

15

Presentation date: September, 2019
Date of acceptance: November 2019
Publication date: January, 2020

THE UNITY OF MAN AND GOD IN THE SCHOOL OF RUMI AND ATMAN AND BRAHMAN IN VEDANTA **LA UNIDAD DEL HOMBRE Y DE DIOS EN LA ESCUELA DE RUMI Y ATMAN Y BRAHMAN EN VEDANTA**

Mohammad Reza Afroogh¹

E-mail: afroogh100@yahoo.com

ORCID: <https://orcid.org/0000-0003-1035-3435>

Ali Reza Khajegir²

E-mail: a.khajegir@yahoo.com

ORCID: <https://orcid.org/0000-0002-4402-9038>

Ali Reza Fahim²

E-mail: alireza.nf20@gmail.com

ORCID: <https://orcid.org/0000-0002-8235-3023>

¹Department of Law and Theology. Najaf Abad Branch. Islamic Azad University. Najaf Abad Iran.

² Faculty of Literature and Human Sciences. Shahrekord University. Shahrekord. Iran.

Suggested citation (APA, seventh edition)

Reza Afroogh, M., Reza Khajegir, A., Reza Fahim, A. (2020). The unity of Man and God in the School of Rumi and Atman and Brahman in Vedanta. *Universidad y Sociedad*, 12(1), 129-140.

ABSTRACT

Understanding man and his relationship with God are among the topics that are very important in Hindu mysticism, especially in the school of Vedanta and Islamic mysticism, especially in Rumi's poetry. In this article, by using Hindu sacred texts and commentaries on Rumi's Molavi, after examining the main elements of this connection, namely Atman and Brahman in the Vedanta school, and man and God in Molavi, the factors of attaining God and the obstacles facing him are presented. Superior knowledge, self-knowledge, and the use of old or guru's guidance are among the common ways between the two mystics to connect with the absolute truth. In addition, Rumi refers to another superior factor called love, which the Vedanta school, especially its main exponent, Shankara, has paid less attention to it. In addition, apparent knowledge, ignorance, Maya, or illusion are factors that cause man to fail in reaching God, and seekers can reach God by taking advantage of factors and bypassing obstacles. The present work is a comparative descriptive study and the data have been analyzed by using library method of content analysis.

Keywords:

Brahman, Atman, Self, Man, Soul, Knowledge, Love, God.

RESUMEN

La comprensión del hombre y su relación con Dios se encuentran entre los temas que son muy importantes en el misticismo hindú, especialmente en la escuela de Vedanta y el misticismo islámico, especialmente en la poesía de Rumi. En este artículo, al usar textos sagrados hindúes y comentarios sobre Molavi de Rumi, después de examinar los elementos principales de esta conexión, a saber, Atman y Brahman en la escuela Vedanta, y el hombre y Dios en Molavi, los factores para alcanzar a Dios y los obstáculos que enfrenta. son presentados. El conocimiento superior, el autoconocimiento y el uso de la guía antigua o del gurú se encuentran entre las formas comunes entre los dos místicos para conectarse con la verdad absoluta. Además, Rumi se refiere a otro factor superior llamado amor, que la escuela Vedanta, especialmente su principal exponente, Shankara, le ha prestado menos atención. Además, el conocimiento aparente, la ignorancia, los mayas o la ilusión son factores que hacen que el hombre no pueda alcanzar a Dios, y los buscadores pueden alcanzar a Dios aprovechando los factores y evitando los obstáculos. El presente estudio es un estudio descriptivo comparativo y los datos han sido analizados utilizando el método de biblioteca de análisis de contenido.

Palabra clave:

Brahman, Atman, Ser, Hombre, Alma, Conocimiento, Amor, Dios.

INTRODUCTION

The issue of unity between God and the Creatures and especially human beings in the two schools of Hindu mysticism, namely Vedanta and the Rumi School of mysticism, is very significant. Although this issue is also directly related to the question of the unity of existence, it may be argued that it is the result of the belief of the two schools in some kind of unity of existence in the universe. Among the philosophical schools of India, the debate has been raised about the unity and multiplicity (existence) and the relation of the Absolute Being with the finite and material beings. But in the school of Vedanta, the most complete form of Hindu mysticism, the question of the relation of the three triangles of existence, namely, God or Brahman, the universe of the "human body and body" and the human soul (Atman), constitutes the main foundation of this school. What the scholars of these schools of thought say is that God and the dependent human soul are one and that the material world is nourished by the power of God and that its independence and existence is no more than an illusion. In Rumi's mystical teachings, the relation between the absolute and the bound between God and man is one of the main pillars of Rumi's thinking, which has many similarities with Vedanta's thinking about how God and man relate, though there are differences in these two schools.

In both doctrines the Absolute Truth or God has different existential forms and the corresponding human being has different existential hierarchies that communicate in each area with the corresponding order of truth and the closer one is to their infinite rank. It will also be in the realm of pure truth. Therefore, there are several key questions in this study.

1. What is meant by the unity of the Creator and Creature in these two schools?
2. What is the level of soul in these two schools and how the two are linked?
3. How are the existential forms of God described in the two schools, and what do they have to do with the human soul?

DEVELOPMENT

Hindu religious texts are divided into two groups of Sruti and Samarit. Sruties are the same revelation discovered by the great mystics of the past and transmitted through the mystical paths chest to chest to the future for generations, and at an indefinite time and perhaps at the beginning of creation they have been revealed to the wisdoms, therefore, apauruseya (inspirational texts) are texts that do not originate in humans (Barth, 2013).

At the head of these revelatory texts are Vedas, and then the interpretations of Vedas are important. The fortunes are the prose books that were written for the Brahman class and their history dates back to about six centuries BC. The main theme of these writings is to explain the sacred causes of religion and rituals, how they are performed and their usefulness. The language of these writings is symbolic and full of poetic imagery, and their writing is accompanied by the emergence of the caste system in India, and the main purpose of their writing is to clarify the duties of the individuals belonging to each caste in the performance of the ritual and sacrifice (Chandra & Mohan, 2011).

