

# Brahma (God) Exists.

[ *Arguments Cogent and convincing* ]

(By Swami Sivananda)

*Brahma* (God) cannot be defined; at best we can give only a provisional definition. That is *Sat-chit-ananda* (Existence Absolute—Knowledge Absolute—Bliss Absolute). *Brahma* cannot be demonstrated. Of course, it is possible to infer Its existence from certain empirical facts.

(1) The existence of *Brahma* is known on the ground of Its being the Self of everyone. For everyone is conscious of the existence of one's self and never thinks 'I am not.' If the existence of one's own self were not known, everyone would think 'I am not.' And this self of whose existence all are conscious is *Brahma*.

(2) Close your eyes and imagine for a moment that you are dead. You can never do so. You can never think that you will not exist (after death). You will imagine that your dead body is lying down and that you are witnessing the dead body. This clearly proves that you are always the witnessing subject (*Sakshi Drashita*). Everybody inherently feels *Aham asmi* (I exist).

(3) The self is the basis of the action of proving, and consequently it is evident before the action of proving. And since it is of this character, it is impossible to deny it. In denying *Brahma* (God) you deny your own existence, which is logically absurd. *Brahma* is the basis of all presuppositions and demonstrations.

(4) Every effect has a cause. This phenomenal world must therefore have

a cause. It is an effect of *Brahma*, the original causeless cause (*Parama Karana*). To have a creator for the Creator Himself is logically absurd. That creator must have another creator and so on. This will bring about *Anavastha Doshā* (*regressus ad infinitum*). This is the cosmological way of proving the existence of God.

(5) You cannot think of a finite thing without thinking of something beyond. The mind is so framed that it cannot think of a finite object without thinking of infinity. You cannot think of an effect without thinking of its cause. You cannot think of impurity, *Dvaita*, disagreement, variety, mortality, etc., without thinking of purity, *Advaita*, agreement, unity, immortality, etc. This is the psychological method of proving the existence of *Brahma*. Infinity belongs to the very essence of His nature. *Sat-chit-ananda* is His very essence, just as heat and light constitute the very essence of fire.

(6) When you are in the darkness, when you are behind a veil, if anybody asks 'Who is there?' you will naturally answer 'It is I.' On second thought after a moment you will say 'I am Mr. so and so.' This 'I am Mr. so and so' is a mental *Kalpana*, is *Adhyasa* or false superimposition on account of *Avidya* (ignorance). At first you have spontaneously expressed your inherent feeling of existence, the big infinite 'I.' Nothing can resist this innate feeling of *Aham asmi*.

(7) Unless there exists one continuous principle, equally connected with the past, the present and the future, or an absolutely unchangeable self which cognises everything, we are unable to account for remembrance, recognition and so on, which are subject to mental impressions of place, time and cause. The self is distinct from, and superior to, ideas, because the ideas require an ultimate principle which unites and connects them, while the self is itself the ultimate principle which renders the cognition of the ideas possible.

(8) *Aham* in Sanskrit means 'I', and *Idam* means *This*. When I refer to myself, I say *Aham*; and when I refer to you, I say *Idam*. When you talk of me, the words are reversed. My *Idam* becomes *Aham*, and my *Aham* becomes *Idam* for you. The tables are turned. Therefore there is only *Aham* everywhere, the one common consciousness. *Idam* is a mental creation or false attribution or *Adhyaropa* (superimposition), just as a snake is superimposed on a rope. The snake is a *Vivarta* of the rope. 'Idam' is a *Vivarta* of 'Aham.'

(9) To break through the circle of cause and effect in this phenomenal world we must look for an existence which does not change (*Nirvikara*, *Kutastha*) or depend upon another (*Svatantra*), and is always the same and likewise the cause or causeless cause (*Parama karana*) of the changeable existences. This unchanging, independent, beginningless (*Anadi*) *Vastu* (entity) must be something which cannot be perceived by any sense (*Atindriya*, *Adrisya*) and must be devoid of attributes found in objects which are perceptible (*Nirguna*). Here every change ceases; here the mind can

rest; here that faith may find root which we seek in vain among the fleeting things of the world.

(10) First there are our senses, but they are related to something else: they know nothing by themselves, and above all, they depend even for their knowledge upon the mind, for the latter is an indispensable medium of perception. Is the mind, then, a final cause? Far from it; for mind is also finite and shows its dependence upon something else by the fact that in deep sleep the mind itself is without manifestation. Human knowledge, therefore, limited as it is, has but reference to a knowledge which is infinite. Having arrived at this conclusion, if we again reflect on our own nature, we find within us a permanent element to which all the modifications of knowledge refer. It is the self which hears, sees, minds and knows, which does not disappear with the different acts of knowledge, which is unaltered in all those acts, and without which they were themselves impossible. It is, in one word, our self, the soul of souls, which, as such, is mere knowledge in the abstract, free from any limits, and independent of the objects of knowledge. It is the light of lights, life of all lives, mind of all minds, and soul of all souls. It is the hidden life vibrant in every atom. It is the hidden light that shines in every creature. It is the hidden love that embraces all in oneness. It is the silent witness (*Sakshi*) of all activity in all minds. It is the *Brahma* of the Upanishads.

