



ORIGINAL RESEARCH PAPER

The Human Soul According to the Upanishads and the Transcendent Wisdom

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ARTICLE INFO	ABSTRACT
<p>Article History: Received 23 February 2021 Revised 11 September 2021 Accepted 14 November 2021</p> <hr/> <p>Key Words: Human Soul Transcendent Wisdom Upanishads</p> <hr/> <p>DOI: 10.22034/IMJPL.2021.13162.1041</p> <hr/> <p>DOR: 20.1001.1.26767619.2021.8.28.1.3</p> <hr/>	<p>SUBJECT AND OBJECTIVES: The study of the human soul was considered by philosophers since ancient times and eastern philosophers especially Indian had believed that the human soul is eternal and for thousands of years transmigrates into various bodies and eventually it would disappear in Brahma's essence. The most important school of Upanishadic Indian philosophy that is called Vedanta has this theory about the soul. Another school under study is the transcendent wisdom of Sadr al-Muta'allihin. With this description, Are the theories of both philosophical schools about the soul, the same or different? If there are differences, how should the theories of the Upanishads be criticized on the basis of the Transcendent Wisdom?</p> <p>METHOD AND FINDING: This article is a comparative one and is a new work in this ground, and the main sources of this research are the four journeys of the Transcendent Wisdom of Mulla Sadra and The Sirri-Akbar of Dara Shikoh. The Upanishads is the first and ancient book of Indian philosophy explains; the soul is present in all parts of the human body and all body powers are manifestations of the soul, and the soul has unity with its all powers. The same claim is made by Transcendent Wisdom of Sadr al-Muta'allihin in Islamic philosophy. He says: The soul in its unity, is the whole of the powers and is present in all body.</p> <p>CONCLUSION: This article will compare the theories of two schools and the major ideas which will be discussed are; The Definition of the Soul, its Proofs, The Immateriality of the Soul, The Relationship between the Soul and the Body and its Powers, The Eternity and Creation of the Soul, The Immortality and the Reincarnation of the Soul.</p>



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Introduction

This article will compare the theories of two schools and the major ideas which will be discussed are; The Definition of the Soul, its Proofs, The Immateriality of the Soul, The Relationship between the Soul and the Body and its Powers, The Eternity and Creation of the Soul, The Immortality and the Reincarnation of the Soul. In these titles, firstly; we will describe the theory of the Transcendent Wisdom then, quote the Upanishadic theories and describe the differences of the both schools of philosophy.

This article is a comparative one and is a new work in this ground, and the main sources of this research are the four journeys of the Transcendent Wisdom of Sadr al-Mute'allihin Shirazi and The Sirri-Akbar of Dara Shikoh.

The Definition of the Soul

The Transcendent Wisdom states that the soul hasn't any reality without the body. If we want to define it, we have to take concept of the body like the builder and building, Mulla Sadra says: The soul is the perfection of a natural body. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 14*)

He says about the animal soul that it is the perfection of a natural body what has ability to feel and to move, and about human soul; it is the perfection of a natural body what is able to be alive and get knowledge of generals and universal concepts. (*Ibid, 2002: 36*)

And the Upanishads expresses:

The soul is cause of thought and movement, it is called Atman. (Benaris, 1926: 51-53 and 294)

The Kina Upanishad says:

*Atman moves the body,
heart, senses and all
parts of the body.
(Benaris, 1927: 246)*

Some Jogees asked about the soul from their Guroo: What is the Atma? He said: Atma sees, hears, smells, feels different tastes and has various names: it is the power of feeling, verifying, determining the truth and false, willing power, source of the life, affirming and desiring power. *(Dara Shikoh, 1975, V. 1: 311)*

According to the Transcendent Wisdom; the soul is perfection of a natural body. This definition contains three kinds of the soul: vegetal soul, animal soul, and human soul; but the statement of the Upanishads about soul “the cause of thinking and moving”, this statement is not a complete definition of absolute soul because vegetal soul

doesn't have any movement and thoughts, plants are able to grow and rise not to move.

