

Om Sri Gurubyo Namaha

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Om Kriya Babaji Nama Aum

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The nature of Absoluteness – An explanation (Brahma Lagna Nirupagam)

Treatise of the doctrine of the non dual multiple embodied Self

Preface

The author His Holiness Seshadri Sivanar is an erudite and well informed of the treatises in Sanskrit and Tamil which are akin to the vast expanded ocean.

He was very much delighted and interested to present to the world, his self knowledge of the *“identity of the Soul and the Reality”* attained by his self experience.

He has abstracted for this treatise that is revealed by the ancient Seers (Risis) in the scriptures Thaitriya and Santhokya Upanishads.

He establishes by the technique of projection and negation that the world, the Embodied Self and the Cosmic Ruler as 35 principles are false, subjected to creation and destruction and is apart from the Absoluteness the “I” ness.

The Supreme principle the 36th is the Pure Reality which is the Truth not subjected to creation and destruction and remains in its essential Nature.

The real seeker who directly perceives with the direct knowledge sans obstacles is the one who is relieved all kinds of sorrows.

Such a one is called in many names as “The Embodied Liberated, (**Jeevan Mukthan**) firm conscientious (**Thida Prakyan**) Lord’s devotee (**Bhagawad Baktan**) **Transcendel** of the qualities (Gunaatheethan), the knower of the Absoluteness (**Brahmana**) and the transcended of the order and classes of the social life (**Athi Varnachari**).

He begins to narrate their nature and through them proves the Eternal Reality which is the support for all.

BOOKLET 1

The adjective purity is attributed to the Absoluteness, the 36th principle because all other 35 principles are impure.

The 35 principles will be explained one after another in the order of their occurrence.

The direct meaning of Brahman is the “**biggest of the big**” because it is pervasive and everywhere in all of the objects places and the time trio and as well as transcends those things.

From the meaning of the epithet, “biggest of the big”, we have to derive the following statements:

1. There is none which could be compared to the Absoluteness.
2. All others except the Reality are smaller than it.
3. There must be some entity which is next biggest to the Reality as bigger to the others and which is Cosmic Consciousness as the Cosmic Ruler. (**Eswara**)
4. There must smallest of the small which is, the Embodied Self. (**Jeeva**)

5. The Ultimate is the Absolute and all other are only relative.

Though the nameless Brahman the Absoluteness is addressed by different names, in different contexts, the phrase " Pure Absoluteness" (***Suththa Brahman***) has to be explained:

The simple meaning is that the Absoluteness is Pure without being tainted by any kind of filth.

The meaning is further elaborated: That the Absolute is not unclean as the world Embodied Self and Cosmic Ruler (***Jaga Jeeva Param***)

The Absoluteness may be positively defined as" Eternal" (***Nithyam***) "Knowledge " (***Buddam***) "Liberated" (***Muktham***)," Truth" (***Sathyam***),"Supreme Bliss"(***Parama Ananadam***) and one without a second as well as , the biggest of the all bigger.

These are essentially the pure inherent nature of the Absoluteness.

A question may arise as to how the above said six qualities are ascribed to the attribute -less Absoluteness.

The answer is that the attributes are assigned for the purpose of making the qualified persons who are in the process of self enquiry to differentiate the world Embodied Self and the Cosmic Ruler which are impure in nature.

His Holiness Vidyanaraya, in his treatise ***Panjathasi***, in the chapter the light of fulfillment (***Thirupthi Theepika***) declares that the imaginary attributes are accredited to differentiate the negated adjuncts from the Reality.

Normally the qualities refer to the qualified and the quality shall be narrated after the qualified.

But to the Absoluteness the qualified, the purity the quality is added first, contrary to the normal usage.

This may be reconciled by an illustration of a flower blue lily, unless we know the blueness, the lily flower with blue color may not be apprehended.

So also, unless we know the qualities of purity we are unable to apprehend the Absoluteness which has the quality of purity as its essential nature.

To proceed further to know the nature of the impurities of those that are apart from the Absoluteness, Let us know the nomenclature of the 35 principles which are apart from the Absoluteness.

Physical body – 6

1. Skin, 2.blood, 3.flesh, 4.nerves, 5 bones and 6.marrow.

Subtle body – 20

The instruments of perception – 10

Internal instruments – 5

7. The spiritual heart, 8.mind, 9.intellect, 10.mind stuff and 11. Egoism.

External senses - 5

12. Senses of sound, 13. Touch, 14.sight, 15. Taste and 16. Smell.

The instruments of actions – 10

Senses of action – 5

17. Sense of speaking, (***Speech***) 18.Receiving and delivering (***palm of the hands***), 19.walking (***Sole of the legs***), 20.Excretion (***Excretory organs***) , 21.Procreation (***genitals***).

Energies /Air - 5

22. Pervasive energy (***Viyanan***)

23. Vital/life energy (***Pranan***)

24. Descending/digestive energy (**Abanan**)

25. Distributor energy (**Samanan**)

26. Ascending / grinding energy (**Uthanan**)

Causal body of the Embodied self - 2

27. The Embodied Self and 28.the Nescience

Causal body of the Cosmic Ruler – 2

29. The Cosmic Ruler and 30.the illusion.

Elements - 5

31. Ether, 32. Air, 33.fire, 34. Water and 35. Earth

Discussion of impurities

Various characteristics of impurities:

1.Non – Existence, 2.Innertness 3.Sorrowful-ness 4.Un eternity 5.Divisibility
6.Birth7.Existence, 8.Growth, 9.Transformation, 10.Deterioration
11.Destruction, 12 Wrinkles, 13.Grey – hair- ness, (To change 12 & 13 GT)

14. Ailments, 15 Bad odor and so on.

Impurities of the principles of the physical body

The **cause** of the physical body is the bad odoured, spermatozoa and ovum.

It's **essential nature** is that it is made up of, various defects, a fecal vessel filled with fecal matter and constituted by the filthy matter and in Its inherent nature the 1.skin, 2.blood, 3.flesh, 4.nerves, 5 bones and 6.marrow with various insects feces and urine.

Its **effect** are exhibiting bad odour, also makes the bad odour to permeate inside to the eaten ghee, sugar and **milky food**; spreads the bad odour

to the externally smeared sandal paste civet and spray, excretes fecas,urine, phlegm and so on from all the nine orifices and under goes six transformation as birth, existence, growth, transformation, deterioration, destruction.

Limitation: To explain the limitation, the author uses an excellent analogy.

Though the servant of a king is a notorious person as long as he in the services of the king, everyone likes to befriend him and when he is relieved from the duties of the king, no one likes him and all abuse and punishes him to suffer

.Similarly, as long as the Embodied Self is in the physical body, he is liked by his wife, children and relations as husband, and father and relative.

The moment the Embodied Self leaves the body, not only the person who touches the corpse but also others who touch the said person consider being polluted and impure.

The corpse bloat disintegrates, decay and emit obnoxious odour.

Every one becomes loathsome and not prepared to keep the corpse in the village try to move swiftly to the cremation ground and burns the body.

So, burnt after death is the limitation to the physical body.

The **result** is all kinds of ailments due to the imbalance in the circulation of the aspects of air, heat and water; **windy**-humour, piles, phlegm (**Vaatha, piththa and slethma**)

The impurities of the subtle body

The **cause** is the five rudimentary elements.

The **essential** nature is the pairs of the opposite as like and dislike doubt and confirmation and strength and weakness.

The **effect** is like the insects, inhabit -ting the drainage, the fecal pit and so on.

The subtle body is housed in the physical body which is the dwelling place for the insects and a container full of fecal matter and urine.

Further the effects are; like, disliked, carrying, sorrowfulness, seeing, hearing, speaking and so on, by the senses of perception and action.

The **limitation** is its destruction at the time of dis- Embodied Liberation.

The result is the triple miseries by **1)** the physical and subtle body **(Athyatmekam),2)** by the entities seen **(Aathipautheekam) 3)** by the un seen intervention of the divine action.**(Aathi thaivatham)**

The impurities of the causal body

The **cause** is voidness as the cause.

The **essential** nature is the inscrutability.

The **effect** is obscuring the Soul.

The reason is like the objects seen are screened by the cataract or by other eye defects.

The Embodied Self being entangled in the worldly affairs from a countless time is indifferent to make enquiry about his innate nature and assuming the triple bodies as his nature.

The **limitation** is the annihilation of the causal body by the self knowledge of identity of the Soul with the Reality.

The **Result** is useless- ness because of the benefit- less -ness.

The impurity of the Embodied Self

The cause is the ignorance (***The aspect of nescience***) which is an adjunct for its reflection.

The **essential** nature is the doer-ship, enjoyer-ship and knower-ship due to the substratum, the locus of the reflection and the reflection the unreal which are the essential aspects for the reflected Embodied Self

The **effect** is performing the actions both ordained and forbidden relating to the order and the **class** of social life (***varnacharam***) pertaining to the self nature of the body taken as per the said order and class of the social life.

The **limitation** is the destruction of the casual body along with nescience due to self knowledge attained by the identity of the soul to the Absoluteness.

The **result** is revolving in the incarnations of birth and death by the triple miseries.

The impurity of the element ether

It is created and destroyed by the power of veiling and possessing the quality of sound, thunder, wind and sunshine.

The impurity of the element air

It appears and disappears in the element ether, its quality is touch, and its nature is motion and tracking.

The impurity of the element fire

The impurity of the element fire

It is generated and de-generated from the element air. Its quality is form, the light. It has smoke, sparks and heat as the impurities.

The impurity of the element water

It originates and ends from the element water. The quality of taste, waves, water drops, bubbles, mixed up with mud and moss are the impurities of water.

The impurity of the element earth

It emerges and extinguishes from the element water. Feces, urine, dust, filthy colonies, burial grounds are the impurities of the element earth.

The impurity of the illusion

The **cause** is causeless.

The essential nature is the indescribability.

The effect is joining that which is un-unit -able and transforming as the universe of name and form.

