brahman & avidya
 (ignorance) and the relationship between the two, leading to variant schools like Kashmiri Shaivism & others. Main article: MokshaThe orthodox schools of Hinduism, particularly Vedanta, Samkhya and Yoga schools, focus on the concept of Brahman and Atman in their discussion of moksha. The Advaita Vedanta holds there is no being/non-being
 distinction between Atman and Brahman. The knowledge of Atman (Self-knowledge of Brahman inside the person and outside the person and outside the person. Furthermore, the knowledge of Brahman inside the person and outside the person and outside the person. Furthermore, the knowledge of Brahman inside the person and outside the person and outside the person and outside the person.
Atman is the origin and end of all things, the universal principle behind and at source of everything that exists, consciousness that premises, but adds the premise that individual Self and Brahman are distinct, and thereby reaches
entirely different conclusions where Brahman is conceptualized in a manner similar to God in other major world religions.[19] The theistic schools assert that moksha is the loving, eternal union or nearness of one's Self with the distinct and separate Brahman (Vishnu, Shiva or equivalent henotheism). Brahman, in these sub-schools of Hinduism is
considered the highest perfection of existence, which every Self journeys towards in its own way for moksha.[109]The concept of Brahman, its nature and its relationship with Atman and the observed universe, is a major point of difference between the various sub-schools of the Vedanta School of Hinduism. Main article: Advaita Vedanta Part of a series
onAdvaitaSchoolsClassical Advaita VedantaBhmatVivaranaShaivism/Tantra/NathKashmir Shaivism(Pratyabhijna)Nath(Inchegeri Sampradaya)New movementsNeo-AdvaitaConceptsClassical Advaita vedantaBhmatVivaranaShaivism(Pratyabhijna)Nath(Inchegeri Sampradaya)New movementsNeo-AdvaitaConceptsClassical Advaita vedantaBhmatVivaranaShaivism(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhijna)Nath(Pratyabhi
 ShaivismPratyabhijnaso'hamPracticesGuruMeditationSvdhyyaSravana, manana, nididhyasanaJnana yoqaRja yoqa"Unfoldment of the middle"Self-enquiryMokshaMokshaAnubhavaTuriyaJivanmuktaSahajaTextsAdvaita VedantaPrasthanatrayi(Principal Upanishads, Brahma Sutras, Bhagavad Gita)Advaita Bodha DeepikaDq-Dya-VivekaVedantasara of
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 Advaita VedantaDashanami SampradayaGaudapadacharya MathSringeri Sharada PeethamGovardhana PhaDvraka PhaJyotirmaha PhaModern Advaita VedantaDivine Life SocietyChinmaya MissionArsha Vidya GurukulamNeo-VedantaRamakrishna MissionScholarshipAcademicPaul DeussenDaniel H. H. IngallsRichard De SmetEliot DeutschSengaku
MayedaMax MllerHajime NakamuraPatrick OlivelleAnantanand RambachanArvind SharmaNon-academicDavid GodmanCategoriesAdvaita VedantaVishishtadvaita VedantaVishishtadvaitaVishishtadvaitaVi
unchanging reality, [76] there is no duality, no limited individual Self nor a separate unlimited cosmic Self, rather all Self nor a separate unlimited cosmic Self, rather all Self inside each being is Brahman, and the universe and the Self outside each being is Brahman. Brahman is the origin and end of all
things, material and spiritual. Brahman is the root source of everything that exists. He states that brahman can neither be taught nor perceived (as an object of intellectual knowledge), but it can be learned and realized by all human beings. [21] The goal of Advaita Vedanta is to realize that one's Self (Atman) gets obscured by ignorance and false-
identification ("Avidya"). When Avidya is removed, the Atman (Self inside a person) is realized as identical with Brahman is not an outside, separate, dual entity, the Brahman is within each person, states Advaita Vedanta school of Hinduism. Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity, the Brahman is not an outside, separate, dual entity is not an outside, separa
in this school in many different forms, such as "Ekam sat" ("Truth is one"), and all is Brahman. The universe does not simply come from Brahman that shruti provides cannot be obtained by any other means besides self inquiry.[111]In Advaita
Vedanta, nirguna Brahman is held to be the ultimate and sole reality. [76][81] Consciousness is not a property of Brahman but rather its very nature. In this respect, Advaita Vedanta differs from Other Vedanta schools. [112] Example verses from Bhagavad-Gita include: The offering is Brahman; the oblation is Brahman; offered by Brahman into the fire of
 Brahman. Brahman will be attained by him, who always sees Brahman in action. Hymn 4.24[113][114]He who finds his happiness within, This yogin attains the bliss of Brahman in action. Hymn 5.24[115]Bhagavad GitaPart of a series on Vaishnavism Supreme deityVishnu / Krishna / RamaImportant
 deitiesDashavataraMatsyaKurmaVarahaNarasimhaVamanaParasuramaRamaBalaramaKrishnaBuddhaKalkiOther formsDhanvantariGuruvayurappanHayagrivaJagannathMohiniNara-NarayanaPrithuShrinathjiVenkateshvaraVithobaConsortsLakshmiBl
scripturesVedasUpanishadsVaikhanasaPancharatraBhagavad GitaMahabharataRamayanaHarivamsaDivya PrabandhaGita GovindaPuranasVishnuBhagavataNaradiyaGarudaPadmaAgniSampradayasSri (Vishishtadvaita, Akshar Purushottam Darshan)Rudra (uddhdvaita)Kumara (Dvaitadvaita)Brahma (Tattvavada or (Dvaita)),
Acintyabhedabheda)OthersEkasarana DharmaMahanubhavaPranamiRadha VallabhaRamsnehiSant MatVaishnava-SahajiyaWarkariTeachersacharyasChaitanyaChakradharaDadu DayalHarivanshJayatirthaJiva GoswamiJnevaraKabirMadhavdevMadhvacharyasChaitanyaChakradharaDadu DayalHarivanshJayatirthaJiva GoswamiJnevaraKabirMadhavdevMadhvacharyasChaitanyaChakradharaDadu DayalHarivanshJayatirthaJiva GoswamiJnevaraKabirMadhavdevMadhvacharyasChaitanyaChakradharaDadu DayalHarivanshJayatirthaJiva GoswamiJnevaraKabirMadhavdevMadhvacharyasChaitanyaChaitanyaChakradharaDadu DayalHarivanshJayatirthaJiva GoswamiJnevaraKabirMadhavdevMadhvacharyasChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaChaitanyaCh
TirthaPillai LokacharyaPurandara DasaRaghuttama TirthaSatyabhinava TirthaSatyadharma TirthaSatyadharma TirthaSatyadhyana TirthaSatyadhyana
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panthDadu panthMahanamvteBrahman of Dvaita vedanta is a concept similar to God in major world religions.[19] Dvaita holds that the individual Self is dependent on God, but distinct.[19] Dvaita philosophy argues against the concept of shared existence or non-dualism