The Proofs of the Human Soul

The Transcendent Wisdom proves the soul by authentic reasons like:

1. The soul is the cause of different impacts of the body; we see around us different kinds of beings that have various impacts. So; what is the cause of different impacts of various bodies? We can see two factors in natural bodies: The matter of things, and the physical forms of them. Could you think that the cause of different impacts is matter of natural things? Or could you conclude that the cause of different impacts are the forms of bodies? It is impossible that the matter or forms

- of bodies could be the cause because the matter of things is just potential and can not create anything and the forms also can not be the cause; since the forms are common in all material things but all beings don't have the same impacts. So, there should be the third factor that is the cause of different impacts and that is the soul. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 6*)
2. The soul is the protector of the body. The body of all animals is structured by different parts that tend to be diffused and their being together needs a cause that protects them from diffusing and that cause is the soul. (*Ibid: 28*)
 3. The soul is the cause of moving bodies; the natural bodies are changing and this changing makes the temperament of living beings. The temperament is also changing and these changes need a changer. The temperament is not changer because it is the impact of changes and the mover of temperament is a substance, the inner part of all living things and that is the soul. (*Ibid: 38*)
 4. The soul is the origin of willing power. Sometimes, a man wants to climb the mountain although his body is so tired but he tries hard to reach the top of the mountain. His temperament and body want to get relax but his will power pushes him to achieve the goal. Willing power is not

physical function of the body. It is the characteristic of the soul. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 39*)

The Upanishads; don't give arguments to prove the soul independently and should not have expected, since the Upanishadic philosophy is the beginning of the Indian philosophy, in fact, the Indian jogees give brief sentences about explaining their spiritual experiences and we make arguments by these sentences to prove the soul.

- Atman protects the body from scattering. The body without soul disintegrates as it disintegrates after the death; but we see that body does not disintegrate before death and the cause that protects the body, should be immaterial that is the

soul "Atman that is in your body protects the body, when Atman gets released from the body, the body will be dispersed but the soul is not harmed". (*Dara Shikoh, 1975, V. 1: 235*)

- The Atman is the mover of the body. Without the soul bodies don't have any movement because bodies qua bodies can not move. If it were possible, the stones and mountains would move, so it is impossible but we see some bodies move and their movement is the impact of the soul, "bodies are not able to move and mover of the bodies is the soul". (*Ibid: 236*)
- Atman is the source of knowledge; bodies can not know and understand anything. The bodies are

totally blind but the body having soul can know things, “Atman is same as knowledge. When the soul leaves the body, it can not joy and can not know”, (*Dara Shikoh, 1975, V. 1: 251*) and “before the soul, body did not have any knowledge. (*Ibid: 240*)

- The soul is the cause of the brain and the mind activities; analysing of all physical and mental activities and their concepts in mind, senses, will power and actions in the world, show that all these activities are impacts of a universal soul that is definitely a fixed principle. That is the universal intellect and all activities of mind are rays of soul that is called Atman. (*Ibid: 302*)

According to the Transcendent Wisdom, ideas of the Upanishads are not deniable and the Transcendent Wisdom in proving soul differs of the Upanishads because proofs of Sadr al-Mute'allihin Shirazi are in logical and philosophical statements but Upanishads do not have such characteristics.

The Powers of the Soul

The Transcendent Wisdom expresses three kinds of the soul; (vegetal soul, animal soul, and human soul) and each kind of the soul has different powers:

1. Vegetal soul has three kinds of powers:

- Power of getting food; each living body needs food, cells of each living body change and new cells are replaced. The power of nutrition absorbs nutrients into the

body and during the processes the absorbed food becomes cells to keep the body.

- Developing power; increases the parts of absorbed food in the organs of the body.
- Reproductive power; transforms a part of body that has a potential resemblance to the body into an actual similar body. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 53*)

2. Animal soul has two kinds of powers:

- Moving power; that creates will and tendency it is called desiring power. This power is related to imagination. The imagination

power confirms the correction of the imaginary perceptions and then forces the animal to seek or escape; so moving power has two branches: the desire power and the anger power. By the desire, animals get their useful things and by the anger, animals run away from dangers.