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

From reflection on the Upanishads, the basic teachings of this school can include the understanding of the ultimate truth or the general spirit or Brahman, the ultimate truth within man or atman, and the mere assimilation of the two principles of Atman and Brahman (Zare'e, 2017). The ultimate truth, or the general spirit or Brahmin, refers to the concept of a great and infinite creature whose world is under His rule and dominion, and the truth of the universe, the origin and resurrection of the earth, the heaven and the human being, and also The first principle of being is innocent of any kind of description, apart from any kind of lowness, and the direction and the whole world is perceived as a manifestation of a truth, and that is a Brahma, and also a universal and absolute being of any kind.

Atman also refers to the inner truth of man, which is beyond his formal and apparent aspects. From the reflection on the characteristics of these two principles, we find that

the separation of these two works is difficult and, in fact, unattainable. Accordingly, Atman or the true self of man is the Brahman, which is the deepest part of our existence and is one with the essence and truth of the world. Understanding this one by virtue of virtues, sincerity and knowledge can be achieved is the ultimate knowledge and the key to liberation, which is the immediate understanding of truth (Forouzanfar, 2002).

The teachings of the Upanishads, which are the milestones of Indian mysticism and whose basic concepts such as unity, negation of plurality, are like "I" or Atman with Brahman or absolute truth, and knowledge is the main way of liberation therein, later in the school and the religion, especially the Succession Vedanta developed and evolved.

Among the schools of philosophy, Brahman is the most complete and most mature school of philosophy, which has sometimes considered Indian philosophy to be the equivalent of it. The formation of this school is a characteristic feature of the era of Indian thought and thought, which is known as the period of the bouts or the Scholastic period, which covers the second century until the beginning of the new era in the seventeenth century.

The Vedanta School has become so wide-spread throughout the centuries that today many people who are not surrounded by all philosophical schools consider Indian philosophy to be synonymous with this school. This school has had a great destiny and has been expanding from pre-Buddha to the brink of the recent centuries, and the great works of its professors and scholars have been effective in the evolution and diffusion of its foundations, and Shankara and Ramanjah have been a prominent figure (Hiriyanna, 1993). Given the fact that this religion is based on the original and ancient origin of Bahamian and its spirituality, it has somewhat overshadowed other Indian schools such as Advaita- Vedanta and Visistadaita.

Atman and Brahman are two words that cannot be understood without understanding their meanings, and in fact they are two pillars in which the entire structure of the Indian philosophy rests on them. The Upanishads seek to introduce a simple principle as the source of the world's outer world; they sometimes have this principle, which is both special and universal, and the eternal life of Atman, and sometimes as the principle of the universe, the cosmic existence, the universal spirit "Brahman" (Ibn Arabi, 2010).

The concept of Atman is one of the main concepts of Hinduism, which is closely linked to Brahman's concept, and the root of this term is uncertain. In the Rig Veda (x.16), it means a soul or a vital essence. Often the same

meaning is introduced as its main meaning (Kakai, 2003) Thus, "Atman" in the Rig Veda also refers to essence as "the tail, the soul and the air", which is the part of life. So this word from the very beginning is referred not only to the individual truth, but also to the ultimate essence of the world (Mahmoudi, 2013). The main point about Atman, which has been considered in the Upanishads, is the nature of Atman or the true self of man It is described in the form of simile and allegory to explain its nature, and the most famous of it is in Mandokia and Chandogia , on the basis of which the "self" of man is multi-layered and consists of several pillars which according to each of these It will find its own name. The fifth pod of these layers extends from tangible to subtle and from dirty to subtle. These pods are, respectively, human body or Anomie, or Anemic, animal or vital, or anatomical, or mentality, or shell of desire and will, Manomaya Atman, a stratum of consciousness, or the Vijanamaya of Atman, ultimately the essence The ultimate and ultimate goal of Bahjat and the merciful Atman or anandamaya Atman (Molavi Jalaeddin, 2013).

The principle of the existence of Atman in the Upanishads does not require proof, but it is the presupposition and the basis of every proof, however, in some cases, has been indirectly argued to prove it, including its description as "Puri-saya", which, according to its literal meaning Puri-saya, which is "something that lies in the body", is sometimes also argued in justifying the existence of a soul that limited human life is not enough to harvest its fruits, and to the point where our attention only focuses on this life, There is no explanation for good and bad, life is not enough to understand all the facts of life, so once the general belief in ethics is true, We accept a transmitted person, in order to find an explanation for what does not exist in today's life, to find out in his past deeds, and to recoup his iniquities in his current life, in the continuation of his life in the future (Molavi, 2016).

Atman is one of the main concepts of Hinduism, which is closely linked to the Brahman concept, and the root of this term is uncertain. The most common meaning of Atman is spirit and self, and often also has the same meaning as its original meaning. The soul of human is as a perceptive and it has got a special ability in perceiving the world objects. Human soul has a special rank level, too. It perceives objects in Visvanara step and feels as a title of Tijese as well as knowing wits. It imagines in the Para jene step and also, it thinks deeply. In Torya step, it perceives self- spirituality and other worlds, too. In other words, human soul in all those steps can perceive some special steps like Tijese which is the case of Brahma or Torya step

which is the case of knowing Brahman, though Tarya cannot be define itself, it is something beyond our thoughts.

Moreover, *Atman* is the inmost Self or Spirit of man but different from the 'empirical ego'. *Atman* is the fundamental, ultimate, eternal, immutable pure consciousness. Thus, it appears that *Brahman* is the ultimate reality behind all world-objects and *Atman* is pure spirit in all beings. Truly speaking, both *Brahman* and *Atman* are not different realities. They are identical. For practical purposes, they are referred to separately, which they are not. They are the eternal, all-pervading realities underlying all existence. They are two different 'labels' for one and the same reality behind all the objects, all matter, all beings of the universe.