(11) Carefully analyse this little 'I', the lower self arrogating false personality, which is the cause of all miseries, troubles and tribulations.

The physical body is not the 'I.' Even if the leg or hand is amputated, the 'I' still remains. It is made up of five elements. It is a product of *Annam* or food. Hence it is styled as *Annamaya Kosa*. It is a composite substance. It has a beginning and an end. It is *Vinasi* or perishable. It is *Jada* i. e. non-sentient or non-intelligent.

The *Indriya* is not the 'I.' It is *Jada*. It has a beginning and an end. It is an effect of *Rajo Guna* and *Sattva Guna*. It emerges from the *Tanmatras*.

Mind is not the 'I'. There is no mind in sleep. Yet there is the feeling of continuity of consciousness. Mind is *Jada*. It has a beginning and an end. It is a bundle of changing ideas, it gropes in darkness. It sinks down in grief. It becomes like a block of wood in extreme fear.

*Prana* also is not the 'I'. It is an effect of *Rajo Guna*. It is *Jada*. It has a beginning and an end. You can suspend the breath and yet the continuity of consciousness remains.

The *Anandamaya Kosa* or the *Karana Sarira*, which constitutes the *Moola Ajnana*, and which is made of *Vasanas* and *Samskaras*, is not the little 'I.' It is *Jada*. It has a beginning and an end. When I say 'I,' I really feel I am or I exist (*Sat* aspect); I understand or comprehend that I am (this is the *Chit* aspect). I feel delighted Ananda aspect). On careful analysis by introspection this little 'I' dwindles into an airy nothing, just as union is reduced to nothing when the different layers are peeled off. But we get at the *core* or essence the big infinite 'I'—*Sat-chit-ananda Brahma*, the substratum or back ground for all these false appearances, little many 'I's.

(12) You see a mango tree in front of you. It has a name. It has a form also. It consists of a stem, branches, twigs, leaves, flowers, fruits, etc. These two aspects or parts are only visible to the ordinary eye; to the ordinary run of mankind. They are wholly occupied and charmed by these two aspects or parts only, viz. *Nama* and *Rupa*, both of which are illusory. They are unconscious of the truth that lies at the back of the mango tree.

In addition to these two aspects there are three other aspects or parts of it. The mango tree is, that is, it *exists*. This is its *Sat* aspect (*asti*). It *shines*: you understand that a mango tree stands before you. It is cognised by your senses and mind. This is its *Chit* aspect (*bhati*). The presence of the tree gives you delight. This is the *Ananda* aspect (*priya*). Now cut down the tree and make it into planks. Even then there is *Sat-chit-ananda* in this plant. The plank *is* or exists. It shines: you know it. It gives you delight: you can make it into chairs, benches, etc. Now put the plank in fire. It is rendered into ashes. Even then there is *Sat-chit-ananda* in the ash. The ash *is* or exists. The ash shines: you know it. It gives you delight: it is used for various purposes. So you see that the names and forms may change, but the *Sat-chit-ananda* remains for ever. That is the truth.

Every form has its own *Sat-chit-ananda*. The form is different (*Vyatireki*), but the essence that is at the back is the same in all forms (*Anvayi*).

(13) You love your wife and children in and through the *Atma (Brahma)* that is hidden inside the body. If you had really loved the physical body alone, you ought to love the dead body also

that is in a cadaveric, rigid state with ensuing decomposition. But, on the contrary, you try to get rid of the dead body as soon as possible.

(14) When the house is on fire, you try to save yourself first and ignore the property, wife, children, etc. This clearly shows that you love to a very high degree something which is hidden within your physical body. That something is dearer to you than anything else in the world. That something is *Atma* or *Brahma* or self of everyone, the one common consciousness, the *Adhishthana* or substratum for all, for everything, for the whole world.