(Advaita) as incompatible with the nature of Brahman's transcendent perfection. Madhva places importance on the unique individuality of each entity (vishesha).[116]Dvaita propounds Tattvavada which means understanding differences between Tattvavada which means understanding diff
shvara-bheda difference between the Self and the Supreme GodJada-shvara-bheda difference between any two SelvesJada-jva-bheda difference between the insentient and the Supreme GodMitha-jada-bheda difference between any two insentients. It is a series that
Brahman is God, and that this God is Narayana. In his commentary on the Brahman as the "highest person,' one who by his own nature is free from all imperfections and in possession of host of innumerable auspicious qualities of unsurpassable excellence." Using this definition, Ramanuja argues that Brahman
must be God because Brahman's qualities are unsurpassably superior to all, and thus "only the Lord of all can thus be denoted, and 'Brahman' primarily denotes him alone". Ramanuja asserts that the relationship between God and the individual selves must be one of devotion, and moksha or liberation is said by him to be caused by the selves' worship
of Brahman: "The cessation of bondage...is to be obtained only through the grace of the highest Person who is pleased by worshipper's meditation, which is devotion".[117]The Acintya Bheda Abheda philosophy is similar to Dvaitadvaita (differential monism). In this philosophy, Brahman is not just impersonal, but also personal.[118] That Brahman is
 Supreme Personality of Godhead, though on first stage of realization (by process called inana) of Absolute Truth. He is realized as impersonal Brahman, then as Paramatma (by process of vogameditation on Supreme self, Vishnu-God in heart) Vishnu
(Narayana, also in everyone's heart) who has many abodes known as Vishnu lokas (Vaikuntha), and finally (Absolute Truth is realized by bhakti) as Bhagavan, Supreme Personality of Godhead, who is source of both Paramatma and Brahman (personal, or both).[118]Main article: Bhakti movement The Bhakti movement of Hinduism built its
theosophy around two concepts of BrahmanNirguna and Saguna [120] Saguna Brahman was the concept of the Ultimate Reality as formless, without attributes and quality.[120] The two had parallels in the ancient pantheistic unmanifest and theistic
manifest traditions, respectively, and traceable to Arjuna-Krishna dialogue in the Bhagavad Gita.[121] It is the same Brahman, but viewed from two perspectives, one from Nirguni knowledge-focus and other from Saguni love-focus, united as Krishna (an 8th incarnation of Lord Vishnu) in the Gita.[121] Nirguna bhakta's poetry were Inana-shrayi,
or had roots in knowledge.[119] Saguna bhakta's poetry were Prema-shrayi, or with roots in love.[121][eaneane Fowler states that the concepts of Nirguna and Saguna Brahman, at the root of Bhakti movement theosophy, underwent
more profound development with the ideas of Vedanta school of Hinduism, particularly those of Adi Shankara's Advaita Vedanta, Ramanuja's Vishishtadvaita Vedanta, and Madhvacharya's Dvaita Vedanta, and Dvait
Sutraa treatise that leans towards Saguna-bhakti.[122]Nirguna and Saguna Brahman concepts of the Bhakti movement has been a baffling one to scholars, particularly the Nirguni tradition because it offers, states David Lorenzen, "heart-felt devotion to a God without even any definable personality".[123] Yet given the "mountains" is a final treatise that leans towards Saguna Brahman concepts of the Bhakti movement has been a baffling one to scholars, particularly the Nirguni tradition because it offers, states David Lorenzen, "heart-felt devotion to a God without even any definable personality".[123] Yet given the "mountains" is a final tradition because it offers, states David Lorenzen, "heart-felt devotion to a God without even any definable personality".[123] Yet given the "mountains" is a final tradition because it offers, states David Lorenzen, "heart-felt devotion to a God without even any definable personality".[123] Yet given the "mountains" is a final tradition because it offers, states David Lorenzen, "heart-felt devotion to a God without even any definable personality".[123] Yet given the "mountains" is a final tradition because it offers, states David Lorenzen, "heart-felt devotion to a God without even any definable personality".[123] Yet given the "mountains" is a final tradition because it of the personal trad
of Nirguni bhakti literature", adds Lorenzen, bhakti for Nirguna Brahman has been a part of the reality of the Hindu tradition along with the bhakti movement.[119]See also: Nondualism in Buddhism rejects the Upanishadic doctrine of Brahman
and Atman (permanent Self, essence). [note 7] According to Damien Keown, "the Buddha said he could find no evidence for the existence of either the personal Self (atman) or its cosmic counterpart (brahman)". [124] The metaphysics of Buddhism rejects Brahman (ultimate being), Brahman-like essence, Self and anything metaphysically equivalent
through its Anatta doctrine, [125][126][127] but their belief of Trikaya is very similar to the sat-cit-ananda characteristics of Brahman. According to Mery Fowler, some forms of Buddhism, which "had come to
accept a very pantheistic religious philosophy, and are important because of the whole universe [...] According to William Theodore De Bary, in the doctrines of the Yogacara school of Mahayana Buddhism. [128] According to William Theodore De Bary, in the doctrines of the Yogacara school of Mahayana Buddhism.
was in fact the World Self, the Brahman of the Upanishads, in a new form".[129] According to Fowler, some scholars have identified the Buddhist nirvana, conceived of as the Ultimate Reality, with the Hindu Brahman/atman; Fowler of a number of a number of the Upanishads, in a new form".[129] According to Fowler, some scholars have identified the Buddhist nirvana, conceived of as the Ultimate Reality, with the Hindu Brahman/atman; Fowler of a number of the Upanishads, in a new form".[129] According to Fowler asserts that the authors of a number of the Upanishads, in a new form".[120] According to Fowler asserts that the authors of a number of the Upanishads, in a new form".[120] According to Fowler asserts that the authors of a number of the Upanishads are not as a new form of the Upanishads.