Here are some of the important Vedanta statements whose subsequent analysis throws lights on the nature of suspti. The soul is Brahman. It has four modes existence, viz. waking (jagart), dreaming (svapna), deep sleep (susupti) and the pure consciousness (turiya). In the waking state, both external and internal sense-organs are operative; in dreaming, only the internal is operative and also creative (srjati). In both, the consciousness is intentional, but the nature of the intended objects is different. In the state of dreamless sleep, the self or the person is without any desire and does not experience dream. In the sleep state, the reason for the suspension of conscious activity is all-round ignorance which puts a stop to the vibrations (*manahspandana*) and subject object-bifurcating function = (*dvaitajata*) of consciousness by temporarily covering it.

In waking and dreaming states, the vibrations of the empirical consciousness are at play, but since in the sleep state, they are temporarily suspended the self loses its differentiating power (*avivekanua pa*). For this reason, it is called a unified mass of consciousness or knowledge (*ekaōbhua ta-prajna a naghana*), just as in the darkness of the night the world of multiplicity becomes a mass of darkness (*ghanaōbhuaata*) because in the absence of light our differentiating cognitions are not possible.

In the rich treasures of Hindu religion, in the Spirit or Atman discussion at the beginning of the work, we are dealing with another term that applies to the supreme or supreme principle, the Atman. The Supreme Principle has two aspects: on the other hand, superior, sublime and glorious of all objects, and on the other hand it must be its present, appearance and environment on all beings. When the words of Brahma and Atman apply to the Supreme Principle, they refer to both aspects, but the notion of transcendence is more closely linked to Brahma's word, and the notion of surroundings and presence is more associated with the word Atman, which is why Shaun says: "*Maya Atman "Or" is not the other*" (Otto, 2012). In the world of thought, the

first is "Purification" and the second aspect is "likeness". In the Upanishads, we read: "*He who dwells in all things but does not know all things, besides all things, his tone is all things. He runs all things from within himself- he is your breath, the director is inner and non-mortal*". (Parrinder, 1976)

From the standpoint of Hinduism, the truth is in the same unity and unity with many degrees, that is, the truth, a degree of severity and weakness, whose plurality returns to unity. We can summarize these levels in five ways: (1) the degree of divine nature or the supreme principle referred to by the words of the Atman and Brahma. This is the same Brahma without the attributes of attributes that are called supra or "Brahma Nirguna": "The one, who is colorless, in practice, distributes his power with his own secret will to different colors. And the first and the last of the universe is dissolved in him - he is God (Shve. Up, 4. 1). (2) The existence of the word "Ishvara" refers to it. At this level, God is referred to the attributes and in the sense of the "personal God". This time is equivalent to the degree of virtue or theology in Islamic mysticism. But from these two passages, we consider the manifestation of God in three times, which is: Almighty, The universe of the world and the universe. (3) The order of the universe of intellectuals referred to by the word "Being" is referred to as "soul" or "holy intellect" (Qomi, 2011). (4) The world of the soul, which forms the mediator between the world of bodies and the world of intellectuals, is referred to in this universe by Hindu religion. (5) The last time is the very body of the bodies, which is called "stoic". In Upanishads, man is defined as a "minor world" or "complete communion." Man does not belong to any of the levels and in the sense of all the levels it is summarized. Because man is one of the manifestations of God in manifestation, the manifestation of mankind has appeared in his body, soul, and reason, respectively, three times in sequence, but because man is "omnipotent", in addition to three manifestations, the spirit, the soul And the first twofold object of the five is also the corresponding man. Corresponding to the first order, or Brahma Nairgona, there are a variety of people referred to by the term "Atman", and corresponding to the second order, or Brahma Saguna, is also ranked "Jiva" in Table 1 (Radhakrishnan, 2003).

Table 1. Division of Universe.

Great universe	Minor universe
Nirguna 1-Brahman	Atman
Saguna 1-Brahman 2-Ishou vara	Jiva

"Atman" is the truth we call "self", that is, the fact that the pronoun, essence and joke form the truth of ours. But "Jiva" is the level of human determination. In Upanishad, it comes as follows: "You could not see the viewer, the listener could not hear, you cannot understand the understanding, this is the Atman that is in all this (Motahari, 2011). In this text, emphasis is placed on the authenticity of Atman and his surroundings on all human elemental elements. Thus, as the principle of the universe is present in all its forms and manifestations, and there is no place for it to be empty, the principle of human truth is manifested in all its prophets and its actions.

In the past, we have said that the Upanishads have spoken of Atman, which is equivalent to the word "self." Atman is an immensely human thing that seeks for a supreme unity with Brahman. The expression of the breath of runners to Atman, often appearing in the Upanishads, often refers to the inner soul and the essence of the senses that are unrecognizable and completely different from body and body.

Here is the question of what the so-called "soul" or ego is? The interpretation of the soul or the ego is the same truth of the unconventional real essence and essence that lies in the human body. We see many parts of the Upanishads that, contrary to what people have said and say that the spirit of humanity is individuality and independence, the Upanishads tell us that there is a common identity or unity between Brahma and Atman, and all the people in all appearances and their manifestations are Brahma.

Arnica says: "Tell me, who is the emergence and manifestation of Brahma that is beyond our insight and insight, that the soul is everything." And he himself replies: "He is your soul".

All of these statements give us the general result that the human soul and cosmic spirit, or the "world of the world", called Para Atman, are not the same object and separate, and in the Upanishads the meaning is interpreted as Sanskrit "Tet Um-osi" means "You are Him" (Zare'e, 2014). Brahma, the universal entity of Athena, the soulless individual soul, both of which are the sacred soul and ultimate truth. From which it is referred to as "Brahman-Atman." Both the posture and the interior of the two are the same. The truth is that, if there is a fair comparison between the Upanishads and what is going on in Behgavad Gita, we find that, of course, the issue of immortality has come from the Upanishads (Rezazadeh, 1996). It has been clearly expressed in Chandogya Upanishad (6,11-12) the issue of immortality of man, where it says "the deterioration of the body and the immortality of the soul" and it expresses the tree and soul with the allegory.) What is your temperament? (Death finds tone, but the perfect soul is unchangeable

and unlimited. In the new era, a new theory has emerged in Upanishads, which states: "Finally, any distance from the world of time, Kalpa, which is the period Creation and creation is about to end (Motahari, 2011). Once upon a time, all ghosts in the universe are separated from the bodies, and at one point it is fixed, and after a long period of silence, Peralaya "is re-creation of the Creation: the universe is alive, and the souls, who are in silence and stillness, are brought to the movement. All the creatures, from plants and animals to humans and demons, are in new bodies and faces are replaced. Yes, these bases and thoughts that were found in the Upanishads as the first and foremost nucleus later revealed themselves in the form of the philosophical schools of India.

