

“Self-Realisation Leads to the God Realisation”

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ABSTRACT

Every person's life is like Kurukshetra; their good qualities are like friends, and their bad qualities are like enemies. Life itself is like a battlefield where we have to make the right decisions to achieve our goals. Seldom does the mind become confused regarding right and wrong, and it wanders; in the meanwhile, we make the wrong decision. As a result, there is a struggle between good and dreadful, false and truth, and true and evil. The term "Dharmakshetra" refers to this. When one is surrounded by unfavourable gesture impressions of the outside world or one's own physical possessions, the mind is triggered to defend the originality of the intrinsic self, which prevents one from making the optimal decisions. When the mind is surrounded with detrimental gesture impressions of the environment or one's own belongings, it triggers a lot to sustain the originality of the intrinsic self, which prevents one from making the optimal decisions. Our current field, whether it be tangible or incorporates different facets of life, including the job, family, business, or the social, political, economic, and moral domains in which we are pursuing our vocations, is becoming more and more like "Kurukshetra."

We all need the knowledge that Krishna imparted to Arjuna on the battlefield upon the soul and its features as well as God and his attributes, just as Arjuna required Lord Krishna's advice in the Gita. Therefore, in order to maintain a peaceful, enjoyable existence free from hardships and ill luck, it is essential to do yoga and to be aware of both God and thyself. We compare the many viewpoints of the Gita via that of Brahma Kumari, who has deep ideas and whose opinions are very identical, in an effort to make the readers feel more secure and conscious of both God and oneself. Similar to this, there are several parallels between the soul, the absolute soul, and yoga, including the Bhagavad-Gita's philosophical lines and spiritual content. According to the Indian poet and mystic Kabir of the 15th century believed that "(Kudh) ko jano tho khuda ko janenge,"¹ meaning that "Aatma anubhuti sey Eashwar anubhuti." Brahmakumaris² godly version says that "The self is the ultimate reality, and realising it is the key to liberation," according to the B-Gita. "Tat tvam Asi"³ (you are that) can be seen in the Chandogya Upanishad. Self-realization is the sole path to nirvana, according to Adi Shankaracharya's⁴. non-dualism doctrine from the eighth century, "Aham Brahmasmi Advaita Vedanta," that he laid out in his work Atma Bhoda.

Keywords: Mind, Intellect, Resolves, Soul, God. Brahma Kumari's.

INTRODUCTION

According to Sri Swami Vivekananda, "the realisation of thyself that will lead to the discovery of God,⁵ and everyone is potentially divine" is the ultimate goal of human existence. Soul realisation discharges us from the servitude of corporeal relations and slavery of karmic accounts, as well as from prejudices of customs, faith communities, convictions, gender, cult nations, etc. All that eliminates when we think of ourselves as souls, believe for possession associated with the corporeal is mine not our own. Physical connections that prevent us from moving closer to the higher ultimate since they empower us to give into to a number of vices, such as sex, anger, attachment, envy, hatred, and greed. During that intricate time, we may not remember God, worship him, or feel a burning desire to love him. We remain reluctant to recognise his qualities, which are regarded as excellent and unique. We may not substitute something else for the distinctive qualities of the

soul, that invisible and unbeatable landscape. While souls are built up of the sixth element, which is beyond the physical realm, we can only perceive gods' unique attributes or form—with the aid of a holy self. God-realization is also essential for devotees because of their desire to see God's upsides.

As long as he is not aware of his own unique influence and actual nature, visibility cannot be achieved unless he acknowledges his genuine format. Realising God is incredibly not probable as requires knowledge of his outstanding nature, name, and location, all of which are isolated from the finite world. By knowing God's true qualities, including his name, shape, and details, we can declare that we are all one therefore God is one. We are all created and maintained by a single supreme force that is the father of all souls, the generator, the sustainer, the redeemer, and the liberator of all souls. We are all offspring of a single planet Earth, with a single father and a single global family. By recognising that there is only one almighty father who is the father of the entire universe, this viewpoint prevents us from worshipping several deities and resolves all theological, political, moral, and social problems that may arise from a growing ignorance of global fraternity and one paternity. A belief that there is only one God for the entire cosmos, which eliminates the limitations that develop and aggregate in society and can promote virtues like compassion, love, cooperation, and kindness. Religious, social, political, and cultural disparities can be eradicated in the process of embracing identical customs, traditions, religions, beliefs, etc. that is by upholding faith in a single God as the creator, ruler, and director of the whole universe, or by practicing faith in a single global order.