The **limitation** is the cessation by the Supreme Knowledge of identity of the Soul Reality.

The **result** is useless-ness of benefit-less – ness.

The impurity of the Cosmic Ruler (Eswara)

The cause is reflection, the illusion.

The **essential** nature is substratum, locus of the reflection and the false reflection. The five functions creation, sustenance, destruction, obscuration and benevolence are the impurities of the Cosmic Ruler Eswara.

The **limitation** is the ending of reflection when the illusion negates by the Supreme Knowledge of the identity of Soul with the Absoluteness.

The **result** is the incarnation in the form of the creator Brahma, the protector Vishnu and the destroyer Rudra.

The scriptures state that the world, the Embodied Self and the Cosmic Ruler of 35 principles are reflections and projections from the Absolute Consciousness and that the Reality pervades in all of them. If so, how could be the Reality remain as pure has to be explained.

The following are the explanation:

- 1) The impure the world, the Embodied Self and the Cosmic Ruler are though the reflections and projections, they are all imaginary like the silver in the nacre.
- 2) No scriptures utter that the Absoluteness impurities like
 - a) That which is the one produced by something else.
 - b) That which is attainable from something else.
 - c) That which is illumined by a different one
 - d) That which is transformable and function- able

All the scriptures say that the Absoluteness is association less un modifiable self illuminable and Pure.

Though the world the Embodied Self and Cosmic Ruler appear from the Reality, they are pervaded by the Absoluteness, the inherent impurities of them do not attach to the Ultimatum like the air and the other elements appear from the element ether and though the ether has pervaded in all the four elements, it is not contaminated by the impurities and the other elements.

The above four impurities do not exist in the Absolute Consciousness.

- a) The Ultimate Truth is not the one which is produced by something.***(Urpathiyam)***because it is beginning less.
- b) It is not attainable from any other thing ***(AAraappiyam)*** because it is one without a second and is present in every soul.***(Sarvaatmakam)***

- c) It is faultless and Self resplendent because it is not illumined by any other effulgence. **(Samarkaariyam)**
- d) It is functionless and transformation less so, it is free from any change.

Suppose the Absoluteness is with form and an object subjected to the actions of the fate, then it shall have the impurities such as the difference in place like burial ground, the difference of time as pollution and untouchability pertaining to the mean person of low birth.

The said impurities are not attached to the Absoluteness because it is association less, one without the second.

Quote from *Nir aalampa upanidatham*:

The Ultimatum is the consciousness which is incomprehensible to the speech and to be described as pure **(Suththa)** auspicious, Sivam (Peace, Saantham, Attribute less, Nirgunam).

So far, the purity of the Absoluteness has been discussed negatively that the other 35 principles are impure and as well as affirmatively quoting from the Upanishad Nir aalampa upanidatham.

Hereafter, the characteristic of the Absoluteness of being discussed and the first among them is Eternity.

It is stated as Eternal because it exists for ever without the non-existence that is being discussed below:

Before such a discussion certain technical terms are to be defined for netter understanding.

The definition of non-existence is that it is the subject of the knowledge of the absence of an object.

The other definition is that it is the subject which is related to the knowledge of the counter positive (***Prathiyogi***) and different from the similarity of contact. (***Sommantha Sathusyam***)

The locus of non existence is **Anuyogi**.

Anuyogi is the one from which the non existence appears.

The counter positive is one that appears as non existence.

The non- existence can be broadly classified into two as non- existence of relation (***Sam Sarka Apaavam***) and the mutual non- existence. (***Anyonya Apaavam***)

The non -existence of relation can be further classified as

- 1) Prior non-existence (***Praka Apaavam***)
- 2) Non-existence of destruction. (***Prathvamsa Apavam***)
- 3) Non-existence of **occasion** (***Saameeka Apaavam***)
- 4) Absolute non-existence. (***Athyantha Apavatham***)

Prior non-existence is the non-existence one which is prior to the appearance of the effect.

It is destruction without the appearance

It causes the absence of the object from the first cause of the counter positive of such non-existence.

It is the cause for the activity of the future appearance.

Example:

There is no pot in the mud.

There is no cloth in the thread.

The mud is the cause for the effect the pot.

The pot is non-existence before its takes effect from the cause mud.

The negative meaning that the pot is non-existent is derived from the first cause namely the mud of the counter positive that is the pot.

To put it more clearly, the counter positive/opposite (**Prathiyogi**) the pot, is not present in its first cause the mud. (**Anuyogi**) Prior to the pot the counter positive is produced.

The pot is the counter positive because its non-existence is being explained.

The mud is the distinctly positive Anuyogi because from which the non-existence happens as there is no pot in the mud prior to its production. So, its prior non-existence.

The destruction before production refers to the non existence and not to the pot and mud.

Non-existence of destruction is the cause is not existent after the destructed effect which was present earlier.

It is produced and not subjected to destruction.

This non-existence will be present even after the effect that is the destruction of the pot.

It is also produced from the counter positive and present in the first cause of the counter positive.

It is also, the cause for the activity of destruction.

Example:

There is no pot in the mud after the destruction of the pot.

Here also, the pot is the counter positive because it denotes the non-existence.

The mud is the distinctly positive (*Anuyogi*) because from which the non-existence is caused.

The difference between the prior non-existence and the non-existence of destruction is that in the first, the pot is not made out of the mud; in the second the pot made is destroyed.

In the first, the non-existence has not appeared but it is destructible because as soon as the pot is produced, the pot comes into existence and the non-existence is no more.

In the second the pot is destroyed and becomes the mud.

So, as soon as the pot is destroyed the non existence is present but this non-existence cannot be subjected to destruction because from the broken pieces of pot, namely the mud, the pot can be no more produced. So, the non-existence is not subject to destruction.

The non-existence appears from the counter positive the pot which is subjected to destruction and is present in the first causing of the counter positive the pot namely the mud.

This non existence since is produced after the destruction it becomes the cause for the activity of the destruction.

The non-existence is present even after the appearance of the effect that is the destruction of the pot.

Non-existence of occasion It is an occasional non-existence because it relates to certain time at which this non-existence appears.

This has both the appearance and destruction.

Example:

The pot is not present in the place in which it was kept.

In a particular time and in a particular place, say, a pot is placed.

Now, it is shifted to some other place.

As soon as the shifting of the pot takes place an absence appears.

So, the non-existence of the pot is present the moment when the pot is shifted.

Suppose, if the pot is brought to the same place from which it was removed, the pot is present in the said place and it is no more absent.

So, the non-existence is annihilated.

Hence, in this non-existence of occasion, non-existence is produced as well as destroyed.

Absolute non-existence this non-existence is related with the time trio.

It gives the negative meaning that "it is not "

This is different from mutual non-existence.

It has neither appearance nor destruction.

This kind of absolute non-existence that an object is never produced in any time from any other object.

The non-existence of the object which is not produced from any other object is mutual nonexistence.

Example:

The form or smell is not present in the air.

The true quality of the fire is the form.

The true quality of the earth is the smell

The true quality of the air is the motion.

So, in the air, the quality of fire, the form and the quality of the earth the smell will not be present in the time trio.

It can be designed as the difference or the identity is negated from an object which is different from the object.

It may be also defined as that it has a counter positive which is inseparably **connected with another object.**

This is different from the Absolute non existence.

It has neither appearance nor destruction.

Example:

The pot is not the cloth.

The cloth is not the pot.

This is different from the Absolute non existence where it refers to the non existence in the time trio.

Here, it relates to the negation difference or identity.

In the example the pot is not the cloth, the difference of the cloth with the pot is negated as the cloth is not the pot.

***** **to be typed further**

The Absoluteness has no non existence five as stated above.

The non existence pertains only to the Universe which exhibits as name and form.

In defining the characteristics of an object or an entity, there shall not be three defects.

The one such defect is the characteristics narrated to an object shall not be seen in any other object.

If seen, this is known as **the defect of the extension of the characteristics.**

In defining the non-existence two important characteristics are to be kept in our attention.

One is the appearance of the non-existence and the other is the destruction of the non appearance.

If a doubt arises whether the characteristics of extension of non-existence is present in prior non existence; it is negated.

One of the characteristics of the prior existence is the beginning less-ness (**Anathi**) which is also present in the Absolute non-existence.

It cannot be said so because in the Absolute non-existence, the other characteristics destruction – less is absent, while the prior non existence is destructible.

So, the defect of the extension of the characteristics cannot be attributed to the prior non-existence with the Absolute non-existence.

This defect cannot be denoted to the non-existence of occasion because it is not beginning-less, but it has a beginning and an end.

Whereas, the prior non-existence is beginning-less and this characteristic is not applicable to the non-existence of occasion since it has a beginning

Hence the defect of the extension of characteristic of the prior non-existence cannot be related to the non-existence of the occasion.

The Vedanta also concludes that the illusion also has the characteristic beginning-less – ness and an end.

It is not so because non existence relates to one that is not at all existing but the illusion is an existential form and not in a non-existential form.

Here also, a doubt may arise that the illusion is in a non-existential form because for the meaning of the word illusion, the erudite say” ***that which is not present***”.

Moreover, Saaro Upanishad of Yajur Veda declares that the illusion is one which is” ***not truly in existence***”

How to resolve this dichotomy; whether the illusion is in an existential form or in a non-existential form.

The illusion is the material cause for all the appearances in this universe for the five elements and all other physical objects from the said five elements, whereas the non-existence cannot become the material cause for any appearance and none will be produced from it.

The said Upanishad since state that the illusion is not in true existence, it is presumed that its existence is imaginary and not non-existential at all.

Further, the same Upanishad in different place states that the illusion is neither existential nor non- existential and not both but, indescribable in words and common to the instrument of knowledge and as well as non instrumental to the knowledge.

Hence it may be concluded that the illusion is in an existential form but in an existential form which is a different to the existence as well as non-existence.