Brahman's term from the root (brith) means opening up, blossoming, opening, also means an eternal thing that continuously grows and grows. Gaia originally meant prayer and prayer (Rumi, 2009).

Of course, in the Vedas, Brahman is "SET", meaning "being" and "being", is not in the sense of being, and this is beyond our perception; he is the truth and reality of this world; he is eternity, and below this perceived tangible reality He is the only reality and all the universes are manifestations. Brahman has three main traits that appear in the Vedas, in the manifestations of Brahma, Vishnu, Shiva, which they form as the three wives of the old gods, called Sarasotti, the wife of Brahma and "Perthy", the wife of Shiva and "Lakshmi" Vishnu's wife is famous.

The set of these three attributes is called "Trio" and their strength is called "Shakti". In the Apostles, in reference to the ultimate truth of this term, it was later used to be the central word of philosophy and religion, and it was called the primeval principle of the objective world and one of the two pillars of reality (Sells, 2014). Brahman's concept can be expressed in this way. Brahman is the cause of pre-time, and the world is a disability that has emerged from it. The inner connection between the universe and Brahman and its uniqueness with the essence of Brahman has caused the creation to occur by him, and from his own nature (Shafiee Kadkani, 1999).

Moreover, Brahman manifests itself in the world with the help of Maya. The world and the world objects come into existence due to the power of maya. Maya and its creation is termed illusory. It does not mean that the world is not real. Unreality and illusion are different. An illusion may not be an unreality for an illusion is grounded in reality. Reality is that which exists on its own. Maya is dependent on Brahman. Maya has created the world of appearances. So the world is illusion. But this does not mean at all that the world is non-existent. The Advaita Vedanta, with

the help of the famous “rope–snake” illustration, maintains that ‘it is neither ultimately real nor wholly unreal illusory and nonexistent.

Brahman has different degrees in the school of Vedanta; in the steady state of being, the unity, immobility, and quality of Brahman are called “Nirguna”. In this case, Brahman can be understood only by superior knowledge, which is the influence and action of Brahman in us. But at a lower level, everything is evident, diverse, and moving. All of the world and its many elements and elements are Brahman; it has the qualities and qualities and is called Saguna. In this case, he can also meditate on man or inferior knowledge, and Brahman Saguna, Vassuah, Ruddah and Aditya. “In the name of the Founder, Rhodehra is the destructive, the leader (the master of the universe). His name is Brahman, and he is also the fire, the sun, the air, the moon of heaven, the stellar wheel, all the waters of the world, the man, in the Shutashora Upanishad, Woman, butterfly, parrot, and lightning, as well as beginning and beyond time and place; that is, Brahman is the material world as well as beyond the universe, it is a pure unity, and multiple, possesses attributes, qualities and Bella is a bag and adjective. Such a concept is called “the same in a false sense”. And the meaning of it is that the absolute truth is the set of material being and something beyond that.

Also, Shankara defined Brahman in two ways, a neutral Brahman that is free of any attributes and qualities (Nirguna), and the status of the essence, and the other is Brahman to the man who has all traits and qualities (Saguna). Brahman blesses the power of the efflorescence of the tangential dimension and describes all traits and becomes subject and passive. Brahman Saguna, who is a kind of general mind, brings up things like objects in a universal mindset and reflects abroad, and generates phenomena without reducing or diminishing anything, as the radius of light The effect of irradiance on objects takes on their color and never changes itself, such as the one that is exported from it, and like the dream that plays on the water, is likewise the darkness of Brahman’s creation. Shankara is called Brahmani, adorned with all traits, Ishvara or Lord. This is in fact the “determined” position of the truth (Valerz, 2015).

Types of Knowledge in Upanishads

Superior knowledge, inner and outer, or pravidya

If we accept that both Brahman and Atman are hierarchical, then, according to Atman and Brahman, knowledge will also be arable. Superior knowledge is the properties and sages that come to mind after meditations and

austerities. They have a kind of metaphysical attitude, while less knowledge of the universe is generally interpreted as a religious interpretation. According to this knowledge, Brahman is unique and absolute truth, of all qualities and qualities of glory or dignity, complete knowledge is obtained through the metaphysical view and knowledge of Brahman Brin without qualities and qualities, or the bad temper of Brahman. For anyone who comes to such an understanding, whatever lessons learned from the knowledge is worthless and the emergence of ignorance and epidemic.

Junior knowledge, or universal or A-praviadya

Understanding knowledge is the same as the conventional empirical view or knowledge that, on the basis of this knowledge, Brahman, has a personality or personality that creates and guides the world, and punishes humans on the basis of their actions. To give According to this view, the soul, in the constraints of the material, physical senses, is a vital principle and ethical devotion, and such conditions must complete the period of reincarnation and be adhered to Brahman junior or Saguna Brahman through beliefs and worship. But this surface is inferior to knowledge, and man does not achieve complete liberation through it this knowledge, also known as universal knowledge or operative, accepts a universal empirical view of the interpretative world Generally speaking, religion is offered Based on this knowledge, it is provided from all the empirical sciences, the sacred knowledge that relates to unstable things in this world. Therefore, even the Vedas are in the lower reach of knowledge, therefore, it lacks the importance of salvation. For this reason, for example, Narada finds out, despite the study of Vedas, epic literature and other religious and sacred sciences, that it is tragic. Sadness and turmoil of Narada are due to the fact that they have not learned anything about Atman. Is. This is while knowledge of Atman has also left grief from the realm of human existence, and also brings him into infinite happiness.