REVIEW OF LITERATURE

Faculty's of the soul-Mind intellect and Resolves (Phylosophical tradition)

According to the Gita, the mind may be both a friend and an enemy when it is unaware of its own components. According to Dadi Janki,⁶ "the mind is like a friend to you, but if you fail to deal with it effectively, it becomes your opponent." God shall remain unseen to these skin-tight eyes. Again, the maxim that states, "Victory of the mind leads to victory over the world," he can be seen with a panorama of heaven. Dadi Prakash Mani⁷., the first chief of B.K., once said, "If the intellect loses, all is lost; if the mind is victorious, all is won." This saying highlights the importance of the mind in determining our success or failure. Furthermore, the Bhagavad-Gita emphasises the importance of the mind cognitive system and resolves (soul) in understanding God. Let us now examine the B-Gita's philosophical foundations. Various schools of thought's synthesis of the self and divine, as well as the Vedantic perspective and references listed below.

Bhagavad Gita. The mind is the part of the soul that thinks, evaluates, and perceives different kinds of ideas that come to mind, such as waste, positive, negative, necessary, and unneeded thoughts. "Negative thoughts," according to 6-5.6&2.3of the bg Yoga Sutra,⁸ are the things associated with vices. They are referred to be "positive thoughts" if they are much above negativity. 14.6 Upanishad.⁹ Wasteful thoughts are ones that focus on the past and the future. yoga Sutra 1.6 &2.62.¹⁰ Thoughts pertaining to the work are considered necessary acct to Yoga Sutra 1.6, Gita 3.8. ¹¹

Let us now go through the concept of mind, intellect and resolves. How does it work in realising God and the self, indeed? Intellect is the soul's supplement; the mind informs the soul, and the soul alludes to the intellect getting motivated. 3.42¹²,'. The "mind" is frequently used to refer to the emotions. The ability of the passion to make decisions is called intellect; one can see God through divine intellect. In 10.10¹³, this Lord promises to guide those who follow him to offer them the spiritual information needed to reach him. 8,6 utters that the certain rebirths are caused by the dispositions of the soul final thought at the time of death¹⁴.¹⁴ souls come under three stages of —sattva, rajas, and tamas when bound to the body, and influence upon the sensory organs due to those sense organs deteriorates its original nature, replaced by corrupt personalities through the intellect. 7.28¹⁵. Only those who are pure and determined are able to see God; deprived intellect cannot experience God. Thus, unique tendency matters here in experiencing God. God says 2.50 ¹⁶Rightly resolved, intellect leads to freedom from karma and union with the divine. 9.22.¹⁷ emphasises, "If dedication to the supreme is stable, God will provide, spring what they lack and maintain what they have. "The significance of trust, self-control, and pledge in acquiring spiritual ultimate serenity is emphasised and Yogic method of focusing the eyes, regulating breathing, and withdrawing our senses as a means of concentration. '

Swami Vivekananda. 1907¹⁸. “Each soul is potentially divine, and the goal is to manifest the divine through self-realisation.

Chandhogya- Upanishad.¹⁹ Emphasise the power of thoughts in shaping destiny and spiritual progress.

Yoga Sutras 2.33.²⁰ Replacing negative thoughts – It gives practical advice to counter negative or harmful thoughts with opposite positive ones.

Patanjali yoga sutras.²¹ Thought classification, as Pramana, Viparyaya, Vikalpa, Nidra, and Smriti. This categorisation corresponds with useful, wasteful, or harmful thoughts.