Whereas, the prior non-existence is a non-existential and the illusion is imaginarily existential and so the extension of the characteristics is not applicable to one which is non-existential (Prior non-existence) with the other which is imaginarily existential. (Illusion)

Thus the absence of the characteristics of prior non-existence, extending to Absolute non-existence, non – existence of occasion and illusion are negated.

We have seen earlier that all the non-existence is only to the universe.

First let us try and understand how the prior non-existence is applicable to the universe.

As illustrated that before the production of the part from the clay. (Prior non-existence) the universe the effect is not present before the creation in the cause the Absoluteness.

The extension of the characteristic is also not applicable to the non-existence of destruction.

Out of the two characteristics appearance and destruction the non-existence of destruction has the characteristic of destruction-less and the same character is present in the Absolute non-existence.

But the Absolute non-existence is beginning-less whereas in the non-existence of destruction, the non-existence is present and appears and so, the extension of the characteristic of the non-existence of destruction is not applicable with the Absolute non-existence.

Since the non-existence of destruction has a beginning then, the extension of characteristic may be qualified to the non-existence of occasion.

It cannot be so, because the non-existence of occasion is destructible whereas the nonexistence of destruction is indestructible.

Since we say indestructible the liberation is caused by the Supreme Knowledge, so it has a beginning.

But since the transmigration stops to the liberated after the attainment of supreme Knowledge the liberation is endless.

So, if we say that the extension of characteristic of the non-existence of the destruction can be attributed to liberation; it is not so. Why?

The liberation is an existential form and not a non-existential form like the non-existence of the destruction.

We may not accept the existential form of the liberation by quoting the scriptures that the negation of the illusion and its effects are only liberation.

The meaning of negation is not other than to the meaning of destruction and so, the liberation attained after negation of the illusion and its effect can be very well taken to be destruction and we can mark the destructibility and so, this characteristics of the non- existence of destruction resulting to the extension of characteristic .

Let us try to illustrate this with an example to negate such a conclusion:

In an example of the rope in the snake, the negation of the snake results in the appearance of rope so also, when the fictious appearance of destroy the substratum is revealed.

Such a statement also comes from the scriptures.

As soon as the fictious illusion and the modification of the effects of illusion takes place, they become the substratum the Absoluteness which is ever existential.

So, the liberation attained by the negation of the illusion and its effect is an existential state as that of the Absoluteness.

So, the extension of characteristic to a non existential state like the non-existence of destruction with the existential state of that of liberation would be illogical.

The non-existence of destruction is also applicable to the universe. After the effect of the destruction, the cause the pot is no more. So also, after the great dissolution the effect, universe the cause is annihilated.

Now, Let us study about why the extension of the characteristic is irrelevant to the non –existence of occasion,

Since the non-existence of occasion has the appearance as its characteristic, the non-existence of destruction also has the same characteristic, the extension of the characteristic is pertinent, may be said.

It is not so. Though the non-existence of destruction possesses the characteristic of appearance, it is destructible whereas the non-existence of occasion has the characteristic of destructibility.

Since it is said as destructible the prior non existence also has the characteristic of destructibility and the extension of the characteristic may be appropriate.

It is incorrect because the prior non-existence is beginning-less and the non-existence of occasion as a beginning.

Since the non-existence of occasion have both the beginning and the destruction;

We may say that when compare to the elements and the physical appearances of all the objects, which have the appearance and destruction, the extension of characteristic may be suitable.

It is wrong to say so, because the elements and physical objects have existential forms and cognizable to the knowledge as they exist whereas, they are not non-existential.

The non-existence of occasion is attributable to the universe because the universe appears in the time where in the creation takes place and disappears at the time of the great dissolution.

The Absolute non-existence does not own the extension of the characteristic.

Since it is beginning less, we may say that the prior non existence has the similar nature and so, the extension of characteristic is relevant.

It is wrong to say because that in the Absolute non- existence the characteristic of destruction is absent.

If we say, if it is indestructible, the non-existence of destruction may result and the extension of characteristic becomes coordinate.

It is erroneous to construe so, because it has a beginning.

But the Absolute non-existence is beginning less.

If we consider the characteristics of both the beginning less and destruction-less; these two are the attributes of the absoluteness and so the extension of the characteristic becomes possible.

It is a misconception because the Absoluteness is in an ever existential state and not non existential.

But the mutual non-existence also posses the same characteristic of the beginning less and destruction-less and so the extension of the characteristic – ness is applicable.

It is also inappropriate because, the context of mutual non-existence is entirely different from that of the Absolute non-existence.

Because, in the mutual mutual-existence, totally two different natured products make the non-existence but in the Absolute non-existence there is some kind of relationship among the objects.

The universe as the characteristic of the Absolute non-existence because the fictitious universe is absent in the time trio like air has no form.

We know well that prior to the creation and as well as after the destruction, the universe is totally absent; but a confused that the world appearing in the middle, how can it be absent?

It is non-existent because, it is impermanent and appears in the middle only to the ignorant and not to the knower's of the Truth like the dream objects are non-existent after awakening from the dream.

The sobhindu Upanishad declares that the universe is not at all and not at all and never is present.

The extension of the characteristic is not present the mutual non-existence also.

One of its characteristic is that it is beginning less, which is present in the prior non-existence, cannot be the reason for the extension of the characteristic because, the prior non-existence is destructible.

The extension of characteristic cannot be attributed to the non-existence of destruction since the destructibility is common for both mutual non-existence and non-existence of destruction because the aspect beginning less is not present in the non-existence of destruction.

Both the aspects beginning less and destructibility are present both in the Soul and the mutual non-existence, the extension of characteristic cannot be related to them because Soul is an existential form and mutual non-existence is a non-existential one.

The extension of characteristic cannot be attributed to the Absolute non-existence because their context is totally different.

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The universe has the mutual non-existence because like the pot could not become the cloth and the cloth could not become the pot; among the principles of the universe; ether, air, fire, water and earth, physical, subtle and causal bodies

nescience, illusion , Embodied Self and the Cosmic Ruler; the one principle cannot become the other.

The discussion detailed above are only to know clearly the various classifications of non-existence but Vedanta takes into account only the non-existence of occasion totally and as for as the other non-existence are concerned certain aspects are accepted and certain other aspects are rejected.

In prior non-existence, the beginning -less -ness of the non-existence of the pot is rejected; because the first cause for the non-existence of the pot is the clay. The clay has an appearance and so the non-existence which has the first cause as the clay must also have a beginning.

We know that the clay is made of the particles and those particles from infinitesimally small particles and finally from the indivisible atom.(Paramanu)

So, can we say that the prior non-existence which has the first cause as the atom is beginning less, it cannot be.

The prior non-existence cannot exist apart from the material cause for its counter positive.

The particles said above are also the material cause for the clay and not for the material cause for the pot, so say the logicians.

If so, the basic atom can become the material cause for the molecules and which will become the first cause for the prior non-existence and will not become the material cause for the pot as well as the first cause for the prior non-existence for the pot.

If it is possible the pot shall have to be produced from the atom.

This apart the scriptures say that at the time of the creation, the atom of the earth is produced from atom of water, and the atom of water is produced from

the atom of fire, and the atom of fire is produced from the atom of air, and the atom of air is produced from the atom of ether, and the atom of ether is produced from the veiling power of the quality of inertia.

If we say contrary to the said order that the atom of the earth has existed even prior to the creation that is prior to the appearance of the atoms of the other four elements and such a atom of the earth was the first cause for the prior non-existence even before creation shall be the subject for laughing only.

It is like the son is born before his father and his grandfather was born; who will refrain from laughing when such statements are heard.

The following argument may be put forward to support the beginning less aspect to the prior non-existence.

The illusion is beginning less and so all the prior non-existence of all the effects of illusion may be considered as beginning less.

It is certain that wherever the senses are unable to grasp the first cause of the non existence, there such non existence shall not be directly perceived.

If so, it will become in appropriate to consider that the non-existence of the effects remain as beginning less in the illusion which are not perceivable to the senses.

So, for the reasons stated above it is improper to agree the aspect of beginning less- ness to the prior non-existence which is also not liked by the scriptural conclusions and the other aspect the destructibility is accepted .

Readers may be little confused here that whatever have been discussed in the above few column seem to be contrary to the definitions of the logicians that the characteristics are beginning less and destructible . The Veda tins reject the aspect of beginning less and accept the aspect of the destructibility.

So, the whole literature of non-existence has to be carefully read with most attention and the beginners shall invariably take the guidance of the teachers who has certain deep right knowledge both in the logic as well as the Vedanta.

Hereafter we will see what aspects is rejected and what aspects are accepted by the Vedantins for the remaining non-existence.

According to the logicians the non-existence of destructions is in the first cause the clay of its counter positive, the pot, as well as it is indestructible are not acceptable.

It is because it has its cause the indestructible clay.

A counter argument can be put forward by the logicians that though the effect the clay is subject to destruction; its class the clay-ness is indestructible and the non-existence of destruction which has its locus the clay-ness will also be indestructible.

If such an argument is accepted as stated above the class, clay-ness is not destroyed and though the clay is destroyed.

If so, without accepting the destruction to the pot, accepting destruction to clay is inappropriate of all the inappropriateness.

So the Vedantin agrees not to the indestructibility of the non-existence of destruction and accepts its appearance.

The Vedantins do not consent to the both aspects of beginning- less- ness and destruction-less-ness in the Absolute non-existence.

The reasons are as follows:

The Absolute non-existence of the form is within the air.

1] Since the air is subjected to appearance and destruction, the absolute non-existence which has its locus the air shall also be subjected to appearance and destruction.

2] Otherwise, it may be accepted the aspect of beginning less-ness of the absolute non-existence for the reason that its locus is beginningless.

But however, it is destructible because in the non dual philosophy that apart from the Soul, all that are produced are the effects of the illusion.

Like ether and other elements the objects the pot and others are also the effects of the illusion.

So also, the non-existences too are the effects of illusion.

