

Who am I?

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Abstract-Who am I? Generally, it's a self-evident question for us to answer. But when we are preparing to answer this question, we can realize how difficult it is. Name, fame, position, heredity, etc., are these all appropriate answers for the question? If we think deeply, we can understand that the physical body or object is insufficient for the above question. There is something beyond this physical thing and all. We live in this materialistic world and enjoy all the material objects we need. So here comes another phrase that what is the purpose of our life? The answer is to enjoy everything or want to get what we could not grasp. We are experiencing or appearing as accurate, and these are not like we seem. So we are going through two different parts of life or the world simultaneously, but things are that we cannot realize the ultimate truth.

Keywords-physical body, material object, living, world, ultimate truth

Everything in this world is temporal. We don't want to understand that truth. When a child is born, what does carry with them? After coming to this colourful world, they adopt everything in their day-to-day lives. On the other side when the child becomes an old age person and comes their last day of life, whatever earn in whole life, do they carry with them after death? So the point is that there is nothing that we can say 'this is mine'. But in every single second of a day we feel and also we think 'I am X', 'She is my wife', 'He is my husband', 'My son', 'My house', 'My car', 'My money', 'My jewellery' and so and so forth. Can we ever feel when we grab any material object with emotion that object always ditches us? Nothing creates from it unless happiness and sorrow. When happiness comes into our lives, we feel in heaven, but this feeling is also temporal. So nothing is permanent in this colourful world, but still, we cannot even imagine leaving this world forever.

According to Indian philosophy, there is another crucial aspect beyond this material body: soul or atman. So when we are introducing ourselves, every word, which is using our introductory

speech, indicates our material body. There are many different schools in Indian philosophy; a significant number of schools of philosophy accept that there are two various entities in this world, one is living beings (Jiva), and the other is non-living beings (Jara). So there is something that always exists in a living entity, for which the living beings are living. Consciousness is the quality for which there is a margin between living and non-living beings. In another way, we can say one is the soul or atman, and the other is the body. There is mentioned the nature of other soul or atman in MāndukyaUpanisad. There are four different stages through which we can understand the exact nature of soul or atman, and these are Waker (Jāgrata), Dreamer (Swapnābasthā), Deep Sleeper (Suṣupti), and Turiyam. In the stage of waker, the soul always feels that this is the material body, which is constituted with different entities (Bhutas), for that there exist various kinds of sense organs. In this stage, we face illusion as reality. A person always thinks about different types of worldly things and discriminates them with each other in the background of waker. We feel and act in a similar way 'My soul', 'Your soul', 'My family', 'Your car', and so forth. That person thinks that the soul is in bondage or has birth and death and is also under the system of changeability.

Whatever we know about the quality of the soul, the reality is the opposite of that. So one thing is essential in the stage of waker; there is something always conscious that is nothing but the atman or soul. The second stage is the dreamer. A person then goes through a dream, can connect with reality, but the objective is different from reality. After he awakes from the plan, he can realize the fact and memorize what happens in their dream. So from the stage of the dreamer, we can conclude, something is there always conscious, that is nothing but soul or atman. The next stage is a deep sleeper. When we sleep deeply, there is no dream throughout sleeping, and after waking up, we can feel how peaceful sleep was. So, in the third stage, we can consciously feel something and act. Last but not least, the fourth stage is turiyam. Ordinary people cannot reach that stage. The people who can realize the truth can only distinguish between this material world and actual reality. In this stage, the person can feel; the soul is conscious of sat-cit-ānanda (existence or truth, consciousness, and bliss). Soul has a kind of power that is consciousness, unchangeability, free from all kinds of bondage and permanent or eternal.

So the point is that we have some differences because of awareness of soul or belonging different stage of atman. Now, in this world, if we compare each object, there may be something familiar, something uncommon, similarities dissimilarities, criss-cross, overlapping. So beyond this materialistic world, there is something from where everything creates. Like 'Pure gold', we can use it and make some jewellery, e.g., earrings, nose pin, ring, necklaces, etc. The 'pure gold' character is to be unchangeable, whereas the 'Creator of the world' is to be eternal. So we all are part of that creator.

Therefore, from the above discussion, we can conclude in this way, as living beings or human beings, we are the best of all living and non-living entities in this world. We have to understand the fundamental role and why do we come here or know the actual purpose? If we answer all the above questions, then the puzzle must be solved- 'who am I'.

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