According to Brahmakumari’s.²²

- The intellect is described as: “The faculty of discrimination and decision-making, which you use to assess right from wrong, good from bad, and then make a decision. “
- “Stabilize your mind in the awareness of soul-consciousness and remember the Father with a focused intellect.” Sakar Murli dated May 2, 2025, Murali search.brahmakumaris.org

Identity of God* Theological Implications.

There are a lot of different interpretations that we could find if seeking for more details on God's name, form, and activity. Some claim that creation is God, while others claim that mankind is Lord (Aham Brahmas mi).²³ Another asserts that God is everywhere, and a third following him asserts that God lacks a name, a shape, a profession, etc. Lastly, we discover that there isn't a single godlike component that predominates throughout the cosmos. This is why there are plenty of different perspectives on the supreme being and his qualities—so many that they are as numerous as mouths. However, there is merely single truthful and permanent reality. Let's now

God is a radiant kind of light, God is a self-twisted, intrinsic creature who does not have the paternities, 11-12."²⁴. Assumes a physical form is clarified in 11.19.²⁵. transcends the physical realm and that his genuine nature is timeless, irreversible, and the highest reality. "The ignorant think of me, the unmanifest, as becoming manifest, not knowing my greater, immutable, and unsurpassable nature." 7.24-²⁶ states that my ultimate spirit is cosmic. We argue that God is formless in contrast to the subtle and fleshly form, yet he does have an incorporeal shape. says, I, the Lord of all the worlds, am the well-wisher." 5.29, & in 11.32 ²⁷, reveals himself as time the cosmic role of transformation and destruction. God is a subtle point of light invisible to the naked eye. “Then 10.33 ²⁸": God has a work of his own as the creator of the world. He is referred to as "Maha Kal", or the World-Destroyer. In the Gita, he also declares that "he comes for the destruction of the world". According to Shiva Purana 2.63.64:²⁹ God's appearance is neither male nor feminine. Since he is a "symbol" of light, he is called a Jyotirlinga. The term "Linga" has been used in a number of Indian treatises in a symbolic sense. Unlike humans, God is not a physical entity; rather, his birth is divine. For the holy task he performs on this planet, he has a name. Called Shiva, it means "benefactor of the entire universe".

S. Radhakrishnan (20th century)³⁰ emphasised that dualism is necessary for religious experiences where God and individual souls relate as distinct entities. He presents dualism as a vital theological position for preserving individuality and personal devotion. (Indian philosophy) The distinct god and soul for devotionalism.

Alvin Plantinga³¹ in contemporary philosophy – Argues that immaterial souls exist and that they are distinct from the body, supporting the theistic view of God and soul dualism.

Madwacharya (13th century)³² classical Indian dualism. Key idea – souls can never become identical with God; dualism preserves the uniqueness and individuality of each soul.

Brahma Kumari’s³³ "God is called the Supreme Soul, which means He is supreme among all souls. Like souls,

Abode of God* In the Psychological view.

Different people hold various views when we come onto God's home. However, we are possibly sure that he lives in the third dimension, or world, which exists outside of the cosmic universe; it is impossible to get onto the far-off, amazing world known as "Paramadhama," which is beyond of this planet-world. Let's now investigate the claims "It is our ultimate home" Paramdham in 15.6. 8. 21³⁴. The Katha Upanishad 1.2.20³⁵ states that Heaven is the third-highest summit. third ecosphere, as specified once again in the Hindu text "Vishnu Sahasranama" (ver. 1), Based to the ancient Hindu text "Vishnu Sahasranama" (verse 1), which enumerates a thousand names for Vishnu, the third world's name is precisely Paramdham. The ultimate home of the ultimate supreme, who is the greatest of all, ultimate, eternal, Adideva, and primordial in its very nature, according to 11.3.³⁶.

Upanishads ³⁷--- God's *attribute* is infinite eternal blissfulness (Sachi Ananda.)

Psychological insight – the -realisation of Brahman in the heart leads to freedom from fear, ego and death.
(Chandogya Upanishad 8.1.1)

Swami Vivekananda³⁸. Gods attribute, Pure consciousness, accessible through devotion and introspection. Each soul is potentially divine. The goal is to manifest that divinity within.