All the entities which are effects are only unreal, and the eternity should not be attributed to those unreal objects.

Hence it is certain that they are destructible.

Though the Vedan tins may reluctantly agree the second arguments stated above and accept beginningless aspects to the absolute non-existence. They would not approve the endlessness of the absolute non-existence and advocate the end-ness to it for the reasons stated in the second argument.

Similarly, the aspects of beginningless and eternity in the mutual non-existence are not acclaimed by the vedan- tins for the following reasons:

1] Let us consider the example " there is no cloth in the pot and there is pot in the cloth".

In the pot, the mutual non-existence of the cloth is present because pot is the locus for the cloth.

So also, in the cloth the mutual non-existence of the pot is present because cloth is the locus for the pot.

Since the pot and the cloth are subjected to the generation and destruction.

So, the mutual non-existence which has the locus the pot and the cloth shall also be subjected to appearance and disappearance.

II] Suppose if the mutual non-existence has beginningless locus, it may become beginningless but not endless.

How to explain this?

The difference of the Embodied Self in the absoluteness is mutual non-existence of the Embodied Self. Its locus is none other than the Absoluteness.

The Absoluteness is beginningless.

So, the mutual non-existence in the differential form of the Embodied Self in the Absoluteness becomes beginningless.

This difference through the negation of the ignorance attained by the Absolute knowledge when subjected to destruction, the mutual non-existence is also being destroyed.

So, the aspect of beginningless-ness may be rectified, in one sense the aspect of Eternity is not at all validated.

The Absoluteness is entirely free from all the five non-existence for the reasons stated below:

A] The clay is present even before the production of pot and other vessels. So also the Absoluteness is Eternal Existential state even before the creation of the universe, it exists beginningless without being manifested.

So, prior non-existence which is destructible even before appearance is not present in the Absoluteness.

B] The clay is not destroyed even after the destruction of the pot and other vessels. Similarly, the Absoluteness is present even after the destruction of the universe due to the great dissolution.

Since the Absoluteness is indestructible, the non-existence of destruction is not present in the Absoluteness.

Since before the production of the pot and other vessels, after their destruction and as well as in the middle the clay is present. So also, the Absoluteness is ever present before the creation, after destruction and as well as in the middle. So, the non-existence of occasion which has appearance and destruction is also not present in the Absoluteness; as well as the Absolute non-existence which has the aspect of the absence of beginning and end is also not possible.

Since , the clay pervades all the pots and the vessels, the Absoluteness also pervades and remains as their soul form in all the universes.

So, the mutual non-existence is also not present in the absoluteness, because its locus is limited and not pervasive.

The verse 32 of the text Vedanta Sudamani states that the prior non existence, the non existence of destruction, the mutual non existence and the absolute nonexistence are not eternal since they are destructible.

The Koormapuranam, in chapter **The Mystic Union of Knowledge (Sankya Yogam)** declares that **The Absoluteness ALONE is ETERNAL.**

Thus so for the Eternity, the first attribute of the Absoluteness is being elaborately explained.

The second attribute of the Absoluteness is Knowledge.

The inert materials like the pot and the vessels clay have neither the **innate knowledge nor the acquired knowledge.**

The triple bodied reflected Self and the illusion do not have innate nature and appears to have the acquired artificial knowledge.

The Absoluteness is apart from all that are manifested and at the same time illuminates everything which is Self resplendent and so ever eternally remain unmanifested in its inherent nature as knowledge. (Budh)

Hence the Reality is said to have the attribute of knowledge.

The verse 27 of the treatise Lakshna Viriti explains the nature of the knowledge as follows:

The so called the five elements and all objects that are produced due to the various combination of compounding are always inert.

The Embodied Self with mean triple bodies and even the Cosmic Ruler, the reflection of illusion appear to have knowledge because of the association of the Absoluteness.

I am the Eternal Consciousness because I am different from both the inert objects and the reflections, the Embodied Self and the Cosmic Ruler.

They are all illumined by my Self Knowledge, and there is no other illumination to illumine the absolute Consciousness the I ness and so, I am the form of ever existential knowledge.

The third attribute is the emancipation because it has the absolute existence.

All others have relative existence.

The sun is always un- the related with darkness.

The ether always exists without being attached by the other four elements. Likewise the ultimate ever remains in emancipation unrelated with the ignorance and its effects.

The fourth attribute of the Absoluteness is that it is the truth and always in the existential state.

The said existential state is different from the universe which appears as day, month, year, time and eons in triple states namely creation, sustenance and destruction.

The existential state appears ever as the same without any transformations like creation, existence, growth, transformation, deterioration and destruction as well exists before creation of the universe, after its destruction and also in the middle.

Nirolamba Upanishad declares "that the Absoluteness is real and the universe is unreal."

Sarva Saro Upanishad states "that the Truth is that which exists in the time trio."

The fifth attribute is the **Supreme Blissfulness of the Absoluteness.**

The Soul the Absoluteness is never abandoned at any time through due to the variance of time and the fruits of action, the house, the wealth, the son, the wife and the body may be abandoned by disgust, and so it is the subject to the Supreme Blissfulness.

To explain the nature of the Supreme Blissfulness the scriptures use the following illustration:

1] The unit is taken as the Bliss of the Emperor who is the ultimate authority for all the five hundred millions of the earth supposed to be existing in the entire of the Cosmos.

Such an Emperor is said to have countless armies, beauty youthfulness healthy without any ailments vitality wisdom and all kinds of treasures, prosperity and wealth.

The bliss of the rest of the persons referred hereafter has to be counted hundred times to the subsequent than to the previous respectively.

2] The bliss of human celestial musician that is the human being who attained to the celestial plane of the musicians due to his meritorious deeds performed during the present Karpa. (Period 4320 millions of years)

3] The divine celestial musician is the human being who attained to the status of the celestial musician for the meritorious good deeds performed during the previous Karpa.

3] The bliss of the manas (*The four fathers who attained the world of manas*)

4] The bliss of the God unborn (*Aajana Devan: who attained to the divinity in the beginning of Karpa.*)

5] The bliss of the Gods attained divinity. (*Karma Devan: who attained the divinity during the course of Karpa by performing the rare sacrifices like the horse sacrifices and so on*)

6] The bliss of the 31 primary Gods.

7] The bliss of the Indra, the chief of the Gods. (*The presiding status of the Gods is attained by performing 100 rare sacrifices like horse sacrifices*)

8] The bliss of the Pragaspathi, the preceptor of the Gods.

9] The bliss of the Progenitor (*Prasapathi: from whom the living beings came into existence*)

10] The bliss of the Cosmic gross (Virat: Macro Cosm))

11] The bliss of the Cosmic subtle (Hiranya Karpa: Cosmic Intelligence)

The verse 130 of the text kaivalyam Navaneetham details all these 11 kinds of bliss.

But this bliss is like just the wave, bubbles and foam when compared to the Supreme Bliss, of the great ocean of the great dissolution.

There are eight kinds of bliss quoted by the scriptures and the above described 11 bliss is just one among them and they are as follows:

- 1) The bliss of the object
- 2) The bliss of the Absoluteness
- 3) The bliss of the impressions
- 4) The bliss paramount
- 5) The bliss the real
- 6) The bliss of the Soul
- 7) The bliss of the Non-dual
- 8) The bliss of the knowledge

The bliss of the object is that which is attained by the enjoyments of the beautiful dances and like worldly objects.

The bliss of the Absoluteness is manifested in the deep sleep.

The bliss of the impression is enjoyed in half sleep, a state in which one comes out of the sleep but still has not fully awakened from the sleep.

The bliss paramount is the result of the indifference towards the pairs of opposite, they like and dislikes.

The real bliss is obtained in consequence of the power of the mystic union as a result of which the mind becomes motionless and is put to rest.

The bliss of the Soul is the assumption that of all the objects desired the greatest is the joy of abiding in the Soul.

The bliss of the non dual is the knowledge that the universe as name and form is fictitious and the Absoluteness alone is the Truth.

The bliss of wisdom is the direct knowledge procured by realizing the meaning of the great statements, " *You are that*" and other such statements.

The verses 31 and 32 of the text *Vedanta Choodamani* all these eight kinds of bliss.

Now finally, let us discuss the nature of the attribute non duality of the Absoluteness.

The non duality is the one that **dissociates** from the three kinds of differences namely, difference in the same class, and difference in different classes, difference within the species.

The difference in the same class is the difference between the one tree and another tree of the same species.

Example:

The difference between the mango tree and another mango tree, say in their features like height, spread and age and so on.

The difference between the person of Brahmana caste and another person of the same caste say height, weight, color, age, education and so on.

The Absoluteness has no the difference of the same class because there is no other Absoluteness for the comparison of the differences and it is only one as ever existential as fullness and the Soul form of all the entities.

The scriptures say that the definition of the existence is that which exists forever.

Since the existence can be ascribed to all the Embodied Self, the Cosmic Ruler and the world and its object, can we not say that the Absoluteness is in the difference of the same class along with the above said in relation to the existential status. It cannot be said so.

Let us take an illustration.

One single ether since limited by adjuncts appear as the **pot –ether, the room – ether, ether in the water and the ether in the cloud.**

But when the ether is looked upon in relation to its essential nature it appears to be alone and so also the Absoluteness when enclosed by adjuncts appears to be many, otherwise it is one alone.

The different pots may be named as pot in common, but there are differences in them in size and strength and so, each pot is cognized differently.

Similarly, one name may be given to different existences such as the existence of the embodied self, the existence of the Cosmic Ruler, yet there are many differences among them in relation to the place of operation that doer ship and so on.

So it can be argued that the existences may be many and differences in the same class may exist.

Such an argument is unacceptable.

In the example, the pot, there may be differences among them in relation to their size, weight, volume.

But between the pots the space existing makes the nonexistence of a pot in between the pots and so, the pots appears as many and the difference in the same class may be attributed to the various pots.