Components of superior knowledge in Vedanta

Guru or leader

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

Using of inner senses

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

Austerity and votary

Spiritual purification with asceticism leads to knowledge. The struggle against self-esteem and austerity provides the basis for the emergence and emergence of spiritual talents. Darashokhoo says: "Those who choose a corner and slow down and beneath the body and heart, give way to creating talks and constantly engage in meditation, that perfect person will be rid of them." Therefore, in order to achieve true knowledge, obstacles must be identified and resolved. Some of these barriers are the same as the emphasis on visual science and some morally defective traits, aspirations, aspirations and affiliations.

Getting to superior knowledge

The method of knowledge as one of the ways to achieve absolute truth in the Hindu religious tradition has been raised for the first time in the Vedas. Vedas are the bearers of knowledge, and the wise and the sages are those who understand the rules of worship and after the Vedas, the source of knowledge is in Upanishad. The Salvation knowledge is a knowledge that involves recognizing unity, and this is Brahman and Atman, which relates to the understanding of the inner spirit of the universal spirit. Actually, the similarities between Atman and Brahman are summarized in the words "it's an ominous" and "I'm Brahman." Officially acquired knowledge does not save man, and the truth of the essence of Atman is not the result of formal and apparent knowledge. The supreme knowledge is related to the immortal truth, and is related to an area that is heard unheeded and misunderstood and unconsciously perceived.

Two Approaches to the Atman and Brahman Unity

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

In terms like "you are the same". The phrase "you are the same" indicates that if you have the appendices and the constraints to which the term "you" comes to life and it depicts something other than what it is, "you" means "Atman" the same "it" means Brahman" you will be, because these two facts are two mirrors all the other. From this perspective, the soul and God are one another; the souls of the same God and God are the same. They say that, they are unanimous. Based on this, all the differences between objects, the objective mind, and the soul and God, are merely due to the illusion that Maya has created.

But, in the other hand, the relationship between the soul and God is like the relationship between the whole and the whole, which calls this view a "unity of mind". For Brahman there are two ways in which one is spiritual and the other is the material world. These two worlds, for themselves, are real Brahman, and the distinction between them and Brahman is also eternal and real. Brahman is not only the cause of the subject of the universe, but also the material cause of both the ghosts and the spirits and the material world and the invisible. The relation between Brahman and the universe can be considered as a logical connection. In this case, the ratio of the world to Brahman is the ratio of the width to the essence or it is related to the causal relationship in which case the world, the disability, is the causal cause, or it can be the relation Environment, and in this case, the system of ghosts is limited to the spirit that the environment is all of them.

Based on the doctrine that "the true self is the same as God" or the atman is the same Brahman, it is God himself who has forgotten his divine truth as a result of blending with the unconscious or material adjectives. Understanding this parallelism is the culmination of the knowledge of the adventures of the Indian savages, and this is achieved through self-knowledge, or self, which in fact is the same knowledge of Brahman. Understanding is the understanding of one's intrinsic trait, namely pure existence, pure consciousness, and pure sheer, which in fact are Brahman's intrinsic qualities. Anyone who becomes aware of such self-awareness will disappear in the Supreme Self.

The results of Atman and Brahman equality

One of the results of Atman and Brahman's parallelism is the divine presence in human nature, and although Brahman is incomprehensible and descriptive, this desire for the recognition of the Brahman that exists in us comes from the same presence, and if that were not the case, it was not in us, and our ability to such a cognition is also the product of this presence. If we find success in Brahman, that is why Brahman becomes aware of us, it is for this reason that Brahman, in the spirit of man, can only be understood through spiritual experience, not by logic, when his experience, experience, and subject of experience can be combined in one whole unit and the veil Recognizing and identifying the issue or separating the mind and the same from one another, they find themselves in a manifestation of an unknown and undefined "true truth".

Other results of this coincidence are the way to discover Brahman, Atman, or the same soul. Brahman is the universal soul and the atman of the individual soul, and in fact this individual soul is a sign of the same universal soul; in fact, Brahman and Atman are not distant, and the ultimate goal of man is to discover the universal soul in order to achieve unity According to the Upanishads, the truth that lies in the commune of the world is reflected in the infinite tear of the person's soul. Brahman is the same as Atman, which is discovered by revelation, which is the result of this coincidence of discovery with revelation (Rezazadeh, 1996).

The Relationship between Man and God in Rumi Sufism

In Islamic mysticism, the term "connection" is used more often to express the relationship between man and God, which in the sense of conjunction means unity with the truth, and the ultimate degree of such a relation is realized. Rumi mentions the connection between man and God with terms such as belonging or attachment to God that this relationship sometimes makes sense through the relationship between the human soul and God and sometimes through the cognitive relationship that man has with God. It does. Because of this cognition, man is both hungry for communication and no other than God satisfies any being.

It is good to die in the hope of joining you. The bitterness of departure is over fire (Molavi, 2016).

The hierarchy of souls and souls in Rumi's thought

In Rumi's teachings, just as God and His Understanding are, the human being within this universe also has a variety of internal areas, and each domain is a gateway to

one of the realms of being. Of course, in each area there are obstacles and pests of its own, which prevent internal openings. In Rumi's anthropology, man is always in the process of moving from gravity to astonishment (Shafiee Kadkani, 1999).

What constitutes human truth is human life. This soul and soul are also the origin of human actions, and while the truth is the same, it has different degrees and powers. This esoteric meaning and intrinsic degrees of the human soul and soul are common among the mystics of the brutal heart or the seven souls, and have been interpreted in any manner, what is known by many mystics as the seven spiritual or spiritual. It is stated under the titles, nature, soul, heart, soul, secret, vulgar and omnipotent. It has its own term. He divides the universe into the attributes of revelation and inner inspiration four times in total. The first is the body, which is the ghost and the faintest shadow of the heart, that is, the joke of the human spirit, the second is the soul, the third is the intellect, and the fourth is the revelation, which also qualifies as "technically inferior" and "bound to right". And it is a hierarchy of distance, which Rumi has explicitly stated in various positions.