(15) There are five *Indriyas*, *Vishayi* or *Grahaka* (organs that grasp objects, and five *Vishayas* (objects) in the whole world. Eye can see forms. Forms are products of *Agni Taltoa* (fire). Eyes are also made of *Agni Tanmatra*, so there is *Svajatiya Sambandha* (homogeneity) between eye and form. Eyes cannot hear sounds. Ear is made of *Sabda Tanmatra*. Sound emanates from *Akasa* (Ether). There is *Svajatiya Sambandha* between ear and sound. Ears cannot see. All the five *Indriyas* are *Jada*. They borrow their light and power from *Atma* or pure spirit which is at the back of these *Indriyas* just as a cup of water, when exposed to the sun, borrows heat from the sun. *Atma* in conjunction with the eye (*Netra Indriya*) and objects gives rise to perception of the world. The whole world is nothing but *Atma* or *Brahma*. *Atma* only can see *Atma*. *Atma* sees *Atma*. There can be *Svajatiya Sambandha* between *Atma* inside and *Atma* outside. A piece of stone is only *Atma* or *Brahma*. *Brahma* appears as stone through mind and physical lens. In reality the whole world is nothing but *Brahma*. (सर्वे अस्मिन् ब्रह्म).

There cannot be any connection between *Atma* and *Anatma* (self and not-Self).

(16) In sleep there are no senses, no objects, no mind, and yet you experience the highest bliss. When there are no objects, wherefrom do you derive the bliss? The mind rests in *Brahma* during sleep, and it is from *Brahma* that the bliss is derived. Further, during sleep, when there are no other persons, 'I' alone exists.

(17) *Cogito, ergo sum.*

'I think, therefore I am.' This is Descartes' fundamental basis of philosophy. This is in accordance with Sri Sankaracharya's statement that the *Atma* cannot be illusive, for he who denies it, witnesses its reality even in doing so.

(18) Though *Brahma* in its true nature is in definable (*Anirdesya*) and unknowable (*Agrahya*), still we have to give some provisional definitions. Advaitis mention some attributes (*Visheshanas*) or characteristics (*Lakshanas*) to mark off from *Brahma* objects possessing other attributes, and thus help us to concentrate on the object in question. These characteristics are either essential (*Svarupa Lakshanas*) as *Sat-chit-ananda* or accidental (*Tatastha Lakshanas*) as omnipotence, omniscience, creatorship, etc. Western philosophers admit that there is a great thought or intelligence behind the universe. Because *Brahma* is the cause of the universe and the womb for the Vedas, It must be Omniscient.

(19) *Karma* is *Jada* (non-intelligent). There must be a dispenser to allot the fruit of actions of *Jivas* (human beings). The *Karma theory* alone can wisely explain the variegated nature of the world.

An overseer of works knows what wages are to be given to various workers in a contract work according to the ability and nature of work turned out by the coolies. Even so the Lord of the universe knows the actions and motives of the Jivas and allots accordingly the fruit of their actions.

(20) Many a time you propose many things, but somebody disposes otherwise. Everyone has practical experience of this daily. This clearly indicates that there is a Supreme Power ( God ) Who controls and guides every human being.

(21) You feel exalted and gratified when you perform virtuous actions and you get excessively alarmed and frightened when you do vicious actions. Why are you afraid ? This indicates that there is a supreme self behind your conscience, who witnesses all your actions (*Karmadhyaksha*) and the activities of the mind also.

(22) ओं केनेषितं पतति प्रेषितं मनः ।

(*Kenopanishad*)

'By whom is the mind directed ?'

The *Manas* is an organ of sensation and thought. It must be under the control of some one who uses this instrument. The *Jiva* or human soul is not the director of the mind, because we see that ordinary men are swayed away ruthlessly by the mind. Therefore, there must exist some other Supreme Being, who is the director of the mind. He is the *Antaryami*, the Inner Ruler and Controller.

(23) Mind is a powerful engine. There must be a very intelligent driver for this engine. That driver is *Brahma*.

(24) This is one way of proving the existence of *Brahma*. The eye is the

*Drik* ( perceiver ), the object is the perceived ( *drishya* ). The mind is the perceiver and the eye is the perceived. *Brahma* is the perceiver and the mind with its modifications is the perceived. If a perceiver for *Brahma* is sought, the enquiry will end in what is known as *Anavastha Dosha* ( *regressus ad infinitum* ). Therefore *Brahma* is self-existent, self-created, self-luminous, independent, immortal, unchanging, beyond time, space and causation. It is not seen by anything else. The objects are different, but the perceiving eye is one. The *Indriyas* are different, but the perceiving mind is one. Minds are different, but the perceiving *Brahma* is one. You find one behind many. *Vichara* is needed.

(25) *Brahma* is not void. It is not blankness or emptiness. It is impossible for the mind to conceive of an absolute nothing. *Brahma* is *Paripurna* because all desires melt there. You get supreme eternal satisfaction ( *Paramanitya tripti* ). He is everything. When you become nothing ( by annihilating this false, illusory 'I' ) you get everything, you become everything ( *पत्मान्नोति, ब्रह्मैव सन्ति* ).