Psychological insight. By turning inward, the power of the will, intellect and devotion awakens the soul to its divine origin.

Sri Aravindo's³⁹. godly attributes. Sachidananda (existence consciousness-bliss)

Abode – in all beings and beyond the mind.

Psychological insight. God-realisation is the supramental evolution – the transformation of the entire consciousness into divine awareness.

Brahmakumaris view,⁴⁰

Incorporeal World mentioned in godly version. The highest dimension, beyond the physical and subtle realms, characterized by absolute peace and silence. It is described as the permanent residence of God, the Supreme Soul.

Sarva dharma manya* Spiritual and mystical traditions.

We find the opinion on the Indian continent, especially that “**God is one; names are many**”. especially with the Hindu philosophy everyone agrees, and the similar belief, which leads to dualism rather than nondualism, theism instead of atheism Hence, let us now go through the opinions of different religious doctrines which aid in realising God easily, as it raises unity in diversity and brotherhood among the nation's people and society as a whole. Universal acceptance of God reflects universal spiritual and religious social norms and principles across nations or societies and customs, irrespective of different cults, nations, creeds, etc. Here let us go through the spiritual and mystical traditions that unite the religion and religious followers collectively alike.

Hinduism. Vedas & Bhagavad Gita ⁴¹.

Scriptural reference – ‘ Ekam sat vipra bahudavadanti ‘ – truth is one; sages call it by many names. Rig Veda - 1.164.46.

Bhagavad Gita 4.11 ⁴²: 'In whatever way people approach me, I reciprocate accordingly; all paths Arjuna' lead to me- transcending ego and concepts leads to direct experience of the ineffable truth. 18. 66. It asserts that giving up all forms of dharma proves total devotion to the god and results in liberation from sin and misery. 10.2, even the deities and maharishis cannot comprehend me as the initial source of all creation, I am the incorporeal Supreme father the Seed of the human world tree.13.3_Know Me as the knower of the field

Paramadhama ”15.17 The Supreme person distinct from perishable and imperishable is the Supreme self who pervades and sustains all 7.7 God explains in this verse that although he may not be visibly present, he is the underlying truth that underpins everything, just like the unseen thread ties pearls together. He is like the thread that connects everything. It is a beautiful metaphor.

Christianism⁴³: The Bible states that "God is light." – Unity with God is achieved not through dogma but through inner transformation and love.

Sikhism –⁴⁴. Ik Onkar – There is one God. Nirakar . Sikhism teaches universal brotherhood and that God is beyond religion, accessible by truth, love and devotion. Realisation comes through divine remembrance and ethical living.

Jainism⁴⁵ - Anekanada philosophy holds that truth is many-faceted; no single view is complete. one must cultivate tolerance and humility to approach spiritual truth.

Madhvacharyas⁴⁶. Emphasises eternal distinction between Jiva, Ishvara and Prakriti, and souls are servants of God. Eternally dependent.

Ramanujacharya⁴⁷ The soul is the mode of God, like the body is to the self. The soul's natural function is loving service to God. Ramanuja explains that the jiva exists for the purpose of external service to naayana.

Brahma Kumari's⁴⁸.

a) **And also emphasises** I am a soul; this is the foundation of spiritual life. Emphasis: I, the soul, remember the supreme soul (rajayoga).

b) **Self-realisation leads** to the purity, and that purity allows connection to God. A realisation of God about experiencing God as the supreme parent, teacher and guide. Key feature Kumaris stress both, but self-realisation is stepping..

c) I am the incorporeal Supreme Father, the Supreme Soul. I am the Father of all of you souls, the Seed of the human world tree.

God's Divine birth. * Comparative Analysis.

The concept of God's divine birth varies across religions.

1. Hinduism Avatar (Divine Descent)⁴⁹ **Bhagavad Gita 4.7–8:**

Whenever there is a decline in dharma, I manifest Myself.” to -restoration of cosmic order, protection of the good, destruction of evil. - God is both transcendent and inherent, seen in both dualistic and non-dual schools.