Our body is vivid but soul is a secret body is like sleeve and soul is like hand (Molavi, 2016). Since the essence of soul and soul is the science and consciousness of Rumi, he considers Motahari (2011), to be higher and higher than all souls, and by taking into account the degree of knowledge and awareness of the facts of things, the human soul and soul are four times higher: Splits "Animal soul", "Human soul", "Gabriel soul", "Ahmad soul".

The Kleinand Islamic narrations emphasize that God created Adam on his face. "The day God created Adam, God made him like him". It is also stated in Islamic traditions that "God the Almighty created Adam" (Klein, 2006). Rumi argues in Quranic verses to prove the existence of the soul:

Although mystical soul or soul is timeless, immortal, eternal, yet it is temporal and material in temporal, and temporal belonging to the world. For this reason, from the perspective of Islamic mystics, what is the relation between the old and the old, time and timelessness, is the human soul (Sells, 2014). It is because of this hierarchy that the soul can sometimes go inward. Crawl up, and go out of time and place and become mortal and tired. At the same time, from that timeless and endless world, he returns to the world and consciousness in this ecstasy and finds himself in this world. That is to say, "dying" of a trait does not mean "destroying" it. It is therefore possible to distinguish between the one which is related to the essence of the self and the one which is to the body and

the verbs of the self. It is because deep within the level of everyday consciousness that belongs to the actions of the self-including imagination, will, and emotion, there is a vast hidden area of the unconscious (Otto, 2012). All belongings are free and the domain of powers and perceptions that each claim to have its own. This distinction is exactly in line with the distinction that Rumi has made between God and the divine.

The forms of God in Rumi's thought

One of the pillars of Rumi's theology is the distinction between the universally transcendent and the unknown and the attainable and the cognitive. In Muslim mystics' expression of the hidden divine realm is often interpreted in essence. However, there are other interpretations in Islamic mysticism. For example, Muslim mystics have sometimes referred to divine nature as Hahut. That is beyond all existential realms. In the works of the mystics of Khorasan we sometimes find bold interpretations in this regard. For example, Khurghani calls for "God without all things": "People say", God and bread "and some say" bread and God "and I say: God without bread and water, God without all things" (Shafiee Kadkani, 1999) and by this definition refers to the unknown and indefinable divinity. To a great extent it has the power to understand the facts of the universe, but human intellect and understanding are sometimes limited and require more powerful tools. Most importantly it is incapable of recognizing the essence of God. That is why Rumi considers thinking in the divine essence to be misleading.

The form of the essence, in Rumi's sense, is a sphere that lives in the pure unseen and is vertical and immutable, and therefore has no relation to creation and is alien to creatures. But accessible space or rhubarb is an area that has a two-way relationship with creation, and especially with human beings. This interdependence between pasture and pasture is applied to the separation of the two areas of rhubarb and divinity or God and the supreme God. In Rumi's work, the problem of the distinction between the nature of the essence, the domain of the nouns and the attributes, is tangibly influenced by the prophetic tradition. Referring to the Holy saying "Think in the Creations of God, Not in the Mind of God" (Forouzanfar, 2002), he considers the form of God's oneness outside the domain of human knowledge and does not consider any claim in this regard an illusion.

Our holy prophet instructed us to seek a lesser discussion about the essence of God (Molavi, 2016).

The above passages reflect the fact that, from Rumi's point of view, prohibition of thinking in the essence of God

is not merely a religious commandment, but that this prohibition is in the position of saying that thinking is not possible in the essence of right, and that what God does in the human mind is the role. It closes, it stems from human imagination.

The Hierarchy of Knowledge in Rumi's Mysticism

In the mystical worldview, the problem of knowledge and cognition has an important and special place, but the mystics mainly focus on the problem of knowledge in its longitudinal form and rely less on superficial and popular knowledge. Among human beings, the epistemological and cognitive domain It has a special place, it can affect other levels of existence, so the proper breeding of this time will breed other areas of human existence. In his teachings, Rumi emphasized the importance of knowledge and referred to it as a way of salvation for man. To him, humanity is human to his thought, and if we remove thought from human existence, there will be nothing but bones and natural substances. According to him, the criterion of weakness and power of human life is his understanding. The stronger a person's understanding is, the higher his or her existence is (Molavi, 2016).

To understand the hierarchy of cognition in Rumi's thought one must pay attention to the types and means of human epistemic means. These tools can be expressed three times as sensory, intellectual, and cardiac (intuition). Each of these tools has characteristics that are hierarchical in human existence. These tools are like gates, each of which, in terms of their abilities and limits, are the gateways to the realm of knowledge and the knowledge of the universe, man and God.

The most superficial level of human perception and knowledge is about the outer senses. Molavi gives human beings two kinds of outer and inner senses; the outer sense only understands the surfaces of the facts and does not go into the depths of truth. But the innermost sense penetrates deep into the truths of being. If one's understanding is to go beyond the levels of the natural world and to attain a deeper understanding, this inner sense must be triggered.

If one focuses only on the outer senses, that is to say the sense of authenticity, one will lose the ability to understand many facts. In Rumi's view, many people disagreed with the prophets because they had abandoned the inner sense of attention.

In his teachings, Rumi has called the esoteric senses of man, the source of inspiration, illumination, and the source of mystical and intuitive experiences, such as senses of gold, religious senses, senses of passion, senses of life,

senses of heart, and other senses. Potentially lies in human existence, and only a specific node can wake them up to action and complete perfection.