- Knowing power; this power works by five sense organs, understands and knows the facts of the world and also works by inner powers; common sense, imagination, illusion, memory and thinking. (*Ibid: 54*)

3. Human soul has intellectual power which has two major jobs: Theoretical and practical

- Theoretical intellect understands conceptions and affirmations. This intellect ascertains the truth and the false.
- Practical intellect understands the good and the bad of deeds. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 130*)

The Upanishads also explains three kinds of the soul (vegetal, animal, and human soul) but don't elaborate on the expression of esoteric powers and just expresses the physical senses and powers.

1. Animal Soul Powers

This spirit has breath power, heart spirit, food power, and moving power. Atman circulates

blood throughout the body, helps body for eating food, delivers food to the all parts of body, removes waste matter from the body, creates instinctual heat and by this heat food is digested. (*Dara Shikoh, 1975, V. 1: 273*)

2. Human Soul

According to the Upanishads human soul has two major powers; the power of act and the power of knowledge; these two powers are called the power of sense and the power of moving. The power of sense contains all kinds of senses, they are known by sense organs and the power of moving is willing and desiring. The Upanishads says: human mind is the source of sense and has the power of sense, the power of moving and five sense organs; seeing, hearing, smelling, taste and touch. (*Ibid: 273*)

The Transcendent Wisdom elaborates all vegetal, animal and human faculties in detail that vegetal soul has the power of food, developing power and reproductive power. The animal soul has power of knowing and moving. The human soul has intellectual power but the Upanishads didn't give details as transcendent Wisdom.

The Absurdity and Immateriality of the Soul

In philosophical term, the immateriality is the opposite of material that in this world somethings are not material and don't have physical characteristics. (*Misbah Yazdi, 2000, V. 1: 113*)

The Transcendent Wisdom knows the soul as immaterial but it's immateriality is not limited the soul has different categories. Mulla Sadra believes: Human soul is a single reality but has different levels; it's

first level is the physical body and its last level is intellect. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 133*)

At the beginning of creation, the soul is a physical phenomenon and according to its physical nature it needs a body but in the gradual journey of perfection and substantial movement, it has ability to accept rational forms. (*Ibid, 2012: 375*)

So, at the beginning, the soul is not completely immaterial and does not have intellectual level. When it gets be connected with the body at this time, the soul is like a sensual and imaginary form. Difference between the soul and other beings is that the soul has possibility to be perfect and achieve the immaterial level of existence in the realm of the devine world and being material is not in contradict with ability of immateriality.

(Sadr al-Mute'allihin Shirazi, 2004, V. 3: 358; Ibid, V. 8: 163)

Mulla Sadra believes; when a fetus is in the womb has vegetal soul and potentiality of animal soul because it does not have sense and willing movement, and having possibility to get animal soul is differentia of the fetus. *(Ibid, V. 8: 156)*

In this level, the soul is nearer and closer to get imaginary abstraction. This soul is also immaterial and does not have physical characteristics. *(Ibid: 285)*

Mulla Sadra proves the immateriality of the soul by some arguments:

1. We understand the general concepts and those concepts do not have material attributes, so these general concepts are not in body. Otherwise, they would be characterized by material effects and should be divided.

When our concepts are not material, their knower is also not material. *(Ibid: 285)*

2. Physical powers of body get tired after hard works and can not work hard again; but our intellectual power does not get tired after hard rational activities and can understand difficult concepts and conclusions after thinking hard. So, our intellectual power is not physical and material. *(Ibid: 293)*
3. The soul is the knower of all kinds of perceptions and all sense powers are just the tools of getting knowledge. We know by esoteric knowledge that the knower of all perceptions is the one and that one is not body but an immaterial reality. *(Sadr*

al-Mute'allihin Shirazi,
2004, V. 8: 353)

4. Every physical attribute acquired by a cause. If it disappears after a while, it has a new need for a new cause but the soul does not need an external cause again to retain the acquired attributes so the soul is not physical. (*Ibid: 302*)
5. The all cells of our body change over the time but we don't loss our personality. The body is always changing and does not remain in one position and what always remains is the soul that is immaterial and pure of physical attributes. (*Misbah Yazdi, 2000, V. 2: 192*)

The Upanishads provides so brief sentences as the reasons:

- The Upanishad divides existence in two types:

“The existence has shape and form and the existence does not have shape and form, what has shape, is mortal, appearance, limited and the other one that has no shape is eternal, inner and unlimited”. In the Moorat Amrat Brahman is quoted: “Parana is the inner of the body, it has no shape, is eternal, surrounding and hidden”. Also said: “body has shape and form without Parana, body is mortal, limited and appearance but Parana that is inner of the body does not have any shape, it is eternal, surrounding and hidden”. (*Dara Shikoh, 1975, V. 1: 34*)

- Atman is not able to be divided; every body is divisible but soul is pure from material precepts

and is indivisible. "Atman is just light not body and is in various bodies". (*Dara Shikoh, 1975, V. 1: 222*)

- The body is created and mortal but the soul is pure from physical precepts. "Atman is not born and not mortal, knower of all things, has no cause and not is a reason, it is eternal, ancient, body could be killed but soul could not be killed". (*Ibid: 221*)
- The truth of the soul is in the body but it is not physical, it is in changing things but does not change, (*Benaris, 1927: 463*) Just physical entities are changing since they have chance and ability to be changed but the entity has not this possibility that is not material.

According to the both schools of philosophy the soul is immaterial and is not physical but the Upanishads claim: the soul is immaterial from the beginning while the Transcendent Wisdom says: soul gets immateriality in the journey of perfection gradually.

The Relation of the Soul and the Body

Mulla Sadra says:

At the beginning, the soul is just a natural form of the body and could not be immaterial; if it were immaterial from the beginning and connected with body, could not make a specific species because incorporation of a material object with immaterial is impossible. (Sadr al-Mute'allihin Shirazi, 2004, V. 8: 12)

Infact, the first level of the Soul is physical and needs a body to come in existence, the body is the first manifestation of the soul. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 402*)

The human soul is one reality that has different levels of entity. The soul arousing from the body, transforms into immaterial intellect. The soul and the body have the same quiddity and their difference is in potentiality and actuality. The body is soul potentially and the soul gets perfect in body by the body powers, and one day, it will leave the body. (*Ibid, Sih Asl, 2002: 314*)

But the Upanishads claim; the soul is eternal, (*Dara Shikoh, 1975, V. 1: 221*) and from the beginning is immaterial, (*Benaris, 1927: 463*) and says: Parana already exists before that baby comes into the mother's womb, (*Dara Shikoh,*

1975, V. 1: 123) and the relation of the soul and the body is like a chariot rider and a chariot. The soul is the owner of chariot and the body is chariot, the intellect is the mover of chariot, the willing power is the controller of chariot, the sense organs are like horses and the knowledge is like the way, and the soul has various levels and does multiple jobs, instinctual heating power is the soul, (*Ibid: 212*) heart is the soul, parana is the soul, it is the light, desiring and Jeev Atma is the soul, Atman enjoys by five sense organs: seeing, hearing, smelling, taste and touching. Atma sends its rays to the outside world and enjoys. (*Ibid: 237*)

The Chandookia Upanishad states:

Atma is the ego of everyone and known by three ways: Atma is

which is seen in mirror and water, is different from the body which is free in sleeping and in deep sleep does not feel each thing, full of calmness, at this time, Atma has unity with Brahma and surrounding all the world. (Benaris, 1926: 99-100)

The Titariya Upanishad elaborates five levels of Atma:

1. Anomi Atma that needs food and all parts of the body are parts of the Atma.
2. Parana Atma that is breathing and present in all body.
3. Manomi Atma; desiring power means heart.
4. Giyan Atma; gets perfect by knowledge.
5. Aanandmi Atma; that does not need to know, is not able to be touched,

just calmness, so far of sense organs and intellect, the source and the cause of all levels (soul). *(Ibid: 102and147)*

The Mandookia Upanishad says: in waking state soul enjoys of material world but in sleeping state enjoys of spiritual world and in deep sleep enjoys of calmness and happiness. *(Shankara, 1957, V. 2: 202)*