Mahayana texts took pains to differentiate their ideas from the Upanishadic doctrine of Brahman is far older in the Vedic literature[citation needed], and some scholars suggest deity Brahman may have emerged as a personal conception and icon with form and attributes (saguna version) of the impersonal,
nirguna (without attributes), formless universal principle called Brahman.[131] In the Hindu texts, one of the earliest mentions of deity Brahma along with Vishnu and Shiva is in the fifth Prapathaka (lesson) of the Maitrayaniya Upanishad, probably composed in late 1st millennium BCE, after the rise of Buddhism.[132][133][134]The early Buddhists
attacked the concept of Brahma, states Gananath Obeyesekere, and thereby polemically attacked the Vedic and Upanishadic concept of gender neutral, abstract metaphysical Brahman. [135] This critique of Brahma in early Buddhist texts aims at ridiculing the Vedas, but the same texts simultaneously call metta (loving-kindness, compassion) as the
state of union with Brahma. The early Buddhist approach to Brahma was to reject any creator aspect, while retaining the value system in the Buddhist canon, instead of "Svarga loka", is likely a Buddhist attempt to choose
and emphasize the "truth power" and knowledge focus of the Brahman concept in the Upanishads.[136] Simultaneously, by reformulating Brahman as Brahman premise of the Vedas to present its own Dhamma doctrines (anicca, dukkha and anatta).
[137]L. S. Vasiley, writing for the University of Pennsylvania, argued that syncretic Taoists used Brahman in their worship as a substitute for Tao. [138]Victor H. Mair thought that Taoists in the early history of the faith had positive "cultural relations" with Hindu groups and that the Tao Te Ching was written in reaction to Indian philosophy and that
the author(s) viewed Brahman as being the same as Tao.[139]Ik Onkar (left) is part of the Mul Mantar in Sikhism, where it means "Onkar [God, Reality] is one".[140] The ancient texts of Hinduism state Om to be a symbolism for the Highest Reality, Brahman.[143]
[144] The metaphysical concept of Brahman, particularly as nirguni Brahman is declared as "One without a second", in Sri Rag "everything
is born of Him, and is finally absorbed in Him, in Var Asa "whatever we see or hear is the manifestation of Brahman", [148] Nesbitt states that the first two words. Ik Onkar, in the twelve-word Mul Mantar at the opening of the Sikh scripture Guru Granth Sahib, has been translated in three different ways by scholars: "There is one god", "This being is
one", and as "One reality is".[140]Similar emphasis on "One without a second" for metaphysical concepts of Brahman, is found in ancient texts of Hinduism, such as the Chandogya Upanishad's chapter 6.2.[149][150] The ideas about God and Highest Reality in Sikhism share themes found in the Saguna and Nirguna concepts of Brahman in Hinduism.
[145][151]The concept of Ultimate Reality (Brahman) is also referred in Sikhism as Nam, Sat-naam or Naam, and Ik Oankar like Hindu Om symbolizes this Reality (Brahman) is rejected by Jainism, but Jiva or "Atman (Self) exists" is held to
be a metaphysical truth and central to its theory of rebirths and Kevala Jnana.[154]Bissett states that Jainism accepts the "material world" and "Atman", but rejects Brahmanthe metaphysical concept of Ultimate Reality and Cosmic Principles found in the ancient texts of Hinduism.[155] Goswami, in contrast, states that the literature of Jainism has an
undercurrent of monist theme, where the self who gains the knowledge of Brahman (Highest Reality, Supreme Knowledge) is identical to Brahman itself. [156] Jaini states that Jainism neither accepts nor rejects the premise of Ultimate Reality (Brahman), instead Jain ontology adopts a many sided doctrine called Anekantavada. This doctrine holds that
"reality is irreducibly complex" and no human view or description can represent the Absolute Truth.[157][158] Those who have understood and realized the Absolute Truth are the liberated ones and the Supreme Self (Paramatman), with Kevala Jnana.[157]Brahma is distinct from Brahman.[159] Brahma is a male deity, in the post-Vedic Puranic
literature,[160] who creates but neither preserves nor destroys anything. He is envisioned in some Hindu texts to have emerged from the metaphysical Brahman is a metaphysical concept of Hinduism referring to the ultimate
unchanging reality,[159][163][163][164] that is uncreated, eternal, infinite, transcendent, the cause or that which existed before the present universe and time, which
exists as current universe and time, and that which will absorb and exist after the present universe and time ends.[161] It is a gender neutral abstract concept.[161][165][166] The abstract Brahman concept is predominant in the Vedia and the
Upanishads.[168] In the Puranic and the Epics literature, the deity Brahma (Vaishnavism),[169] others suggest god Shiva created Brahma (Vaishnavism),[171] and these texts then go on to
state that Brahma is a secondary creator of the world working respectively on their behalf. [171] A similarity between Brahma is a creator god who aids the world in many Hindu and Buddhist
traditions. Further, the medieval era texts of these major theistic traditions of Hinduism assert that the saguna[note 10] Brahman is Vishnu,[175] is Shiva,[176] or is Devi[177] respectively, they are different names or aspects of the Brahman is Vishnu,[176] or is Devi[177] respectively, they are different names or aspects of the Brahman is Vishnu,[176] or is Devi[177] respectively, they are different names or aspects of the Brahman is Vishnu,[176] or is Devi[177] respectively, they are different names or aspects of the Brahman is Vishnu,[176] or is Devi[177] respectively, they are different names or aspects of the Brahman is Vishnu,[176] or is Devi[177] respectively, they are different names or aspects of the Brahman is Vishnu,[176] or is Devi[177] respectively, they are different names or aspects of the Brahman is Vishnu,[176] or is Devi[177] respectively.
[178]Brahmin is a varna in Hinduism specialising in theory as priests, preservers and transmitters of sacred literature across generations. [179][180]The Brahmanas are one of the four ancient layers of texts within the Vedas. They are primarily a digest incorporating myths, legends, the explanation of Vedic rituals and in some cases philosophy. [181]
[182] They are embedded within each of the four Vedas, and form a part of the Hindu ruti literature.[183]Atman (Hinduism)ArcheAshaConsciousnessLogosParamatmanParabrahmanPraktiPurushaShentongTao^ "not sublatable",[14] the final element in a dialectical process which cannot be eliminated or annihilated (German: "aufheben").^ It is also
defined as: The unchanging, infinite, immanent, and transcendent reality which is the Divine Ground of all matter, energy, time, space, being, and everything beyond in this Universe; that is the one supreme, universe, that is the origin and support of the phenomenal universe, that is the origin and support of the phenomenal universe, all pervading Spirit that is the origin and support of the phenomenal universe.