3. Islam...Prophet,⁵⁰ Not Divine Incarnation. Islam strictly rejects God having any offspring or incarnating. absolute monotheism Allah is beyond form and has no incarnation

4. Sikhism Concept:⁵¹ God is Beyond Birth and Form. Ik Onkar – God is formless (Nirankar) and Ajuni (unborn). Guru Granth Sahib: He is unborn, self-existent, and beyond time.”

5. Buddhism⁵². Enlightened Being, Not God. Buddhism focuses on nirvana, not divine incarnation. Gautama Buddha is born with signs of greatness, takes seven steps and declares enlightenment. Buddhism is not a god but fully an awakened being to the truth of suffering and the path to nirvana.

6. Jainism... Tirthankaras ⁵³(Ford makers.)Jainism denies a creator god but honours divinely realised beings... e.g., Mahavir's conception is marked by celestial signs – to re-establish dharma and the path of liberation. God is the supernatural entity who acts as saviou"r. God comes to teach at his own volition from the Spiritual World (Nirvana).

God says, Fools, these body-conscious people cannot recognise me; they are unaware that I come from my supreme dwelling "Paramadhama" 7.24⁵⁴ says I am beyond this world of manifest and unmanifest nature, there is another unmanifest nature that is eternal and does not perish along with all other things. 8.20 & 21⁵⁵ people who go there never come back. It's my true home. 9.9 When religion is at its lowest, God is said to descend onto this planet. He is not bound by the bonds of action. 9.8⁵⁶ God does not, then, have a body of his own; instead, he inhabits a human body by submitting matter to his divine will, as 9.11. & 15.4.⁵⁷ state, the ultimate location that no one ever returns to. And "No one knows this mysterious secret of divine descent until he himself comes and discourses about it. 4.7⁵⁸ God claims that in order to restore Dharma, he takes human form whenever Adharma unrighteousness increases and Dharma righteousness declines. 4.8⁵⁹ voice's. I pass into birth whenever the Dharma fades and the upheaval of unrighteousness occurs. 18.66,⁶⁰ These souls turn to God to return home when they are weary and disillusioned with fulfilling their role on this planet; in the meantime, I come down to earth to bring about freedom and success. The distinction is that, unlike all other souls, God is not born into a body and does not pass away or depart from a body. God comes to teach at His own volition from the Soul World (Nirvana).⁶¹

God is the creator of Trinity Deity Comparative Analysis.

Here there is a comparative analysis of the concept of God as the Trinity—Brahma, Vishnu, and Shiva (Shankara) from various views.

Now we find three traditional deities, namely Brahma. Vishnu, Shankar the three gods, in order to create, preserve, and destroy the cosmos in the times, according to the Vishnu Purana (1.2.66)⁶², take on three various forms. It highlights how these deities are all representations of the same ultimate reality, each with a distinct role and guna: Brahma: Creator, Shankara: Destroyer, Vishnu: Preserver This triadic idea emphasises how the deities and gunas are intertwined to preserve cosmic equilibrium. God (Almighty) as the Source of All Gods (Including Trinity) Gita 10.2–3⁶³ God's Cosmic Role Covers Creation in Gita 9.8 & Sustenance: Gita 9.10⁶⁴." Destruction:" He is the ultimate reality, sustainer and beyond human comprehension. 8.9⁶⁵ —The indwelling Lord who maintains the three realms is known as the Paramadhama. Paramātmā is the only one who is genuinely everlasting and ultimate. 15.17-9.5⁶⁶ (join) he is the one who maintains the divine universe of Shri Lakshmi-Narayan and Shri Sita Rama, respectively. Again Here, in the Gita, God asserts himself to be time personified, bringing disaster with him as he unveils his cosmic form. God declares that he would bring about both the beginning of the Golden Age and the end of the Iron Age. In 7.6.⁶⁷ opinion, he is the universe's origin and end because everything originates from him and ultimately returns to him. Again, Arjuna compares the world's creatures to moths that fly into a raging fire, dragged hopelessly to their demise. Battles like Kurukshetra, it is a god's dual function as creator and destroyer. similarly, BG11.1⁶⁸ "The universal form of God is revealed. He is known as "Maha Kal" and is obligated to uphold the world and eradicate its ills. 11.39.⁶⁹ Here, gods' supreme position over all deities showed 7.7 "There is nothing superior to Me. 3.22, He is the Supreme Godhead who contains all aspects of the Trinity within Himself. Hence, Gita doesn't describe three separate gods; it integrates all their functions into an all-encompassing Divine Being. God is the all-in-one Supreme Reality who creates, preserves, and dissolves the universe. Therefore, the Gita presents a monotheistic yet universal vision — one God with trinitarian functions, not three Gods. Similarly, The creation of genuine deity religion for bringing righteousness to the world is cited here. God states here, "Partha, there is nothing whatsoever that must be done by Me, yet I engage Myself in action." 3.23 because he sets an example for others by acting for the good of society even though he is devoid of material obligations.