According to the Upanishads also soul has different levels of existence but it is just the unique and one, presents in its all levels and this is elaborated in the Upanishads saying: the body is Atma, *(Dara Shikoh, 1975, V. 1: 161-162)* what enjoys in dream is Atma *(Ibid: 163)* and soul is existing in all parts of the body; soul is surrounding all the body, in every part does its job, smells, sights, hears, and has different

names; eyes, ears, tongue and heart. (*Benaris, 1926: 256*) Atma is in body like fire in wood, like sword in scabbard or like salt in water when you put salt in water it is dissolved in it. Atma is present every where in body from hair of head to nails of toe. (*Ibid, 168*)

When Atma moves with healing called parana when sees with eyes, called seer when hears with ears called listener when thinks, called thinker, these different names are for its different jobs, Atma is identical with all levels. (*Dara Shikoh, 1975, V. 1: 15*)

According to the Transcendent Wisdom; soul gives identification to a body and for its substantial perfection needs to body. At the beginning, body and soul are the same, in the journey of perfection soul gets immaterial, reaches to intellectual level and soul is just one possessing various levels, in every level

soul is present itself but according to the Upanishads; The soul is eternal, exists before creation of the body, at the time when a body of embryo becomes complete, soul comes into the body, relation of the soul and body is just like a chariot mover and the chariot, the soul is the owner of body and can use the body.

On the other side, the Upanishads elaborate that soul has different levels from body to calmful Atma, in all these levels the soul is only one truth and all powers of body are the rays of the soul.

If we accept that the soul is eternal and its relation with the body is just managing of body, in this case, body should not be the level of the soul because the soul is independent and just uses the body as its tools. If we accept that the soul has different levels of existence and the first manifestation of

the soul is the body. This theory contradicts the eternality of the soul. Unless, we say that the relation of the soul and body like chariot and charioteer, is the first stage of teaching for the beginners, otherwise, the real theory of the Upanishads is like Sadr al-Mute'allihin Shirazi that the soul is the only one truth and appears in different levels.

The Relationship between the Soul and its Powers

Mulla Sadra believes: the soul works at every stage of its perception and stimulation, it is knower of all general and partial concepts so the soul is one truth because; soul knows sensible, imaginary, intellectual concepts and affirms them. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 408*)

All body powers are the manifestations of the soul, (*Ibid: 223*) the soul and its all

powers are identical, the soul performs different actions; it is the sense power, imaginary, illusion, and intellect, the soul is whole powers. (*Ibid: 133*) The soul has unity like its creator, (*Ibid: 134*) it is the intellect, illusion, imaginary, nourishment power, developing, moving power and flows in nature, (*Ibid: 76*) being one does not contradict with having manifestations. Each power is not out of the soul and soul works in every power, (*Ibid: 81 and 226*) act of all powers is the act of soul and the soul is source of all powers.

The Upanishads has same theory about the soul and its powers, all senses are the rays of the soul; (*Dara Shikoh, 1975, V. 1: 237*) seer, listener, smeller, and talker is the soul, eyes, ears, and all parts of body are the tools of soul, (*Benaris, 1927: 247*) Parana is principle of all, (*Dara Shikoh, 1975, V. 1:*

177-178 and 283-284) the source of energy for all parts of the body is soul. (*Benaris, 1927: 95-96*)

The soul is the source of life and Parana protects all parts from death, The Udgita Brahman states: Parana protect the speaking, smelling, seeing, listening and heart from the death, (*Ibid: 6-9*) All body powers are the same Atma and the Atma has using all powers in its own conquest, (*Ibid: 83-84*) by using different powers, Atma called by various names. (*Ibid, 1926: 256and289*)

The Transcendent Wisdom and the Upanishads have same view to state the relation of the soul and its powers that the soul is the source of all powers and powers are the manifestations of the soul.