In the case of Absoluteness it is called in a single name that it exists.

It is part less.

The existential nature is pervasive and the non existence of the existential nature is unseen as well as the existence is seen everywhere.

The single existence appears as several existences because of its association with several adjuncts and not in relation to the inherent nature of the Absoluteness. So, the existential nature as one alone.

An another argument may be placed that the existence may be classified in to three as Absolute existence, fictitious existence and functional existence and so there are differences of the same class to the Absoluteness which is in a nature of the Absolute existence.

The functional existence is negated it's false by the attainment of the Supreme Knowledge.

The fictitious existence is negated without the Knowledge; while the Absolute existence is forever and cannot be negated by anything.

For the reasons stated above the Absolute existence cannot be equated with other two existences which are subjected to extinction and so there is no difference of the same class in the absoluteness.

Further, another argument may be put forward.

Let us take three persons in the Brahmana caste, among the three; one expires in the young age. The other dies living for hundred years, and the third is not subjected to the death because he made his body vulnerable to death by consuming miracle herbal preparations formulated by the mystics.

This example brings home the point that due to the time variation of the living, there may be difference among the three persons but in the casteism there is no difference.

Similarly, among the three classes of existence, there may be time variance as to the negation for the functional existence and fictitious existence and eternity to the Absolute existence but they are equal in the existential nature and so there is difference of the same class to the Absolute existence with the other two kinds of existence.

This argument too is untenable because the nature of fictious existence and functional existence are temporary as fictitious and subject to termination and so

they do not belong to the class of the Absolute existence which is permanent and so the question of the same class shall not arise.

The next argument is that the insentient like the nescience, five elements and physical objects made up of five elements are subject to destruction and so may be imaginary.

The luminescent being an imaginary entity in the dream and imaginations (Prathi Paasika Thayjajan) and the knower of the world who is a functional entity in the world (Viyapa Kariya Jeevan) are consciousness like the Reality. They are not fictitious and so may be real existence and the difference of the same class may occur among the three.

This argument is also not valid for the following reasons:

Because the delusive mind is without being engaged in proper enquiry considers the reflected sun which is the effect as the same to its cause the image of the sun.

Though the reflected sun appears to be different it cannot exist apart from the image the sun.

So also the effects the luminescent being and the knower of the world may appear like the cause the Absolute Consciousness.

They may though appear to be different; they cannot become different because there is no division in consciousness and only reflection.

Hence the difference of the same class does not arise because there is only one consciousness and no other consciousness is apart from it for the comparison of the differences.

The arguments are further extended in so many angles.

If it is to be accepted, that the consciousness is one, the scriptures shall call **“The luminescent being and the knower of the world”** as the Absoluteness itself .

Why should the scriptures call the three by the three different names?

This doubt has been cleared by the following elucidation.

The water may be differently named as water, wave and foam.

But the foam is in the wave and the wave is in the water is being described but in truth the foam is different from the wave and the wave is not different from the water.

The water is the support for the other two the wave and the foam and they remain in the water alone.

Similarly, the only one existence though may be called as the Absoluteness the luminescent being and the knower of the world; it is imagined that in the Absoluteness, the knower of the world subsides and the luminescent being subsists with the knower of the world.

So, the luminescent being is not apart from the knower of the world and in turn the knower of the world not apart from the Absolute Consciousness.

Both the luminescent being and the knower of the world exist as the Absolute Consciousness itself and not apart from it.

Since, there is no other entity other than the absolute Consciousness; the question of difference in the same class does not arise for want of comparison.

Now the arguments turn to center around the three Consciousnesses.

The reason as to why the luminescent being should has to rest with the knower of the world and the knower of the world **settles** with the Absoluteness has to be explained.

The appearance of the fictitious snake ends with the knowledge of the rope.

The rope which is present actually negates in the **adjunctive knowledge of the rope.**(Rajju Upakitha Sethanam)

To put it distinctly in the rope as an object is different from the knowledge of rope and the rope is an adjunct for the knowledge of rope which is an adjunctive knowledge of the rope.

So also, the appearance of the luminescent being concludes in the knowledge of the functional knower of the world and in turn the appearance of the functional knower of the world terminates with the Supreme Absolute Consciousness.

So there are no three different entities and the differences in the same place are not possible, since there is no other entity for correlation.

If the each one of the above said appear fictitiously from the other ,that is the luminescent being appears from the knower of the world and so also the knower of the world shall appear from the Absolute Reality.

In such a case, the subsequent one shall become the cause for the previous one, and the cause-ness shall also appear in the effect.

How this happens has to be explained.

The water has three inseparable qualities namely, the taste, flow and coolness. These characteristics appear in the wave and from it in the foam.

Similarly the inseparable essential nature of the Absoluteness; existence, Knowledge and Bliss appears in the knower of the world and from it in the luminescent being. *(This has been discussed in the text Vasudeva Mananam)*

The one shall become the substratum if from it the other one imaginarily appears. If so, the knower of the shall become the substratum for the luminescent being and the Absoluteness shall becomes substratum for the knower of the world.

The fact is both the luminescent being and the knower of the world are fictitious entities.

The substratum shall be real.

If so, the Absoluteness shall be the substratum for the both the luminescent being and the knower of the world.

The knower of the world which itself is fictitious appearance cannot be the substratum for the luminescent being.

How to resolve this contradiction?

Let us take the example of the snake and the rope.

We know that the appears factiously and the substratum is the functional adjunctive Consciousness of the rope.

But for physical vision since the rope begets the pervasiveness of the adjunctive Consciousness, in some places it is being told that the adjunctive Consciousness becomes the support for the fictitious appearance of the rope as well as the snake. *(Though the rope appears to be real in the functional world it is negated by the Supreme Knowledge when enlightenment is attained and so the rope is also fictitious.)*

Similarly though the Absolute Consciousness is the substratum for the luminescent being and functional knower of the world, since the knower of the world is in the pervasiveness the Absolute Consciousness, the scriptures in some places says that the knowe3r of the world can become the substratum for the luminescent being.

II Now let us begin to discuss another defect which is contrary to the non-duality namely, **the differences in the different classes.**

This difference is entirely between two distinct classes.

Examples:

1. The difference between the tree and the stone

2. The difference between Brahmana, the highest in the social order and the laborer (Sutra) the lowest in the social order.
3. The difference between the human beings and the animals.

Since there is no other object which has the same characteristics of the Absoluteness, the difference of the different class is not applicable to the Absoluteness.

Arguments

1. If we say that the characteristic of the illusion, such as non-existence inertness and misery are different from the attributes of existence knowledge bliss of the Absoluteness; it is not acceptable.

2. The illusion is fictitious; if it is real it can become a difference of different class to the Absoluteness which is real.

.It is crystal clear that the characteristic of fictitious objects are totally different from the characteristic of real objects, then why there cannot be the difference of different class against each other.

2a The **scriptures** say that which is fictitious cannot exist apart from the real substratum, because it is not a fraction from the substratum,

2b. Logically also as the fictitious energy in the earth is not apart from the earth. Similarly the illusive energy which appears factiously in the Absoluteness could not have a separate existence apart from the Absoluteness.

2c. The experience is between the end of the thought and the beginning of another thought the consciousness is resplendent in its innate nature without the appearance of the illusion at the time of the intermission of the thought.

The text **Sootha Samhithai and Brahma Gita** endorse that **the illusion is not different from its substratum the Absoluteness.**

The difference within the same class is the difference between an entity and its parts generated from it and not dissociated from it.

Example:

1. The difference between the tree and its parts; the leaves, the flowers and the fruits.
2. The difference between the body and its parts like the hands, the legs and the head which are inseparable with the body.
3. There is no the difference within the same class in the Absoluteness because it is oneness and it partless.

Arguments

1. The scriptures say that the meaning of the "I ness" (Soul) is Absoluteness.

The utterances like I like, I hate, I desire and I am angry all ought to have appeared from the Absoluteness; since the I ness associate with those natures and so they can become the parts of the Reality.

It is incorrect to say so. The said natures appear along with the appearance of the inner instruments in the waking and dreaming state and they all end with the deep sleep.

So, they are the nature of the inner instrument such as non-existence, Inertness and misery and not the innate nature of the Reality such as the existence knowledge bliss .

Since the question of parts of the Absoluteness does not arise. Those natures of the inner instruments shall not be termed as the differences within the class to the Reality.

- 2 The said innate nature of the Reality the Soul, existence knowledge bliss appear as "I am existence knowledge bliss and so, they can become the parts to the ABSOLUTENESS AND SO THE DIFFERENCES WITHIN THE CLASS MAY ARISE.

It is a misconception because the existence knowledge bliss is the inherent extra-ordinary nature of the Reality as difference-less Oneness.

Since existence knowledge bliss refer to the inseparable essential nature of the Reality, they are not parts and so the question of difference within the class does not arise.

3, The hand may be called differently in different languages, those names refer only to the hands as synonyms and there is no difference in the meaning.

Whereas the existence knowledge bliss not only the sound of the word but also in its meaning appear to be different from one two the other.

So, the attribution of oneness shall not be agreeable. It is not so.

The fire is differently by the sound is called as red, hot and luminescent as well as by the meaning of those words; it remains as fire only and not in three different forms and parts as red, hot and luminescent.

The water though differently by sound is called as cool, blowing and white as well as the respective meanings to the sounds; the water remains the homogenous one and not as like parts noted in the three names.

Similarly the existence knowledge bliss though called sound and its meaning differently the luminescence of the existence is knowledge, the knowledge itself is existence and both together is bliss and the three remain identical and so, the attribution as oneness is agreeable and calling them by parts is unacceptable.

Hence the question of difference within the class does not arise to the existence knowledge bliss.

4. The leavers, flowers and fruits of a tree appear along with the tree and not apart from it.

Still the difference between the same class applies to them.

So also, why not the difference within the class is not applicable to the existence knowledge bliss?