Modern interpretations.

Dvaita (Madhvacharya)⁷⁰ Shiva is a great soul, but not equal to Vishnu.

Sri Ramakrishna: ⁷¹Worshipped all three forms and saw unity in diversity — all are expressions of the same Divine Consciousness.

Aurobindo: ⁷²Trinity is a symbol of universal processes: creation (Brahma), conservation (Vishnu), and transformation (Shiva).

New Age:⁷³. Often interprets the Trimurti psychologically: Brahma – creative mind Vishnu – emotional balance Shiva – spiritual awakening

Brahma Kumari's,⁷⁴.

Murali: 'I come and create the religion through Brahma. It then becomes the sun and moon dynasties. M, date 9.08.1980. God (Shiv Baba) is revered as the Supreme Soul, who performs the three pivotal tasks of Generation, Operation, and Destruction—are integral to the spiritual transformation of the world and souls. Understanding god Brahma kumari's, Yet again, "God creates religion through Brahma Baba. This marks the beginning of the Golden Age, where souls are pure and virtuous. 21.06. 2021.. God sustains the world through the deity religions, ensuring the continuity of righteousness and virtue. 27.04.2025. Again, Murali opinions that at the end of the Iron Age, God brings about the destruction of vices and impurities within souls, leading to the purification of the world. making way for the establishment of the new world. 12.06.2023. Henceforth, they reframe the Trimurti symbolically; they see the Trimurti not as three gods but as three functions of God, Shiva's work in world renewal(cycle).

God of all gods. -Contemporary approaches and applications.

Especially in India we find the hero-worshipping nature or many numbers of gods are being worshipped just because of the various superstitious beliefs and blind faith, which lead to devotion in several ways. Such diverse opinions give birth to dualism, polytheism, and anthropolatry. So that 33-crore deity's worship is found in India by the devotees. Consequently, the real identity of God is hidden; some get diverted towards atheism some strive for theism. So we can find the many assignments with their own opinions.' 'Articulating God is one; names are many,' and in such a case, Gita gives a clear image as to who is God? Let's find it in the below section.

Arjuna declares his complete trust in the reasoning of gods, especially when he perceives the "Vishvarupa". He also acknowledges that even Devas and Dānavas cannot grasp his divine nature. 10.14⁷⁵ s& embraces that God's supreme form and power are above human comprehension. 8.41⁷⁶, God is one that is referred to as superior, distinct, or supreme. & 9.10.15⁷¹". Declares Prakriti, or material nature, functions under his direction. As a result, when religious decay is at its worst, God manifests tangibly. Thus, we may infer that there are many souls, Devatma, Dharmatma, Mahatma, Punyama, etc. Paramatma is superior to everyone, and God "Shiva Supreme gets worshipped by deities as well. 11.45⁷²Arjuna is profoundly shaken and conveys relief after seeing God and praises God and acknowledges him as the Supreme Being. 10/15.73, the ultimate source and ruler of all creation. and is incomprehensible to humans; only He fully knowsf, the One who is master of the universe, the God of gods.