with qualities Nirguna Brahman, without qualities Supreme [a] Hark, Lisa; DeLisser, Horace (2011). Achieving Cultural Competency. John Wiley & Sons. Three gods, Brahman. [b] Toropov & Buckles 2011: The members of various
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Orlando O. Espn, James B. Nickoloff (2007). An Introductory Dictionary of Theology and Religious Studies. Liturgical Press. While Hindus believe in many devas, many are monotheistic to the extent that they will recognise only one Supreme Being, a God or Goddess who is the source and ruler of the devas. Merv Fowler, Zen Buddhism: Beliefs and
Practices (Brighton: Sussex Academic, 2005), p. 30: "Upanisadic thought is anything but consistent; nevertheless, there is a common focus on the acceptance of a totally transcendent Absolute, a trend which arose in the Vedic period. This indescribable Absolute is called Brahman [...] The true Self and Brahman are one and the same. Known as the
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Brahman-Atman synthesis, this theory, which is central to Upanisadic thought, is the cornerstone of Indian philosophy. The Brahman-Atman synthesis, and it was as a reaction to the synthesis that Buddhism first drew breath. Merv Fowler p. 47: "For the Upanisadic sages, the real is the Self, is Atman, is Brahman. [...] To the Buddhist, however, any talk of an Atman or permanent, unchanging Self, the very kernel of Upanisadic thought, is anathema, a false notion of manifest proportion." Merv Fowler, Buddhism: Beliefs and Practices (Brighton: Sussex Academic, 1999), p. 34: "It was inevitable that the non-

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theistic philosophy of orthodox Buddhism should court the older Hindu practices and, in particular, infuse into its philosophy the belief in a totally transcendent Absolute of the nature of Brahman." Merv Fowler, Buddhism: Beliefs and Practices (Brighton: Sussex Academic, 1999), p. 82: "The original writers of these Mahayana texts were not at all
pleased that their writings were seen to contain the Brahman of the Upanisads in a new form. The authors of the Lankavatara strenuously denied that the womb of Tathagatahood, [...] was in any way equatable with the 'eternal self', the Brahmanical atman of Upanisadic thought. Similarly, the claim in the Nirvana Sutra that the Buddha regarded
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every person as the eternal spirit or soul, called the Atman. The Universe is profoundly One. This unity can best be understood by exploring the Hindu concepts of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman and Atman. The Upanishads are the Upanishads and Italian and It
mind grasp. Brahman is not a God, but rather the ultimate, unexplainable principle encompassing all of the creation preceded language, words cannot grasp the totality of Brahman. Any and every definition falls short. Brahman then becomes a word used to speak of what can be called a macro metaphysical principle. But there is
also a micro metaphysical principle. The subtle presence intuited within, identified as soul or self by other traditions, is called Atman. Atman, thus, perceives Brahman. But this perception leads to a central meditation discovered by the Hindu rishis, or sages, described in the Chandogya Upanishad: In the beginning, there was Existence alone One
only, without a second. He, the One [Brahman], thought to himself: Let me be many, let me grow forth. Thus out of himself the universe, and having projected out of himself the universe, and having projected out of himself the universe, and having projected out of himself the universe, he entered into every being. All that is has its self in him alone. Of all things, he is the subtle essence. He is the truth. He is the Self. And that THAT ART
THOU! When one discovers that Atman, the inner self, and Brahman, the essence of the universe, are indeed one, the experienced result is said to be one of immense peace and harmony, of coming home. The human perception of life is often that of a small, fragile being gazing out into an infinite, unknowable space. Hinduism teaches that the intuitive
leap of realizing that art thou tells us we belong. We have a place. We are one with the stars and the consciousness that brought them into being, infinite Bliss. It is said that Brahman cannot be known by empirical means that is to say, as an object of our
consciousness because Brahman is our very consciousness and being. The whole universe came into existence from Brahman is not only the principal and creator of all there is but is also the sum totality of the universe and its phenomena. Strictly speaking everything in the universe is a manifestation of Brahman only. Innumerable
are his forms and manifestation, but He is One and Alone, without a beginning and without an end. He pervades everything, is hidden in everything and enveloped by all that is here and elsewhere. In the Upanishads, we come across many verses on Brahman extolling his universal dimensions and infinity. However, at the primal level of classification,
we can say that the scriptures speak of mainly two aspects of Brahman. On the one hand, we have the unmanifest Brahman and on the other, we have the manifest state of Brahman with qualities. In the manifest state, we believe there are several planes
of consciousness, dimensions, time frames, worlds or planes of existence and realities. There is the material universe known only to the gods and beings of the highest planes, but
attribute his actions and movements to some kind of absorbed and blissful ideation. In each world, he manifests himself according to the need and the plan he works out. In Vedanta, the three periods of time (the past, present, and
future) without undergoing any change; and also in all the three states of consciousness (waking state, dream state and deep-sleep state). This is, therefore, the absolute Reality birthless, deathless and changeless referred to in the Upanishads as Brahman. (Follow The Hindu Portal on Facebook; and Twitter @Spiritualvoices) Have you ever wondered
what lies beyond the universe, beyond gods, beyond everything you can see or imagine? In Hinduism, theres a fascinating and mysterious idea called Brahman is said to be the source and essence of all that exists, something so vast and deep that it goes
beyond names, shapes, and even beliefs. In this article, youll explore what Brahman really means in a way thats easy to understand, even if youre new to Hinduism. Step by step, well clear away the confusion and explain this powerful idea using simple language and relatable examples. Brahman is one of the core teachings in Hindu philosophy and
spirituality. Its not just an abstract concept for scholarsit shapes how millions of people see life, the self, and the universe. Whether youre curious about Hindu thought or just love exploring big ideas, youre in the right place. Lets begin your journey into the heart of Hinduismbeyond gods, forms, and beliefs. So, what exactly is Brahman? In Hinduism just love exploring big ideas, youre in the right place. Lets begin your journey into the heart of Hinduismbeyond gods, forms, and beliefs. So, what exactly is Brahman? In Hinduism just love exploring big ideas, youre in the right place.