The other rank is rational knowledge, although Rumi has mentioned such things as false reason, guard reason... but among them three types of reason are particularly prominent; Particular reasoning is a superficial discussion reason that is self-centered, militant, and hasty in judging the characteristics of such reason, and it is inadequate and incomplete in recognizing the hidden truths of the world. Second the common sense or general reason that comes from God and understands the facts of things correctly. Third, the faith of heaven that is the wisdom of the intellect, in other words the laden intellect, which is the hidden truth of the universe and the universe is the face of that reason. He also sometimes divides the intellect into the good and the bad, and divides the good into the "common sense" and the "total reason." He does not know the island mind, which most people are more or less ignorant of, to understand the facts of the matter, because it is prone to illusion and speculation.

In Rumi's thought on reason we come across two metaphysical or existential and human or epistemological interpretations. At the metaphysical level, the existence of reason is regarded as the essence of the universe in the development and regulation of the universe, meaning that everything in the earth and in the heavens is created and found on the basis of reason. This general wisdom, like all human attributes and manifestations, which are manifestations of divine names and attributes, is the manifestation of the perfection of the transcendent righteousness.

From the Molavi's point of view, general wisdom is a particular guild of devoted servants and elders of righteousness, which includes the prophets, the progeny, the eternal, the anointed, the true elders, and the sages. The owners of the common sense, if they wish to pursue the nearest and healthiest way of attaining righteousness, have no choice but to join the privileged class in order to yield to the old leader so that their existence becomes mortal and diminished. This way is only possible with love. Try so much to be perfect in religion and a real leader for all.

Intuitive knowledge and the factors that contribute to this knowledge

The highest level of knowledge is the intuitive understanding that emanates from the heart, and its instrument is purification and purification of the soul; that is, it is not knowledge acquired through sensory experimentation or experimentation with motions or affections or thought and thought and reasoning, but rather. It is achieved through

action, purification, and purification of the heart and the human heart achieves it. This kind of knowledge is conscience and presence.

To reach this level of knowledge requires going through the stages of which the most important is self-knowledge and self-care, caring, righteousness, and self-purification. For Rumi, the wisdom of the discourse does not lead to certainty; It doesn't. But the wisdom of the discovery that Rumi recommends against the wisdom of the discourse. It removes and discovers these barriers and reaches the place where one can see nothing but the truth (Valerz, 2015).

The knowledge that is revealed at this stage is different from the earlier stages of knowledge, because it is more expansive of the truthfulness of the human soul at this stage because of the gentleness and delicacy. On the other hand, this time of knowledge, which is more than the sex of intuition and insight, is so united with the inner truth of man that it is not easy to distinguish between them. Certainly it is of the utmost importance at this time to be purified within and to attain the safety of the heart. The cultivation of the heart makes the human heart open to the facts. The human heart, as the Prophet (peace be upon him) has said, is the only place where God manifests himself.

Our prophet said God is not in a strange place. God says I am in the heart of believers (Molavi, 2016).

The process of breathing is very important at this stage of knowledge. The mystical approach to self-knowledge is one of the most important issues that distinguishes mystics from them, and especially from philosophers and theologians, though the ultimate end of the mystic's knowledge of God is, but from the mystics' point of view, the only way or at least the correct way of knowing it is. This is a view we do not come to think, but is the way to attain it, and this is the message of the Prophet (peace be upon him), whoever knows himself knows God. Everything is in you and in you. There is nothing outside you (Ibn Arabi, 2010).

The Holy Qur'an expresses in a very meaningful way the real damages of human loss and the forgetting of this divine aspect of human existence. "Do not be like those who forgot God, for He will forget you, and they are truly corrupt." God considers within man the place of manifestation of his divine signs, as He says: "We shall soon show them our signs; around the world and within their soul in order to make them manifest that He is right."

Importance of Secondary Birth in Pulmonary Disease

In the Wadi Sufi paths, man is given two births, one a formal birth and the other a spiritual birth. Formal birth is the same as the elemental body of human being that moves

the womb from the womb to the world, it is a universal birth, encompassing all animals and human beings. There is no voluntary birth in this birth, but there is authority in the spiritual birth chosen by the servants. In this way, human beings, with their cultivation and self-cultivation, purify their hearts from the desires of the desires and depart from the senses and instincts of the instincts and are born in the spiritual realm and kingdom of heaven. This rebirth, called the second birth, is documented in a word from Prophet Jesus who said: ("Enter not into the kingdom of heaven and earth, except he is born twice").

Rumi has described the second birth in different ways, sometimes expressing it in the sense that in Sufi literature the irony is the abolition of ugly habits and ethics and the revival of spiritual life and the consequence of dying from the obscure and obscene moral life. Spiritual life and ethics are good.

This second birth, on the one hand, brings man into mere abstraction and, like the sun, blossoms into all the spiritual talents of man, making him superior to the entire universe. On the other hand, when he comes to life, his spiritual and spiritual temperament will also be promoted, so that he will no longer pay attention to the sensual prey, and you will discern your gentile speech and thought in the clear water of peace (Motahari, 2011).

The Relationship between Self and God in Rumi's Mysticism

Rumi has emphasized the issue of mortality in the matter of attaining the status of Lord's Joiner. Rumi's emphasis in his works on the need and the need to reach the true believer is enormous. The order of nothingness and mortality in relation to God and man is related to the question of transcendence; at times it means the transcendent existence of God in the universe; "There is no such as God." And sometimes it means epistemic excellence. That is, God goes beyond what we think of him, and there is no pure divine knowledge of him. Therefore, he must always be ignorant of attributes far removed from God. These two types of separation are necessary for each other. In Rumi's mysticism, the above mentioned transcendence and transcendence are related to the regularity of the essence of God which is unlimited. The essential of the infinite is that it does not come to mind, because everything comes to mind, the mind is surrounded by it, and therefore it will not be infinite. It does not have to be anonymity, anonymity and anonymity. So the essence of God is formless, colorless, nameless, and without any name.

If we accept that the condition to reach God is to reach the essence of the soul and cannot reach the essence of the soul, unless we find the soul in a state which is free from

all limits, nouns, and suspensions. That is, we should be free from our limited, self-restricted self, and die in the indefinite and unlimited existence of God. It is not, therefore, that in which unity is realized, supernatural is concerned with the domain of infinite existence, here the purpose of unity is that the creation ceases to be definite and emerges from its appearance and has finally attained, with the right being indefinite.