The Eternity or the Creation of the Soul

The Transcendent Wisdom says:

The human soul is created because if the soul were eternal and abstract, it would be perfect and did never need to come into the body. If it were perfect it should not have ability to come into the body because having abilities is the quality of being material so when the soul is not material, it should not be incomplete that it gets perfection by coming into the body. While the soul gets perfection by the body so it could not be eternal and immaterial. (Sadr al-Mute'allihin Shirazi, 2004, V. 8: 331)

Also, Mulla Sadra does not accept the abstraction of the soul from the beginning because he says: unity and integration of an abstract (soul) and a

material (body) is impossible. *(Sadr al-Mute'allihin Shirazi, 2004, V. 8: 12)*

About the physical creation of the soul he says:

When the possibility of a body gets complete, the soul is created and after substantial perfection the soul remains without body. The possibility of body is the basic condition for the soul. The soul has intellectual power that does not need physical tools in rational activities and this is perfection of the soul. This idea is truth that soul is physical as its creation but as its intellectual power is immaterial. (Ibid: 347)

The Upanishads claims; the soul is not created but eternal, Atma is neither born, nor dies, he knows all, does not have

origin, is not cause of anything, the soul is eternal, always alive and body can be killed but the soul could not. *(Dara Shikoh, 1975, V. 1: 221)* The Transcendent Wisdom rejects the theory of eternality and spiritual immateriality.

The Perfection and Felicity of the Soul

Perfection means to be complete and is opposit of deficiency (Almaai Aljamie, word Kamal) and felicity means being satisfied. *(Ibn Manzur, 2000, Word: "Saada")*

According to the Transcendent Wisdom; human soul has different levels but what determines the human soul from the animals, is its intellectual power and man should complete his intellect, this power has two branches; theoretical and practical. Perfection of the theoretical intellect is becoming similar of the world

in knowledge, and the perfection of practical intellect is that intellectual power can control the body and body should follow the light of intellect. (*Sadr al-Mute'allihin Shirazi, 2004, V. 1: 2*)

Perfection of the soul is acquired by intellect, (*Ibid, V. 9: 7*) and the result of perfect soul in theoretical branch is having believed knowledge, (*Ibid: 378*) and in practical branch is purity of the soul from the physical desires and doing good deeds. (*Ibid: 125*)

So; the knowledge and acts are the base of the perfection and the felicity of the soul but the main reason of perfection is theoretical intellect. However practical intellect protects the man from the hereafter life's difficulties but theoretical intellect is the differentia of humanity. (*Ibid: 176*)

Since the Upanishads state; the souls are eternal and for

their past deeds they have to transmigrate into the bodies, until the man is a slave of physical desires, he can not be freed of transmigration and can not reach to the perfection, absolute calmness and freedom. So; the aim of upanishadic teachings is making man free from this world and transmigration. (*Dara Shikoh, 1975, V. 1: 294*)

The perfection of human is to get freed from the chain of transmigration and just the way of freedom is knowledge of God. Every one can get knowledge of Brahma, will get united with Brahma, become perfect and freed from transmigration. (*Shankara, 1957, V. 2: 175*)

Who knows the Brahma will ascend after death and there is no way but knowledge of Brahma. (*Ibid: 371*) The people know Brahma that he is not material and does not have any fault, they will be eternal but who don't know about Him,

they will be punished.
(*Shankara, 1957, V. 2: 372*)

These words state: a man by knowing the Brahma, will be freed from illusions that force him to think about body, home etc, and this knowledge means just intuitive knowledge not theoretical because this kind of knowledge is Hijab in the way of true knowledge of Brahma.
(*Ibid: 293*)

Shobirt Lal says:

*sensory science causes illusion of difference between Atma and Param Atma (Brahma).
(Benaris, 1926: 255)*

Also Shankara says:

as long as the personal soul is trapped in the body and sense organs. It remains in darkness but when knows its origin, will know the unity with Brahma. (*Shankara, 1957, V. 2: 223*) The result of this knowledge has influences on

the theoretical and practical perfection. Who knows the Brahman knows about whole world because nothing is out of Brahman, (*Benaris, 1926: 170*)

Shankara says:

Who knows Brahman, knows all worlds, all Gods, all beings, souls and every thing, for all beings are controlled by Brahma. (Shankara, 1983: 527)

The Freed souls desire anything, they achieve them.
(*Ibid, 2004: 626*)

According to the Transcendent Wisdom; the perfection of the soul is by its theoretical intellectual power, in this way soul will get united with universal soul, (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 395*) or by getting united with the necessary being knows all beings, (*Ibid, V. 9: 194*) and by practical intellectual power,

human soul will be secured of hereafter difficulties; (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 176*) While Upanishads explained the perfection of the soul by leaving instinctual tendencies that soul will be freed from the rebirth chain, the way is just esoteric knowledge of God and the theoretical knowledge does not matter.