The leaves, flowers and fruits are not found in the entire tree. They are found in few places, the flowers in certain places, the leaves in certain places, the fruits in certain places, **and all the three are non-existent in some other places**, so the difference within the class is attributed.

But such is not the case in the reality. The existence is not in certain places alone; the knowledge is not in certain places alone; the bliss is not in certain places alone and **all the three are not non-existent in certain places**.

The existence knowledge bliss is the essential nature of the whole Reality. So the question of parts does not arise and the difference within the class is not applicable.

But certain religions are not ratifying all the three kinds of differences.

The qualified non-dualist do not accept the difference within the class.(Swaagatham) because their philosophy is that the embodied self are within the pervasiveness of the Supreme and fraction and fraction less as the nature of the Supreme.

The Salivates do not approve the differences in the same class because their philosophy is that the Soul and the Supreme are beginningless and equal.

The dualist are not agreeable to the difference in different classes because their philosophy is the embodied self is different from the Supreme and by the grace of the Supreme, during liberation they enjoy the bliss of the supreme with their individual qualities

These philosophies are all against the scriptures.

How these philosophies are against the statements of the scriptures needs to be explained.

The Santhokya Upanishad of Sama Veda states that no-duality alone is oneness (Ekam Eva Aththuvitham) and corroborated by the Thaitriya Upanishads of Yajur Veda.

By the word oneness the difference within the same class is negated in the Reality.

By the word alone the difference in the same class is negated in the absoluteness.

By the word, non-duality the difference in the different classes is negated in the Supreme Truth.

Logically also, the non- applicability of all the three differences are to be explained

If there is a solitary Emperor to all the worlds, none can be said to eligible to rule even a negligible area.

Similarly, since the absoluteness is entirely existential natured, even the least existential status is not to the embodied self.

So, logically also, not only the existential status and the inseparable knowledge bliss, the innate nature of the reality is one alone and so the three differences have no place in the oneness.

To explain how these three difference are negated by experience the story of one Kazan is narrated in the Yoga Vaasistam, chapter 4, and sub-division 5.

The sage Kazan, the self realized describes his self experience as follows:

In the body, external to it, in its internal and either above to it or below to it, in the ether, are in the universe except I ness no other thing is there.

There is no place without” I “ness.

In the I ness everything is present and no one is said to have been absent.

There is no other thing compared to the I ness.

I am the existence knowledge.

The self experience of not only the sage Kazan but the self experience of every other sage goes to prove the oneness of the Absoluteness and the impossibility of three kinds of differences in the Reality.

Sarva Saro Upanishad of Yajur Veda is also an authority in this respect which states *“that the absoluteness is free from three kinds of differences, the differences of the same class, the differences of the different class and the differences within the same class”*.

The seventh statement of Mandokya Upanishad also replicates the same import by the following quote:

The Reality has no three states; the waking, the dreaming and the deep sleep.

It is not subjected to any transformation; it is auspicious; and sans three kinds of differences such as *“, the differences of the same class, the differences of the different class and the differences within the same class”*.

Chapter one of Ribu Gita also endorses the same view as *“ the Reality is in the nature of knowledge and non-dual.”*

So far, we have been treading through so many land mines like mind boggling discussions, arguments and explanation for a single phrase, *The Pure Consciousness (Suththa Brahman)* and its six characteristics which are not their qualities but their innate nature.

Hereafter, let us begin to investigate the direct meaning of the Reality namely Reality is biggest of all that are bigger.

1. The smallest entity which is smaller than any other thing is the **Embodied Self (Jeeva)**
Bigger to the Embodied Self, the five sheaths, the product of the nescience are bigger to one another in an order noted infra.
2. The blissful sheath
3. The intellectual sheath
4. The mental sheath
5. The vital energy sheath
6. The food/ physical sheath

The next bigger entity apart from the Embodied Self and the body of sheaths in which the Embodied Self is housed the entities external to it are bigger to one another in the order noted below:

7. House
8. City
9. Nation
10. Earth
11. Water
12. Fire
13. Air
14. Ether
15. Cosmic Gross (Virat / Macro Cosm)
16. Cosmic Subtle(Hiranya Harpa /Cosmic Inrellenge)

17. The undifferentiated (Illusion/Avyakratam)
18. The nature the casual state (Moola Prakriti)
19. The Reality, the biggest of the bigger(Brahman)

The Reality has to be called as the biggest of the bigger.

It is so called because the **entities 1 to 18** narrated above are appearing factiously randomly like the cluster of clouds appear sporadic in the vast expanse ether and as well no entity is tantamount to the Reality.

The blissful sheath is bigger than the embodied self because, like water and mirror, lend locus for the reflections in them are bigger than the reflections in them; the embodied self which is a reflected consciousness of the Absolute Consciousness is housed in the blissful sheath, the locus.

Since the locus is naturally bigger than that in which something is located, the blissful sheath, the locus of the embodied self is bigger than it. Since it is located in the causal blissful sheath.

[2] The intellectual sheath is bigger than the blissful sheath.

The rays of the sun are pervasive than the objects like pots because they are illumined as well as the darkness is negated.

The blissful sheath reveals the bliss in the deep sleep caused by the ignorance and in this state the blissful sheath is incapable of illumining objects.

Whereas, since the consciousness modifies through the intellect, the intellectual sheath is capable of explaining the three different states of bliss (Desiring to attain an object seen/Priyam, attaining the objects/ Motham and enjoyment of the object/ Pramoatham) as well as the negates of the ignorance and so bigger and pervasive than the blissful sheath.

[3] The mental sheath is bigger than the intellectual sheath.

The fire is the cause for the intellect of the intellectual bliss.

The air is the cause for the mind in the mental bliss.

The air is pervasive than to that of the fire.

The intellect is a determined faculty which determines randomly any one thought which requires confirmation, from the several thoughts of the mind and is incapable of knowing any other thing apart from what is forwarded to it from the mind for the purpose of determination.

[4] The vital energy sheath is bigger than the mental sheath.

The vital energy is motion in all the three states waking, dreaming and deep sleep.

Unlike the mind and intellect which are functionless in the deep sleep.

The vital energy enables the principles the mind intellect, mind -stuff, egoism and spiritual heart (The functional aspects of the inner instrument) to function.

The inner instruments are restrained from functioning when the movement of the vital energy is temporarily suspended during the super conscious state of mystic union as well as in the un conscious state.

[5] The food sheath is bigger than the vital energy sheath. *****

The stable is bigger than the horse which goes out and comes in of the stable.

Likewise, the body is bigger and pervasive to the vital energy that pushes the life air from the heart to the nostrils and pulls the life air from the nostrils to the physical heart.

[6] The house is bigger than the food sheath the body.

The nest gives room for many birds to rest. So also, the house accommodates many persons to live together.

[7] The city is bigger than the houses.

The city is so big in which many houses; many shops, many temples, palaces ponds, wells, forts and the fort walls and the moats are built.

[8] The nation is bigger than the city.

The nation consists of many cities, many rivers, many forests, many mountains and many villages.

[9] The earth is bigger than the state.

Like the clay is the support of the pot , the element earth is support for all nations.

[10] As the body of the mother is bigger than the body of the child the water is bigger than the earth, the fire is bigger than water, air is bigger than the fire and ether is bigger than the air because , the each greater one is the cause for the lower one and the greater one is several times bigger than the lower one.

[11] The Cosmic Gross is bigger than the ether.

The reason is the Cosmic Gross consists the other four elements along with ether and all the totality of the physical bodies of all the embodied self.

[12] The cosmic subtle is bigger than the cosmic gross

The cosmic subtle gives locus and as well as the cause for the cosmic gross to appear and to dissolve and as well as the totality of all the subtle bodies of the living beings..

[13] The illusion which is none other than the undefined/undifferentiated (Avyakratam) because it lends locus to the cosmic subtle for its projection and negation.

[14] The nature /the casual seed state (Prakriti) is greater than the undefined because it is one of the triple qualities of the nature namely the illusion.

[15] The Absoluteness is wider than the nature because like the projection of the silver in the nacre, the nature is within the pervasiveness of the Absolute Consciousness and appears as a small proportion (Eagathesam).

The following are the authorities to ensure the uniqueness of the Absoluteness.

Mandokya Upanishad of Atharvana Veda declares that the Absoluteness is the subtlest of the subtler and biggest of the bigger.

The verse 28 of Sorupananada Upanishad rendered by Karunakara Swamiji describes the Absoluteness as follows:

“The rare Embodied self is housed within the five sheaths.

The elements 5 are the locus for the five sheaths.

The unspoiled cosmic gross is bigger than the elements.

The cosmic subtle is greater than the cosmic gross.

The undifferentiated (illusion/maya /Avyakratam) is spacious than the cosmic subtle.

The unutterable unmanifested (Moola Prakriti/ Avyaktham) is immense to the undifferentiated

The purity is larger than the unmanifested; some say this as the cosmic intelligence and the ultimate is the Absolute consciousness; the self luminosity is the intelligence to the cosmic intelligence is the widest of all.

The discussion so far as elaborately dealt with the meaning and explanations to the Pure Reality.

Henceforth, let us delve with the meaning of the **witness of all** (Sarva Saktchi)

The witness of means that which illumines the entirety including the cosmic ruler , the embodied self, the triple bodies , the instruments for the bodies, the worlds and enjoyments of all the objects visible and invisible in the world.

The Pure Reality is being called as the witness of all, because it is not subjected to any transformation.

It illumines negatively and positively, the existence and non-existence of the literal meaning of the sum and substance of the triple words of the great statement of Santhokya Upanishad of Sama Veda namely, "Thou Art That" (Tat Thuam ASI)

The literal meaning of the word" That "are as follows:

The triple bodies are the **1)** Cosmic Gross, **2)** the Cosmic Subtle and **3)** the undefined.

The triple states are **4)** creation, **5)** sustenance and **6)** destruction.