Brahman is the eternal, infinite, and unchanging reality that lies behind everything in the universe. Its the ultimate truththe foundation of all existence behind the world. Now, you might be wondering, Is Brahman a god'
ultimate presence that everything comes from and returns to. Brahman is also something that goes beyond words and ideas. You cant fully describe it or fit it into a neat definition. Its beyond space. That might sound confusing, but think of it this way: if you could label or describe it completely, it wouldn't be infinite
anymore, right? Brahman is like a deep mystery at the heart of everythingsomething you can feel and experience, but never fully explain. In short, Brahman is like a deep mystery at the heart of everythingsomething you can feel and experience, but never fully explain. In short, Brahman is like a deep mystery at the heart of everythingsomething you can feel and experience, but never fully explain. In short, Brahman is like a deep mystery at the heart of everythingsomething you can feel and experience, but never fully explain. In short, Brahman is like a deep mystery at the heart of everythingsomething you can feel and experience, but never fully explain. In short, Brahman is like a deep mystery at the heart of everythingsomething you can feel and experience, but never fully explain. In short, Brahman is like a deep mystery at the heart of everythingsomething you can feel and experience, but never fully explain.
Lakshmi, or Ganesha. These are called Devaspersonal gods with names, stories, and forms that many people worship with love and devotion. But Brahman is not a person or a god with a face. You cant pray to Brahman in the same way you might pray to a deity. Brahman has no shape, no gender, no
personality. Its not a god you see in statues or hear about in myths. Instead, Brahman is the pure, formless reality that exists behind everythingincluding the gods. So how do the Devas fit in? Heres the key idea: Devas are considered different expressions or formless reality that exists behind everythingincluding the gods. So how do the Devas fit in? Heres the key idea: Devas are considered different expressions or formless reality that exists behind everythingincluding the gods. So how do the Devas fit in? Heres the key idea: Devas are considered different expressions or formless reality that exists behind everythingincluding the gods. So how do the Devas fit in? Heres the key idea: Devas are considered different expressions or formless reality that exists behind everythingincluding the gods.
like you and me to connect with. Think of it like this: Brahman is like the ocean, and the Devas are like waves rising from it. Each wave has its own shape and movement, but all of them are made of the same water. When you pray to Vishnu or Lakshmi, youre really reaching out to Brahman in a personal formone that speaks to your heart and
imagination. These gods help bring the mystery of Brahman closer to your daily life.In simple terms: Brahman is the one, infinite reality behind everything. Devas are difference helps you see how Hinduism can believe in many gods, while also
believing in one ultimate realityBrahman. To truly understand Brahman, it helps to look at where the idea comes from. In Hinduism, one of the most important sources of spiritual knowledge is a group of ancient texts called the Upanishads. The Upanishads are like the heart of Hindu philosophy. They are part of the larger Vedas, which are the oldest
sacred scriptures in Hinduism. While the earlier parts of the Vedas focus more on rituals and prayers, the Upanishads focus on deep questionslike Who are you?, What is the universe?, and What is the universe? are where the idea of Brahman is most clearly explained. The universe?, and What is the universe?, and What is the universe? And what is the universe what is 
living beings, all elements of nature, all gods, and even your own souleverything comes from Brahman and returns to it. Its described as the invisible force behind all lifenot just something you believe in, but something you are deeply connected to. One of the most famous lines from the Upanishads is: Tat Tvam Asi, which means You are That. This short
sentence carries a big message: You are not separate from Brahman, but that your deepest inner self is not different from the source as the universal spirit, Brahman. This doesnt mean the ego or personality is Brahman, but that your deepest inner self is not different from the source as the universal spirit, Brahman. This doesnt mean the ego or personality is Brahman. This doesnt mean the ego or personality is Brahman.
of all existence. The Upanishads teach that real wisdom comes from realizing this connectionnot just in your mind, but in your mind, and all living things are one with Brahman, it changes the way you see everything.
also within you. Now that you have a basic idea of what Brahman is, lets take a closer look at its main qualities. Hindu teachings often describe Brahman in a simple yet deep way. Sat means that which truly exists forever and
without change. Everything around you, like people, places, or objects, changes over time. But Brahman is unchanging and eternal. It was there before the universe began, its here now, and it will always be. Brahman is not a lifeless force
Its fully awake and aware. Its the intelligence behind everything, the light that allows you to think, feel, and experience the world. Without Chit, nothing could be known or understood. Ananda means deep joy, peace, and bliss. This is not the everyday kind of happiness that comes and goes. Its a lasting, inner bliss that comes from being connected to
the truth of who you really are. Brahman is full of this peaceful joy, and when you realize your oneness with Brahman is that it is formless and all-pervading. That
means Brahman doesnt have a body, a face, or any shape you can imagine. You cant draw it or touch it. But at the same time, Brahman is in everythingin the air you breathe, in the stars, in people, in animals, and even in you. No matter where you go, Brahman is in everythingin the air you breathe, in the stars, in people, in animals, and even in you. No matter where you go, Brahman is in everythingin the air you breathe, in the stars, in people, in animals, and even in you. No matter where you go, Brahman is in everythingin the air you breathe, in the stars, in people, in animals, and even in you.