BG 9.24⁷⁴ In this instance, the Lord reveals that he is the ultimate beneficiary and reveller of all sacrifices. In the end, he receives all sacrifices. Liberation will undoubtedly be attained by those who sacrifice.

God establishes the religion. Contemporary Approaches & Applications.

*"Partha, there is nothing whatsoever that must be done by Me 3.22⁷⁵ in all the three worlds, nor is there anything unattained that I should obtain, yet I engage Myself in action." 3.23⁷⁶ The Lord informs Arjuna that he still takes action regardless of whether he is the highest creature because confusion and chaos would reign on the earth if God did not take action. Therefore, he sets an example for others, even though he is devoid of material obligations. God guides others by setting an instance of ideal karma yoga, only for the good of the world.

According to Brahmakumari's 77.

god, 'I come and create the religion through Brahma. It then becomes the sun and moon dynasties. In those two ages, no one comes to establish a religion''.

He is incorporeal (a point of divine light) beyond birth and death. He is not Brahma, Vishnu, or Shankar but is the Supreme Father of all souls. He does not take birth like humans or avatars. God comes into the world once in the Kalpa (cycle) to re-establish dharma.

Key Teaching: "God is not omnipresent but a distinct, pure soul who resides in the Soul World (Paramdham)."

Conceptual Understanding.

In various religious traditions, the phrase "God of all gods" is used to express the supreme, absolute divinity—a being above all other deities or powers. This concept appears across traditions:

Sanatana Dharma (Hinduism): *Parabrahman or Ishwara* is often seen as the source of all gods (Devas). For example, in the Bhagavad Gita, Krishna declares himself the origin of all.

Contemporary Approaches & Applications

Today, the idea of a "God of all gods" and the relevance of religion are interpreted and applied in various modern ways:

A. Interfaith Dialogue⁷⁸

Promotes the concept of a universal God, encouraging unity beyond denominations. Organisations like the *Parliament of the World's Religions* focus on shared values like compassion, justice, and peace.

B. Spiritual but Not Religious (SBNR) Movement⁷⁹

The focus is on direct experience of the divine, often echoing mystic traditions that point to a single source of all divinity.

C. Integral Philosophy & Consciousness Studies⁸⁰

Thinkers like Sri Aurobindo and Ken Wilber integrate science, psychology, and spirituality, seeing God as consciousness or being.

Applied in areas like transpersonal psychology, education, and social reform.

D. Technology and Religion

AI, VR, and digital spaces are being used for religious practice (virtual temples, online rituals).

The idea of a "God of all gods" is discussed in transhumanist circles as a metaphor for higher intelligence or the source code of reality. Many modern spiritual groups invoke the divine as the One Source of all life, linking it to ecology and human rights.

"Sacred Activism" blends divine purpose with practical service.

CONCLUSION

As a result, we observe the distinction between the imperishable, perishable & Uttama purusha, the God (Īśvaraḥ) who is above all mortals and immortals and enters and sustains the three realms. 15.17 ⁸²he is the everlasting; energy sustains the whole creation. bk25.4.25 God gives you the third eye of wisdom; you will be able to see the imperishable Lord who enters and upbears the three realms. 16.6 & 9.11.4.7.8 ⁸⁴God gives Arjuna divine vision so that he perceives the all-encompassing form of Vishvarupa 9.11: When he takes a human appearance, ignorant individuals treat him with contempt who fail to see his superiority. This illustrates the inkling of divine incarnation and how people lacking spiritual vision frequently fail to see divine truth. Hence, the realisation of self and God is very essential to know the divine incarnation as per 4.-7.8 and the

divine task of God, for the current auspicious time is being manifested. Gods' version. That discuss the world drama cycle, The terrain will now be rejuvenated, and the Heaven will soon come too.

Hence, there is significance in realising the god and his attributes or unique effort as a world benefactor in bestowing liberation and fruition for the universe as a whole.

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