The triple egoistic entities (Abimaanam) are **7)** Universal Being (Vaisvanara), the **8)** Lower Brahman/ the cosmic subtle being (Sutra Atman) and **9)**the inner controller (Anther Yami).

The literal meaning of the word" Thou "are as follows:

The triple bodies are **10)** gross, **11)** subtle and **12)** causal.

The three states are **13)** awakening, **14)** dream and **15)** deep sleep.

The triple egoistic beings are, **16)** the knower of the world (Visuva), **17)** the luminescent being (Thaisasa) and **18)** the conscious self.

The literal meaning of the word "Art" are as follows:

The triple bodies are, **19)** the existential energy form (Sat Roopa Sakthi), **20)** consciousness energy form (Chit Roopa Sakthi) and **21)** blissful energy (Ananda Roopa Sakthi).

The triple states are **22)** all pervasiveness, **23)** all luminescence and **24)** all blissfulness.

The triple egoistic beings are, **25)** All full being (Pari Poorananr), **26)** All effulgent being (Theysomayar) and **27)** all blissful being Paramanandar).

The above said 27 are the literal meaning for the great statement *"Thou Art That"*

The all witness shall not describe the indicative meaning of "Thou Art That"(Thou- changeless consciousness/Koodasta, That – The Super Soul/ Paramaatman and Art – Supreme Reality/Para Brahman

Since they are the innate nature of the Reality and so, the Reality is not an object for apprehension as well as it does not comprehend itself.

If so, it is a "defect that the soul relying on a different locus" (Atma Asiruya Thosam).

The soul is support less.

It is the support for everything.

If the soul performs an action, it becomes a doer as well it becomes an object that is on which a certain action is performed to attain the fruits of the action.

Let us try to illustrate this by an example.

A potter is different from the pot which he produces.

In such a case, the potter becomes the doer, and the pot becomes the object produced, which is the result of the production.

But like the potter and the pot the reality is not different to it.

It is homogeneous, non dual and pervasive as all full.

So, it cannot become a doer and an object of doing.

Hence it cannot become a cognizable object.

So, the question of the defect of relying on a different locus (Atma Asiruya Thosam)

How this witness of all illumine every other entity except it can be made to understandable by following illustrations;

The torch lit in the theatre where a drama is conducted, for staging a dance program together with songs, musical notes and fun; focuses the King and his entourage, consisting of his ministers, attendants, servants as well as the dancers, the performers of musical instruments , their appearances and their existence.

The same torch reveals the absence of all those performers and participants and illuminating the differences of existence and non-existence and remains as it is without subjecting to any change.

So also, the Reality which is a witness of all illumines the existence of all that appears as the literal meaning of the triple words which are unreal appearances due to the transformations of both the inseparable and separable energies.

The Reality also illumines the non-existence of all those appeared as the literal meaning of the triple words when the twin energies contracts to merge with the Reality; by negating all that existed earlier due to the expansion of the twin energies .

Whereas, the Reality remains as the sole witness without being affected and there is no transformation in it.

A doubt arises that the eighteen entities relating to the words that and thou may become non-existent; but how can the nine entities which relate to the word “Art” , supposed to be true and ever existent would become non-existence and the witness of all illumines as non-existent.

There is no contradiction in the said statement.

The nine entities of the word “Art” remain as unmanifested before the Supreme energy remains one with the Reality as inseparable energy and the manifestation is due to the appearance of the triple nature of the Supreme energy.

Whereas in a transcendental fourth state of the Super conscious state of non-dual form, the Supreme energy dissolute and so the individual modification as the all pervasive entity, luminescent entity and blissful entity also drops out.

Such a happening is said to be the non existence of those entities.

The authority to this is the verse 84 of the text **“Lakshana Viriti”** to explain the nature of the all witness which reads as follows:

Witness

All the worldly affairs occur in the presence of the sun as their cause.

Similarly all the activities that happen through the senses are due to the presence of the motionless Absolute Consciousness.

The senses may do extensively many, many activities, but the Reality of the Absolute Consciousness is the all witness to them all.

But at the same time, the Absolute Consciousness never makes the senses neither to engage in activities nor to refrain from the activities and as well is not

performing any activity by associating the senses with the external relevant objects.

It remains as neutral without taking sides like the blemish less sun and illumines the activities of the senses.

Ponder always with the quality of grace (Satva) that this Absolute Knowledge as the all witness is the ultimate cause for all activities of the senses.

Now let us deal with the all aspects of the inseparable energy.

The metaphor used is the heat of the fire. The heat energy is inseparable from the fire.

Likewise, ab initio the energy is inseparable from the reality and is identical with it.

As the heat is the fire and as well is not different from the fire, the inseparable energy is also not different from the Reality as well as it is the Reality itself.

Suppose the energy of heat is subsided by the application of gems and the repetition of the sacred words. The fire has to be extinguished.

It is not so. The fire is not extinguished.

Hence, the energy of heat is different from the fire.

The heat energy is different from fire; it shall appear apart from the fire.

It is not so.

Hence the heat energy is not different from fire.

Similarly if we say the Supreme energy (**Parasakthi**) is the Reality, then the scriptures shall name the Supreme energy as the Reality itself.

But the scriptures call it as the Supreme energy and so, it is not the Reality.

Otherwise, if we say the Supreme energy is apart from the Reality, it shall have a separate existence apart from the Reality.

In fact, the Supreme energy remains inseparable from its substratum the Reality.

So, the Supreme energy is not other the Reality.

The inseparable energy is identical with the Reality which is unperceivable.

The Absoluteness is said to be unperceivable because it is a transcendental object and not with form, form - less and with form and formless, So that it is cognizable by means of the instruments of perception. (Pramanam)

The instrument of perception otherwise known as the measure is that which is the cause for the knowledge of the real object (Prama).

The knowledge of the real object is the real and natural experience.

It is the knowledge of the object through the direct perception by means of undifferentiated comprehension without doubtful and misunderstand- able notion.

It shall have the object as its subject matter which is not proved to be false and is not related with the remembrance.

The instrument (Karanam) is said to be a special cause.

It is not an ordinary cause like the cause for the entire actions which are righteous and un- righteous in nature.

It shall be the cause for a particular action alone like the stick of the potter which is a special supplementary cause for making pot and other vessel.

The instruments of perceptions are as follows:

- 1) Instrument of direct perception (Prathyatsam)
- 2) Instrument of inference (Anumaanam)
- 3) Instrument of comparison (Uvamaanam)
- 4) Instrument of scriptural proof (Saptham)
- 5) Instrument of presumption (Artha pathi)
- 6) Instrument of non-existence (Anupa Alapthi)

Different kinds of philosophies accept different kinds of instruments of perception to the knowledge of the objects.

Vedanta philosophy accepts the above said six kinds of instruments of perception.

This apart, there are two more instruments of perception namely perception of incidence (Sampavam) and perception of tradition (Itheekam)

1) Instrument of Direct perception (Prathyatsam)

When the five senses, the eyes and so on, comes into contact with their relevant objects (n objects of seeing, objects of hearing and so on) the direct knowledge of the object happens.

There is no direct knowledge during at the times the senses are not in contact with the relevant objects.

Hence the senses eyes and so on are the instruments for the direct knowledge and so they are the instruments of perception.

That is to say that the eyes of the instruments to see the objects like pot and cloth to attain the perception of the sight.

2) Instrument of inference (Anumaanam)

The instrument that gives rise to the knowledge of the objects by inference.

This knowledge is caused by the knowledge of the symbol. It is the knowledge of the fire in the mountain inferred by the direct perception of the smoke, the symptom of the fire.

The fire is ----- (saathyam); the smoke is the symptom /symbol.

The inference may be classified as the self – inferential meaning (Suva Artha Anumaana) and the inferential meaning to the non-self. (Para Artha Anumaana)

If a person happens to behold the smoke in the mountain and understands that there is fire, then this is known as self inferential meaning.

That is the person himself perceives.

Suppose, the knowledge of fire inferred by the presence of the smoke is revealed to another person as perceived by a certain person then this is said to be the inferential meaning to the non-self.

The statement which denotes the inference is in three parts namely ----- (Prathikgna) the cause (Eathu) and the illustration (Thirustaantham)

The ----- (Prathikgna) is to state that the mountain is firry.

Since the smoke there is seen is the cause.

It is like in the hearth is the illustration.

The inference determined by the above may refer to the existence of fire affirmatively or the non-existence of the fire negatively.

Wherever there is smoke there shall be fire is the affirmative inference.

Wherever there is no fire, there shall not be smoke is the negative inference.

This apart there are three other kinds of inference called as,

I] Inference of prior appearance (Poorva Kaatchi Anumaanam)

II] Inference of conception (Karuthal Anumaanam)

III] Inference of scriptural proof (Aagama Anumaanam)

I] Inference of prior appearance (Poorva Kaatchi Anumaanam)

If a sweet fragrance is smelt through the air, then inferring the flower which spreads the fragrance by the impressions already registered in the sub-conscious mind.

This is the Inference of prior appearance.

II] Inference of conception (Karuthal Anumaanam)

It is inferring the depth of the knowledge of a person from the manner by which he speaks and the word he uses.

III] Inference of scriptural proof (Aagama Anumaanam)

It is inferring the kinds of the merits and the de-merits of a person from his status of the prosperity or poverty.

1) Instrument of comparison (Uvamaanam)

It is the instrument of the knowledge of comparison.

The knowledge of comparison is from the knowledge of hearing about the details and the salient features of certain objects and later when the object is seen in a different place confirming the seen as the same as that was heard by comparing both.

Let us take an illustration. If a forest dweller narrates the features of the wild beast to a person who has not seen it earlier by comparing with that of that cow which he frequently sees.

In a subsequent occasion when the person visits the forest happens to see a wild beast, similar to a cow; he acquires the knowledge that what he has seen is a wild beast similar to what he has heard and by comparing with that of the cow he confirms that what is seen is the wild beast.

2) Instrument of scriptural proof (Saptham)

It is the instrument that relates to the knowledge with scriptural proof.