placesits everywhere and in everything, always present. In simple words: Brahman is the invisible energy of life itself, full of existence, awareness, and joy, and it flows through all things, without shape or limits. Have you ever looked at the stars, the sky, the trees, or even your own reflection and wondered where it all comes from? In Hinduism, the
answer is Brahman. Brahman is seen as the source of the entire universethe place where everything begins and where everything you can see, touch, hear, or feelall of it comes from Brahman. Instead, it is born from
Brahman, it lives in Brahman, and it will one day merge back into Brahman is within the world and beyond the world at the same
while Brahman fills every part of the universe, its also more than the universe. Thats what makes it so amazing and mysterious. If you look around, the world seems full of different expressions of one single truth: Brahman. Think of it like this: imagine
many clay pots of different shapes and sizes. They look different, but theyre all made from the same clay. In the same way, everything in the universe is made from the same spiritual clayBrahman. Understanding this can change the way you see the world. It helps you realize that everything is connected, and deep down, were all part of the same one one one of the same spiritual clayBrahman. Understanding this can change the way you see the world. It helps you realize that everything in the universe is made from the same spiritual clayBrahman. Understanding this can change the way you see the world. It helps you realize that everything in the universe is made from the same spiritual clayBrahman. Understanding this can change the way you see the world. It helps you realize that everything in the universe is made from the same one of the same one of the same one of the same one of the same of the s
reality. In short, Brahman is the source, the presence, and the unity behind the unity beyond all things, and expressed through the beauty and variety of life itself. Lets now talk about younot just your body or your name, but your true inner self, called Atman in Hinduism. Atman is the inner self or soulthe real you beyond your
thoughts, emotions, and physical body. Its the silent awareness inside you, the part that watches, knows, and simply is. You might think of it as your deepest identity the part of you that never changes, even as everything else in your true self
(Atman) is not separate from Brahman. The same eternal, infinite reality that exists behind the universe also lives within you. Youre not just a small part of the universeyou are, in your deepest essence, one with the source of all things. This idea may sound surprising at first, but its at the heart of many Hindu philosophies. You don't have to become
Brahmanyou already are Brahman. The only challenge is that most people dont realize it because they are too caught up in their outer lives. In many Hindu paths, the main goal of spiritual life is to truly understand and experience this unity to realize that your Atman is not separate from Brahman. This is called self-realization or
enlightenment. Practices like meditation, self-inquiry, yoga, and study of spiritual texts are all ways to help you turn inward and discover this deep truth for yourself. Once you realize that you are not just in the universeyou are the
universe, in its deepest form. Discovering that your true self is one with Brahman is the heart of the spiritual journey in Hinduism. When it comes to understanding Brahman, Hinduism offers two different but equally important views. These are called Nirguna Brahman and Saguna Brahman. Dont worrythe names may sound complex, but the ideas are
actually easy to understand. Nirguna means without qualities or without form. So Nirguna Brahman in its purest formwithout any shape, color, name, or personality. Its just pure existence and consciousness. You cant see it, touch it, or describe it fully. Its like the silent, formless energy behind everything. If youve ever sat quietly and felt a
deep sense of peace without any thoughts or imagesjust beingyouve had a small glimpse of what Nirguna Brahman is like. Its beyond the mind and bey
forms have names, stories, and personalities. They make it easier for you to relate to the divine, to pray, to love, and to feel a personal connection. In this view, Brahman isnt just a formless energyit takes shape so you can interact with it. Just like sunlight passing through stained glass becomes colorful, the one Brahman appears in many forms to help
guide you on your path. Both Nirguna and Saguna Brahman are important in Hinduism, and you dont have to choose one over the other. If you love prayer, stories, music, and temple worship, you might feel closer to Saguna Brahman, the
divine with form. Hinduism understands that people connect with the divine in different ways. Some want images, music, and devotion. And both are valid paths to the same truthBrahman. So whether you see God as formless light or as a loving deity, youre still moving toward the same ultimate reality. Understanding
Brahman isnt just about reading or thinkingits about directly experiencing it for yourself. In Hinduism, Brahman is not just a theory or an idea to keep in your head. Its something you can feel deeply within your heart and soul. You can read about Brahman is not just a theory or an idea to keep in your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul. You can feel deeply within your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a theory or an idea to keep in your heart and soul it is not just a the your heart and your heart 
that your mind alone cant fully grasp it. To truly know Brahman, you have to experience itnot with your whole being. Its like reading about love versus actually being in love. The first gives you some knowledge, but the second changes everything. So how do you experience Brahman? Hindu teachings often suggest meditation
and self-inquiry. In meditation, you quiet your thoughts and go inward. As your mind becomes still, you begin to sense the peaceful presence that is always thereBrahman. In self-inquiry, you ask deep questions like Who am I? This isnt just a mental puzzleits a way of turning your attention inward, past your name, body, and thoughts, to discover the
pure awareness that is your true self. When you look deeply enough, you may realize that the I behind all your experiences is the same as Brahmanthe one, unchanging reality. Different people experience Brahman in different ways, and usually, it happens in stages: Intellectual Understanding You first learn and think about the idea of Brahman. Inner
Glimpses During meditation or moments of deep peace, you may briefly feel a deep connection with everything. Full Realization With practice and grace, some people reach a point where they completely know and live the truth that Atman is Brahman. This is called self-realization or moksha (liberation). These stages arent rushed they unfold at your
own pace, depending on your path and practice. In short, Brahman is not something far away. Its something you can experience directly, here and now, by turning inward through meditation, reflection, and quiet awareness. Even though Brahman is a central idea in Hinduism, different schools of thought explain it in slightly different ways. These
different views dont argue with each otherthey just look at Brahman from different angles, depending on how you relate to the world and your inner self.Lets explore three of the main Hindu philosophies: Advaita, the idea is very simple but deep:Only Brahman is real. Everything else is an illusion
(maya). This means that your true self (Atman) and Brahman are one and the same. The world around you may seem real, but its like a dreamit changes, fades, and comes and goes. The only thing that never changes is Brahman, and thats your true nature. So in this view, you are not just connected to Brahmanyou are Brahman. This school
says:Brahman is one, but everything in the universe is a part of it. In Vishishtadvaita, Brahman is like a big tree, and you, the world, and all living beings are the branches and leaves. Youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but youre made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but your made of the same as the whole, but you made of the same as the whole, but you made of the same as the whole, but you made of the same as the whole, but you made of the same as the whole, but
is seen as a real and meaningful part of that divine being. So, while youre not identical to Brahman, youre inseparably part of it. In Dvaita, the belief is: Brahman is the all-powerful God, and you are a soul created by God. You can get
close to Brahman through love, devotion, and service, but youll never become one with Brahman. This philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion, and service, but youll never become one with Brahman. This philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu. Philosophy often encourages personal worship and devotion (bhakti) to a specific deity like Krishna or Vishnu or Vishn
BrahmanVishishtadvaitaEverything is a part of BrahmanYou are a part of BrahmanDvaitaBrahman and souls are separateYou are different from BrahmanEach of these paths offers a unique way for you to understand your relationship with Brahman. Some people are drawn to the idea of complete oneness. Others feel closer to Brahman through love
and devotion. All of these are valid ways of exploring and experiencing the divine truth in Hinduism. When learning about Brahman, its easy to get confusedespecially if youre new to Hinduism. Understand what Brahman really means. One common mix-up is between the
words Brahman and Brahminbut they are not the same thing. Brahman is the Ultimate Realitythe formless, infinite truth behind everything in the universe. Its a spiritual concept. Brahmin, on the other hand, is a member of the priestly caste in traditional Hindu society. Brahmins are people, while Brahman is the eternal reality behind all things. So
remember: Brahman is not a person or a social groupits the essence of all existence. Another misunderstanding is thinking of Brahman is more like
a cosmic energy or infinite presence thas no shape, no boundaries, and no personal traits. Its the source of everything, vou cant draw Brahman or describe it completely, because its beyond all forms and ideas. You might also wonder, If there one Brahman, why do Hindus worship so many gods? Heres the
answer: Hinduism teaches that all gods and goddesses are different forms or expressions of Brahman. So even though people worshipping the same Brahman in different forms. Its like sunlight shining through stained glass. Each color is different, but
the light behind it is the same. Hindus arent believing in many separate gods, but rather in one ultimate reality appearing in many beautiful ways. So, to sum up: Brahman is not a Brahminits not a person or caste. Brahman is not a person or cas
connected to one Brahman. Once you understand these points, Brahman becomes a lot easier to explore and appreciate. You might wonderhow does the idea of Brahman can actually change the way you see the world and live
your life in powerful and meaningful ways. When you begin to see that everything is Brahman, your whole view of life changes. You realize that all living beingspeople, animals, plantsare connected. This leads to more compassion, because its not just
stuff around youits a reflection of the divine. This understanding also helps with detachment. You still care about people and things, but you dont cling to them with fear or desperation. Why? Because you know that everything comes from Brahman and returns to Brahman. Nothing is ever truly lost. When you recognize that Brahman is in all things
your actions naturally become more thoughtful. Youre less likely to cheat, harm, or lie, because you understand that everything is sacred. You start to live with a sense of respect and responsibility. Even simple actionshow you speak to others, how you treat animals, how you take care of the earthcan become spiritual when done with awareness of
Brahman. This creates a life that is calm, kind, and deeply meaningful. In Hinduism, two key ideas are karma (your actions and their effects) and dharma (your actions and their effects) and dharma (your actions and their effects) and dharma (your duty or path).