At this point, if the soul wishes to preserve the existence of God, since its existence is limited and of a nature, then it will have the most distinction with an infinite God without nature. But if the same soul ceases to be "non-being", the distinction will be lost, and the soul itself will be God and the remainder to God. He listens without sound and in silence and sees without light and darkness. His unconscious senses, his comprehension of form and his essence are immaterial. Molana has exalted this aspect of the human soul and life in his works.

He describes in our footsteps the nature of human existence in relation to God:

"In one example, a human is like a bag of wheat in which the king has a golden bowl of wheat. If he realizes it, he will not favor the wheat, but if he is busy with the wheat he will be unaware of the king's gold bowl." 1381: 200)

Thus, unity or unity between the two things occurs only where one of them goes beyond or is absent, or abandons it, or this occurs either in the manifestation of God in the descending arc. That is, the order of creation and appearance appears, or is ascended in mortality and ascension, which is the order of truth. Right and the people are present in both areas. Where the right is the appearance, the secret is the creature, and where the right is the appearance is the hidden right.

The existence of the hierarchy of divinity and divine revelation is also reflected in the religious texts, such as in the Holy Qur'an God calls himself closer to us than he is to us. And on the other hand, he describes himself in a transcendent way (Motahari, 2011). The asymmetry of this excellence has best reflected God in his works.

CONCLUSIONS

If we consider the most important purpose in the mysticism as human unity and connection with God, this is reflected prominently in the Vedanta and Molavi schools of Rumi. By comparing the two schools one can address the similarities and differences in the issue. One of the similarities of these two schools is the attention to the hierarchy of knowledge, which corresponds to the hierarchy of the soul and the hierarchy of the absolute truth. This superior knowledge in the Vedanta and the intuitive or esoteric

knowledge in Molavi are important factors in connecting the soul with God. In addition, the soul and soul in the ideas of Rumi and Jiva and Atman in Vedanta also have many aspects in common. And the attributes in the mysticism of Rumi and Brahman Nayrgounah and Brahman Sagounah are also similarities of these two schools.

The issue of esoteric guidance and old guidance in Rumi and Guru's mysticism in the Vedanta school is also very significant in this regard. The issue of austerity and the hardships of conduct are one of the common aspects of the two schools in connecting the human soul with the absolute truth. Alongside these factors and the similarities are the importance of self-knowledge and the spiritual journey to attain the connection between the Self and God or Atman and Brahman has received serious attention in both schools. In addition, there are similarities between the two schools in terms of the barriers to joining and joining God, because in both schools they relinquish ignorance and do not rely on the outer sciences or Udia, the illusion of illusion, the Maya, and the avoidance of diseases. Morality has been emphasized.

Despite these similarities, different aspects can be observed between the two schools. For example, love can be cited, which in the Vedanta school has not been mentioned as a surefire way to achieve the unity of Atman and Brahman. In Rumi's view, however, the ultimate in divine love is to attain the status of divinity and unity. This love creates such enthusiasm that it is incapable of describing it. It is also what separates and empties one's life and gives it the right and the right to survive is the love that destroys itself in human existence and removes the path of righteousness except God and the path to righteousness. The seeker smoothly makes the difficulties easy and the hardships tolerable. And in the light of evolution and evolution, man becomes emptied of himself and becomes a mortal, and with his self-possessed divine attributes, survival is found to be righteous and attains eternity.

BIBLIOGRAPHIC REFERENCES

- Barth, A. (2013). *The Religions of India*. Routledge.
- Chandra, S., & Mohan Datta, D. (2011). *Introducing Indian Philosophical Schools*. Farnaz Nazarzadeh. School of Religions.
- Forouzanfar, B. (2002). *Mathnavi traditions and stories*. Amir Kabir Publications.
- Hiriyanna, M. (1993). *Outlines of Indian Philosophy*. Motilal.
- Ibn Arabi, M. (2010). *Sahifeh Sajjadiyeh*. Asjk Zereh.
- Kakai, Q. (2003). *The Unity of the Narration of Ibn Arabi and Meister Eckhart*. Hermes Press.
- Klein, J. (2006). *Sufficient Principles*. V4. Dar Sader.
- Mahmoudi, A. (2013). *East in Two Horizons, Introduction to the Comparative Study of Islamic and Indian Mysticism*. University of Religions.
- Molavi, J. (2013). *Spiritual Copywriter*. Amirkabir.
- Molavi, J. (2016). *The Masnavi of the Spiritual Corrected by Abdul Karim Soroush*. *Scientific and cultural*, 41(1), 569-576.
- Motahari, M. (2011). *Mutual Services of Iran and Islam*. Sadra Publishers.
- Otto, R. (2012). *Mysticism East and West, A Comparative Analysis of the Nature of Mysticism*. Macmillan Publishing Co.
- Parrinder, G. (1976). *Mysticism in the world*. Kaver Press.
- Qomi, A. (2011). *Mafatih Al Jinan*. Hijr Publishing.
- Radhakrishnan, S. (2003). *Indian Philosophy*. Oxford University Press.
- Rezazadeh, S. (1996). *Selection of Upanishads*. Scientific and Cultural.
- Rumi, J. (2009). *Corrected by Badi al-Zaman Forouzan Far*. Imam Khomeini Research Center.
- Sells, M. (2014). *Mystical Languages of Unsayng*. Chicago University Press.
- Shafiee Kadkani, M. (1999). *Selection and Interpretation of Shams Tabrizi's Ghazals*. Speech publishing.
- Valerz, M. (2015). *On Tolerance*, trans. Saleh Najafi. Daneshva Pazhuhesh Press.
- Zare'e, H. (2014). *Horizons of theosophy in the sky of tradition", the author's conversation with Sayed Hasan Nasr*. Qoqnus.
- Zare'e, H. (2017). *The evolution of Indian mysticism*. School of Religions and Religions.