The Immortality of the Soul

Mulla Sadra tries to prove the hereafter life for the soul by its creative cause. Until the creative cause of the soul remains, immortality of the soul is provable because creative cause of the soul is universal intellect that exist always, nothing can not remove it, when the cause of the soul is immortal, so the soul is also immortal. (*Ibid, V. 8: 452*)

The Upanishads express the immortality of the soul so easily, for knowing soul as

eternal and relation of the soul with body is just for controlling to get perfect and when soul leaves the body does not be harmed, "Atma remains after the body disintegrates". (*Dara Shikoh, 1975, V. 1: 221and227*)

In Barhad Aryanika; the personal souls enter the bodies at the time of birth and leave them at the time of death. (*Ibid: 236*)

The Transmigration of the Soul

The Transmigration of the soul is getting a new body and almost Indians believe that if a man could not get liberty from rebirth chain after death, will remain in hereafter for a little time and enjoy some blessings for good deeds in past life. At the end, the soul will return into a new body to try again and get freed.

The Upanishads give two evidence for reincarnation:

1. Some souls are waiting in the mother's wombs, some go into animal bodies and some go into plants. (*Dara Shikoh, 1975, V. 1: 315*)
2. At the time of death, soul goes into a new body like silkworm "when a silkworm moves, first attaches its head to a leaf and stretches its body to another leaf, as also Jeev Atma leaves material body and transforms into a new body like former body. (*Ibid: 79*)

These sentences signify; the soul gets a new body which is similar of the former; but Mulla Sadra argues to reject this kind of reincarnation:

- Reincarnation causes to return the actuality back to pure potentiality and returning actuality to

potentiality is impossible, So the reincarnation is impossible. (*Sadr al-Mute'allihin Shirazi, 2004, V. 9: 3-11*)

- Reincarnation is assumed to be in two ideas; either souls are in bodies as their forms, or pure from the bodies. If the souls are in the bodies, it is impossible that the form of a material thing to leave and if souls are immaterial and reincarnated to an other body, this is against of the wisdom of God, for the according to wisdom of God, every soul should be perfect and returning to material body is not perfection. (*Ibid: 13*)
- Whenever the body will be able to get the soul, God's grace comes into the body immediately, and body carries the

soul, so according to ability of body, soul should be created, and if another soul reincarnates in the same body, the body can not have two souls. (*Sadr al-Mute'allihin Shirazi, 2004, V. 9: 16*)

- When a soul left the body and reincarnates into another body can not get rebirth immediately and has to pass some time. In that time, the soul is suspended. It is impossible so the incarnation is impossible.
- If the reincarnation of the soul were possible, we should say: whenever a man dies should be one animal born and animals must be equal to dead humans in counting and that is not rational. So; the idea

of transmigration is not rational. (*Ibid: 20*)

- If we accept the idea of transmigration that human soul needs to be perfect and comes again into animal body, it must have proper tools for perfection, while animal's body parts are just for the nature not for spiritual perfection. (*Ibid: 33*)

The Upanishads believe that souls have to return to this world for perfection but the Transcendent Wisdom strongly rejects this theory.

Conclusion

- According to the both schools; the soul is the source of life and movement.
- Both schools claim that the soul is immaterial but the Upanishads states: the soul is immaterial eternally and according to the Transcendent Wisdom the soul is not immaterial from the beginning.
- According to the Upanishads the relationship between the soul and body is just for controlling the body but the Transcendent Wisdom believes; the soul needs a body to be created and to be perfect.
- Both schools of thought affirm that the soul is principle of all powers of body and its all powers are manifestations of the soul.
- The Upanishads expresses that the soul is eternal but the Transcendent Wisdom rejects this idea.
- Both schools prove the immortality of the soul after death.
- The Upanishads describe the theory of reincarnation but the Transcendent Wisdom refuses this theory.

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