try to live your dharmayour personal dutywith honesty, courage, and care, knowing that youre part of something much bigger. By remembering Brahman in everyday life helps you become more compassionate, respectful,
ethical, and aware. Its not just a beliefits a way of living that brings more peace, purpose, and connection to your world. The idea of Brahman may have come from ancient India, but it has inspired people all over the worldfrom famous philosophers to modern spiritual teachers. Even today, many of the concepts around Brahman are being explored in
new ways through spirituality, psychology, and even science. Western thinkers have long been fascinated by the idea of Brahman. In the 1800s, American writer and philosopher Ralph Waldo Emerson was deeply influenced by Hindu texts like the Upanishads. He spoke of a universal soul that connects all beingsan idea very close to Brahman. German
philosopher Arthur Schopenhauer also admired Hindu philosophy. He believed that the deep truth behind the world wasnt physical, but something spiritual and eternalmuch like Brahman. These thinkers helped bring Hindu ideas into Western philosophy and literature. In todays world, especially in New Age and spiritual communities, youll often hear
about universal consciousness, oneness, or divine energy. These ideas are very similar to the Hindu concept of Brahman. When people say things like everything is connected or were all one, theyre often describing what Hinduism has said for thousands of years through Brahman. In this view, God isnt separate from you or the universeits the energy
that flows through all things. Many meditation practices, yoga paths, and spiritual teachers around the world today use language and ideas that sound the world of modern science, especially in the fields of quantum physics and consciousness studies, there are ideas that sound the world of modern science, especially in the fields of quantum physics and consciousness studies, there are ideas that sound the world of modern science, especially in the fields of quantum physics and consciousness studies, there are ideas that sound the world of modern science, especially in the fields of quantum physics and consciousness studies, there are ideas that sound the world of modern science, especially in the fields of quantum physics and consciousness studies, there are ideas that sound the world of modern science, especially in the fields of quantum physics and consciousness studies, there are ideas that sound the world of modern science, especially in the fields of quantum physics and consciousness studies, there are ideas that sound the world of modern science, especially in the fields of quantum physics and consciousness studies, there are ideas that sound the world of modern science are ideas that sound the world of modern science are ideas that sound the world of modern science are ideas that sound the world of modern science are ideas that sound the world of modern science are ideas that science are ideas th
a lot like Brahman. Some scientists and philosophers have started asking big questions, like: What is consciousness? Is the universe more than just matter? Could there be a deeper field or force that connects everything? While science doesnt use the word Brahman, some theories suggest that everything may come from one unified sourcean idea that
matches closely with Hindu teachings. So even though Brahman comes from ancient Hindu texts, its influence has reached far beyond. Whether youre reading philosophy, exploring spirituality, or watching scientific discussions, you might be surprised to find that the idea of an infinite, all-pervading reality is everywherejust called by different
 names. Now that you've explored the idea of Brahman, you can see why its considered one of the most important and powerful teachings in Hinduism. Brahman is the infinite, eternal, and deliefs, yet it is within everything, including
you. The most beautiful part of this teaching is the message of unity. You, me, nature, the starswe are all expressions of the same Brahman. Deep down, were not separate. We are connected by something greater than what we can see with our eyes. Realizing this can bring more peace, compassion, and meaning into your life. If this idea touches you
heart, dont stop here. Take time to reflect, meditate, or read more about Brahman. Ask deep questions like Who am I? or What is the source of all this? Explore the Upanishads, try meditation, or simply sit in silence and feel your connection with the world around you. The journey to understanding Brahman is not about believing somethingits about
discovering something within yourself. And that journey can start right now, with you. Share copy and redistribute the material in any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the
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warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Brahman in Hinduism
is? What is Brahman? One with true knowledge will remain silentto the question. Brahman cannot be defined in words; neither can it be capturein a painting. It cannot be defined to experience Brahman we need to expand our mind. We need to expand our mind. We need to expand our mind to capture and understandthat, which has no
beginning and end. The mind has to be fertile enough to know that, which is beyond birth and death. In the broader context of Hindu philosophy, Brahman is the ultimate reality, the supreme cosmic power, and the source of all creation. It is an infinite, eternal, and unchanging entity that transcends the physical universe. Brahman is not confined by
time, space, or form, and it pervades everything that exists. The concept encourages individuals to expand their consciousness, transcending the limitations of the physical mind to understand the universal truth. By contemplating Brahman, one aims to achieve a state of enlightenment, realizing the interconnectedness of all life and the unity of the
individual soul (Atman) with the universal soul (Brahman). This idea of expansion is central to various spiritual practices in Hinduism, such as meditation, yoga, and philosophical inquiry, all aimed at broadening one's awareness and achieving a deeper understanding of the self and the universe. The term Brahman often holds a deep spiritual
significance in the Hindu religion, as it ultimately represents the divine or absolute reality, the being whereby all other beings share a common origin. It is believed to encompass the entirety of the universe, encompassing all living and
non-living things. Brahman is often described as the divine force that exists beyond the physical world and connects all aspects of the universe. In essence, Brahman is the ultimate source of all truth, and it is believed to permeate the physical and spiritual realms, creating and maintaining balance and harmony. You might likeWhat Is Hashem In
Judaism In Hinduism, Brahman is often referred to as the One, as all of existence is understood to originate from Brahman as an unchanging, immutable and all-encompassing Reality. Many Hindus believe that Brahman is both an ontological, or
absolute, and a transcendental source of all that exists. This means that Brahman is believed to be everything and nothing at the same time it exists beyond the realms of individuality and form. The concept of Brahman also underscores the idea of unity in Hinduism, that all beings originate and return to a single source. This is often expressed through
the term Advaita, meaning not two the notion that all beings are connected, and the same in essence. Brahman has had a major influence on Hindu thought and culture, from influencing their social structure. This is evident in the Hindu belief system, which sees Brahman as the ultimate source of truth and
ultimate power guiding all aspects of life. Relationship between Brahman and Individual SoulsYou might like Is Hinduism, Brahman is seen as being inseparable from the individual soul, or Atman. As the ultimate source of consciousness, Brahman is the source of all knowledge, wisdom, and life force. This
relationship is known as Atma-Brahman. This connection is believed to be essential to life; without Brahman, the individual soul is believed to be incomplete, unable to fully experience the world. As such, in many Hindu traditions, the goal of life is to reunite the Atman with Brahman, thus forming a union with the divine source. This union is seen as
the ultimate destination of all souls, as through it freedom from cyclic existence, or Samsara, is attained. Through this union, individuals are believed to experience a greater awareness and peace, as the two realities become one. The idea of a union with Brahman is often used to explain the concept of Moksha, or liberation from earthly existence.