(26) Faith in the laws of nature is faith in God. The whole world runs under definite, well-established laws. There is no such thing as chance or accident. God or *Ishvara* is *Tatastha Lakshana* of *Brahma*. For the sake of pious worship of *Bhaktas* the *Nirguna Brahma* simply appears as *Saguna Brahma* ( *Ishvara* ). In reality there is no such thing as *Saguna Brahma*. There is existence only. That is ultimate Reality. That is Truth.

(27) Just as you see a tree in front of you, there must be somebody to see the activities of the mind. Otherwise *Karma-Kartritva-Bhava-Sambandhavi-*

*rodha* will creep in. We have to admit a witness who is *Kutastha Brahma*.

(28) The simplest comparison of two ideas and their recognition as like or unlike presupposes the indivisible unity of that which compares them, an *Atma* (*Brahma*) external to the content with which it deals.

(29) The relief that is obtained by remembrance of God in adversity indicates that there is a Supreme Power who guides and controls human beings.

(30) Even a rank materialist and an atheist cries out for help, 'Oh God! forgive me, protect me!' when he comes face to face with a tiger in a thick forest, when he is in great distress, when he is in a helpless plight while the steamer in which he travels is in a sinking condition, when he suffers from paralysis, when there is an earthquake or volcanic eruption, when he is left alone at the dead of night amidst thunder and lightning.

(31) At night in utter darkness you say there is nobody there. How do you know this? You know because in reality you are the *Sakshi* (witness): that *Sakshi* is *Brahma*.

(32) You say in daily life 'My body,' 'My *Prana*,' 'My mind,' 'My *Indriya*.' This clearly denotes that the self or *Atma* is entirely distinct from body, mind, *Prana* and *Indriyas*. Mind and body are your servants or instruments. They are as much outside of you as these towels, chairs, cups are. You are holding the body just as you hold a long walkingstick in your hand.

(33) As a punishment for a certain crime you would rather prefer to have your hands cut off than the eyes removed.

This indicates obviously that the *Indriya* is closer to you and dearer also than the external instruments. Instead of a death sentence you would rather prefer to have your two eyes removed. This shows that life is dearer to you than the *Indriya*. When you suffer from a serious protracted ailment, you wish to give up your life also to get happiness. This shows that the self or *Atma* is dearer than life or *Prana*.

(34) There are five instincts in men and animals. They are the self-preservative and reproductive instincts. Hunger is a manifestation of the self-preservative instinct. Lust is a manifestation of the reproductive instinct. The basis for the self-preservative instinct is the immortal nature of the soul. Owing to *Bhramti* (illusion), the *Jiva* or the individual soul thinks that the body is *Atma* and eternal, and the self-preservative instinct tries its level best to preserve the body for a long time (*Abhinivesa*) and perpetuate the body here. The idea of immortality is wrongly transferred to the body owing to illusion. Though there is death for the physical body, the *Jiva* imagines that he will live for ever here. The existence of the self-preservative instinct gives the clue to the existence of an immortal *Brahma* (God).

(35) The law of reincarnation is infallible. Lord Jesus has touched on this point in the *Bible*. The soul of a man which survived after death in the previous life remembers in the next life only through the force of memory—*Samskara* of its existence even after its separation from the physical body. So there is an inherent feeling in men that they exist even after the death of the physical body. Existence is *Brahma*: there is *Isvara Satta*.

(36) Man generally argues at the time of his death—'I have undergone many miseries, troubles and difficulties in this life. I have done various good acts. They may not go in vain after all. Is it for this one life alone that I have laboured so much? This cannot be. I must be immortal.' He invents the theory of immortality. Even common sense will tell everybody that there must be an immortal *Atma*.

(37) You had been a child playing in a dark room at night, it is through the up into a school-going boy. Then you became a sighing lover in adolescence. Then you reached adult manhood. Lastly you became a veteran with grey hairs. You have had a variety of expe-

riences. There must be an unchanging self as a *Sakshi* to witness these changing experiences. Otherwise those experiences are impossible. That unchanging self is *Brahma*. It is the substratum for all these changing experiences of life. An invariable self must link continuously the varying childhood, boyhood, manhood and *Jura* (old age).

(38) When you search for a thing in a dark room at night, it is through the *Prakasa* (illumination) of the *Adhishthana chaitanya* (*Brahma*) that you get at the thing by spreading the hands here and there in the room even in the absence of any kind of light. *Brahma* is self-luminous and *Sarva-prakasaka* (illuminates everything). It illuminates the *Buddhi*, eye, Sun and all objects.