According to Hinduism, Moksha is attained when the individual soul is reunited with Brahman, and is transformed in a state of perfect understanding, experience, and knowledge and enlightenment. By reuniting
with Brahman, one can gain access to knowledge, peace, and freedom that is unattainable in any other state. Interaction between Brahman and the UniverseIn Hinduism, Brahman is believed to consist of two parts the Sattva, or immutable spirit, and the Rajas, or active principle. This belief stems from the notion that Brahman is the source of not
only the individual soul, but of the entire universe. The Sattva is believed to exist within the individual soul, while the Rajas is believed to exist and for
life to continue. Therefore, Brahman not only serves as the foundation of all existence, but also actively participates in the life of the universe. As such, Brahman is seen as the source of life and creation, and is believed to be the ideal on which society should strive. You might likeWhat is middle path in buddhism? As such, Brahman is seen as being
responsible for the cyclical nature of life and death, as well as for shaping the moral laws of the universe. The concepts of karma, dharma, and justice are all attributed to Brahman in Hinduism. In addition, it believed that when souls exemplify the highest ideals of virtue, justice, and truth, they can attain the true knowledge of Brahman. Through this
knowledge, Hindus believe that one can lead a life of greater peace, wisdom, and balance. Brahman is viewed as the ultimate source of all reality. As such, the beliefs and practices of Hinduism are intended to bring believers into closer union with this higher reality. The Hindu concept of Brahman is
mirrored in the notion of Brahmans immanence, or that Brahman is not seen as a distant, separate entity, but rather as a force that is continually present in the world. You might likeWhy is interest haram in islam? In Hinduism, Brahman is believed to be the ultimate source of
truth and knowledge. By seeking understanding of Brahman, one can gain direct knowledge of the nature of reality. This is why Hindus strive to cultivate a deeper connection and understanding of Brahman, in order to gain direct knowledge of the nature of reality. This is why Hindus strive to cultivate a deeper connection and understanding of Brahman, in order to gain direct knowledge of the nature of reality.
of joy and bliss. Hence, the attainment of Brahman is seen as the ultimate goal of the spiritual journey one in which the individual soul is reunited with the source of joy and bliss. Through this connection, individuals can gain
direct knowledge and experience of the ultimate nature of reality. Understanding Brahman Through Scriptures and RitualsHinduism has established a variety of ways of understanding Brahman and the nature of reality. The Upanishads and Bhagavad Gita are two of the most important scriptures in Hinduism, and often include descriptions of
Brahman and its nature. These scriptures provide insight into Hindu concepts of Brahman, as well as the relationship between Brahman and the individual soul. Furthermore, many of the ultimate nature of reality. For example,
devotional practices, such as worship and meditation, are believed to be essential to experiencing a deeper connection to Brahman. Similarly, practicing altruism and selfless service are believed to be important for gaining direct knowledge of Brahman. Therefore, through scriptures and ritual practices, Hindus believe that they can gain a deeper
understanding and connection to Brahman, and that this connection will lead them to direct knowledge of the ultimate nature of reality. As such, Hindus strive to cultivate a deeper understanding and connection to Brahman. Symbolism of Brahman holds great spiritual significance in the Hindu religion, and is often represented through
various symbols. In Hinduism, Brahman is often depicted as a swan, which is seen as a symbol of pure vision. The swan represents the ability to perceive truth, and also serves as a reminder of the importance of seeking truth. It is believed that by attaining knowledge of Brahman one can gain clarity and insight into the nature of reality. In Hinduism,
Brahman is also symbolized through various geometric shapes. Triangles, three-pronged tridents, and yantras are often used to represent Brahman, as they contain the three forces of creation and destruction that are described in the Upanishads. The concept of Brahman is also represented through the image of Om, which is believed to encompass
and contain the entirety of existence. This symbol is seen as a reminder of the universe and the ultimate unity of all beings in Brahman. By understanding of the universe and the ultimate nature of reality.
Brahman and the Individual SoulIn Hinduism, Brahman is believed to be intimately connected to the individual soul, and to be the ultimate source of all knowledge, wisdom, and life. This connection is known as Atma-Brahman, and reflects the notion that Brahman is the source of all existence. As such, it is believed that the soul cannot truly be
complete without being connected to Brahman, as the individual soul exists in a state of incompleteness without a connection to the divine, which is the ultimate goal of spiritual growth in Hinduism. Furthermore, it is believed that when the
individual soul is reunited with Brahman, it is transformed in a state of perfect understanding, experience, and knowledge. This is known as Moksha, or liberation from earthly existence. Hindus believe that Moksha is the ultimate end of all souls, as it represents a state of bliss and awareness not attainable in any other understanding. Thus, Hindus believe that Moksha is the ultimate end of all souls, as it represents a state of bliss and awareness not attainable in any other understanding.
strive to cultivate a deeper understanding of Brahman, and by doing so, gain access to this ultimate source of all reality, and is believed to be the source of all knowledge and wisdom. Through seeking understanding of
Brahman, individuals can gain access to the true nature of reality, and ultimately to a state of peace and joy. Furthermore, Brahman is also essential to life; without a connection and understanding of Brahman in order to gain access to the ultimate
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