The knowledge of the scriptural proof is caused by the knowledge of the statements.

It is ascertaining from the statement of a benevolent person who has personally seen, that in the banks of the rivers there are fruit bearing trees.

This instrumental scriptural proof can be further classified into the following three:

I] The ritualistic aspect (Thantra Kalai/ karma kaanda)

II] The piety aspects (Mantra Kalai/Upasana Kaandam)

III] The spiritual wisdom aspect (Upadesa Kalai/Gna Kaandam)

I] The ritualistic aspect (Thantra Kalai/ karma kaanda)

It is the observance of the prescribed rituals of the cantos of action (Karma Kaandam) without jeopardizing the earlier format of rituals to the later formulated format of rituals.

II] The piety aspects (Mantra Kalai/Upasana Kaandam)

This is controlling the mind and others of the inner instrument to realize the truth by worshipping the gods as detailed in the cantos of worship.

III] The spiritual wisdom aspect (Upadesa Kalai/Gna Kaandam)

It is the self knowledge realized that the beginningless Eternal Reality is not different from the embodied self in the innate nature existence knowledge bliss and inclusive of various other natures of the Absoluteness as well as knowing the ways and means to initiate others in this path.

3) Instrument of presumption (Artha pathi)

It is the instrument of the occurrence as the cause from which the imaginarily occurred happens.

The knowledge that is caused imaginarily by the instrument of presumption is the knowledge of presumption.

The occurrence (Upa Paathiyam) is that which will not happen without a thing to be occurred.

4) Instrument of non-existence (Anupa Alapthi)

The non existence is that which the subject matter of the knowledge of it is not; or the subject matter of the knowledge associated with counter positive.

The special cause of the knowledge of non-existence is the instrument of non-existence.

It is the non appearance of the object, as the cause, ensures the non-existence of the object.

For further elaboration of all the instruments of knowledge, it is advised to read the treatise Viriti Rathnavalli

5) Instrument of incidence (Sampavam)

It is an incident that the number hundred is present in the number thousand.

6) Instrument of tradition (Aaitheekam)

By the statement, traditionally uttered that a certain tree is inhabited by a demon, the knowledge of the said demon comes to the mind whenever somebody approaches the said tree.

The Reality could not be understood by all the above said instruments of knowledge.

1) The Reality is neither form nor the locus for the color like blue and so on.

It is neither touch nor the locus of touch.

It is neither sound nor the locus of sound.

It is neither taste nor locus of the taste.

It is neither smell nor the locus of smell.

So, it is not a subject of knowledge of perception to all the five senses namely eyes, skin, ears, tongue and nose.

Further, its inherent nature is the existents knowledge bliss which is different from the above said instrument of direct perception.

2) The Reality is not subjected to cause and effect and so the instrument of inference is not capable of revealing it.

3) The cow is akin to wild beast and like this no other object is comparable to the Reality. The objects are limited to the adjuncts and are not adjunct – less. So, the instrument of comparison is unable to disclose the Reality.

4) The power that causes the knowledge of meaning of the word is known as the capacity/Sakthi. The meaning that is understood by the modification for the capacity is known as literal meaning (Saathyam).

The relation of the literal meaning when related with the object of the word then, it is known as indicative meaning Latsana.

Since the Reality becomes a subject matter to the indicative meaning and not to the literal meaning, the instrument of spiritual proof is unable to make the Reality to be known.

- 5) The Reality is not subjected to **fattiness** or emaciation. It is all pervasive and it cannot be said that it is present in one place and absent in other place. It is changeless and all full. Hence, the instrument of presumption is not applicable.
- 6) The Reality is not unreal and is ever existential and so the instrument of non-existence shall not be useful to disclose the Reality.
- 7) The instrument of incidence is includable in the instrument of presumption and so the Reality cannot be the subject matter to the instrument of incidence.
- 8) The instrument of tradition is includable in the instrument of scriptural proof and so the Reality cannot be the subject matter of the instrument of tradition.

From the above said discussion it is crystal clear that the Reality cannot be the subject matter of all the above said instrument of knowledge.

The authority to say that the Reality is not cognizable is quoted from [verse 6, chapter 4 of Brahma Gita](#).

The speech, mind, the eyes and the other senses cannot reach to the Supreme Effulgence which is imperceptible.

When the inseparable energy is confined in the Absoluteness then, such a transcendental Absoluteness is known as Pure Absoluteness.

A doubt may arise that there will be dual objects as Absoluteness and its energy and shall be contrary to the non-dual aspects of the Reality when a statement is made that the inseparable energy is confined within the Reality.

The energy present in the pot is confined in the clay before the pot is produced and such energy is not different from clay.

Similarly, the Supreme energy that is confined in the Absoluteness is not apart from the Absoluteness and is as Absoluteness itself.

So, the question of twin objects does not arise and non-duality is established.

BOOKLET 2

The inseparable energy on its own at a particular stage begins to spread and encloses the Pure Absoluteness.

It is like the smoke of the fire which is part of the fire expands and surrounds the fire and like the clouds that is in the ether stretches itself and encompasses the ether itself the energy also pervades and encircles the Pure Absoluteness.

Now the nomenclature of the Pure Absoluteness is renamed as Supreme Absoluteness since it is encircled by the Supreme energy.

Now a contradiction may arise that the Pure Absoluteness may become an entity contained by the Supreme energy and so its highest status may be altered.

It is not so. The ether is pervasive and is extending to all the quarters.

The cloud with its support the ether, is limited to a small proportion of the ether and so the extensive ether cannot said to have been confined by the clouds.

So also, the Supreme Absoluteness is limitless, filled with all the other principles extends beyond all the principles as immeasurable and pervasive with its inherent nature.

Hence, though the Supreme Absoluteness appears to be enclosed by the energy which is the aspect of the Absoluteness, it is absolutely not within the limits of its energy.

The energy of the pot which is concealed in the clay, when gets the form of the pot by its expansion and is being occupied by the ether, then the ether in it is known as pot ether.

Similarly, the Pure Absoluteness is called the Supreme Absoluteness since it is being circumscribed by its energy.

The concealed energy of the pot confined in the clay cannot convert itself into a pot on its own unless there is a potter as an efficient cause. Apart from the clay, and the unseen energy in it.

Likewise, it is not necessary that there shall be an efficient cause apart from the Supreme Energy and the Pure Absoluteness to make the energy to function which is confined within the Pure Absoluteness.

An efficient cause is necessary to make the energy of the pot to act because the clay which is the basis for the pot energy is inert.

Whereas no other efficient cause apart from the Absoluteness and the supreme energy is necessary to make the Supreme energy to expand, since the Absoluteness is itself is the efficient cause as knowledge.

The Absoluteness may be the knowledge but all the scriptures categorically say that the Reality is essentially action less.

If so, how can it be an efficient cause?

If such a question is raised, the action less magnet becomes the cause for making the needles to move; so also the functionless; Reality may become the extreme efficient cause for the Supreme energy to make motion

The name Supreme is given to this energy because it pervades and is identical with the Supreme Reality which is highest to the nature; the seed principle, (Prakriti) and as well as the cause for the seven Absolute entities.

The seven Absolute entities are as follows:

- 1) The creator (Brahma) because he is the primary entity for the creation.
- 2) The protector (Vishnu) as the head of the sustenance.
- 3) The destroyer (Rudra) who as the chief is responsible for the dissolution.
- 4) The primal sound (Pranavam) as a seed word is the foremost of all the sacred words.
- 5) The Vedas as Eternal is the principal authority for other sacred scriptures.
- 6) The learned (Brahmanas) with the exalted position guides the other persons of the rest of the social class.
- 7) The cow by its mutivarious utility is the prime among all other animals.

BOOK 3

The Supreme energy is said to have no definitive characteristic of its own because of its non-independent nature.

It is described as indefinable because like the Reality may becomes the extreme efficient cause for the Supreme energy to make motion Nature (Prakriti) it is not transformable as Universe of different forms which is subjected to creation and destruction.

Whereas it exists as partless and without different from the Reality.

The virtuous women feels joy with the blossomed countenance in the presence of her sweet heart who returns after a long period of separation with all necessary wealth noted in the texts.

The following are the noted important wealth:

- 1) Power, 2) Progeny 3) Relatives, 4) Gold, 5) Gems, 6) Paddy, 7) Locomotives
- 8) Attendants 9) Beauty, 10) Youthfulness 11) Decease less, 12) Sound Health,
- 13) Knowledge, 14) Vitality and 15) Discrimination **Add one more**

Similarly in the presence of the Supreme Reality un-differentiated triple essential qualities/nature namely pure serenity/goodness pure action and pure inertia (**Avikirtha Satva Rajo Thama Gunas**) emanate from the Supreme energy.

Argument 1

If we say in the presence of the Supreme Reality it may be implied that the Supreme energy is somewhere beyond the supreme Reality.

In such a case, the Supreme energy is not in the place where the supreme Reality is present; as well the Supreme Reality is not present in the place where supreme energy is present.

If so, the Supreme Reality may become divisible.

The word “the presence” is to be construed “together as a group” because the existence knowledge bliss is the inherent essential nature of the Supreme Reality and always considered together.

If differentiated and the meaning for the word the “presence” is not interpreted as together a group then it is the dearth of the deep pondering.

The Supreme Reality shall not be indivisible since the Supreme energy is said to be together with the Supreme Reality like the fire is not said to be divisible since the heat energy is associated with it as well as the ether is not said to be divisible since the clouds are seen along with the ether.

Argument 2

If it is said, that It may not be correct to say that the triple essential nature grouped together as existence knowledge bliss came only at an intermediate stage due to the association of the energy with the Reality; because like the Reality the energy is also beginningless and identical with the Reality without separation, the triple nature shall also be with the energy from the beginning less time.

Let us explain this with an illustration:

A lady weak and emaciated due to a prolonged illness is lying quietly without any action like a corpse on the lap of her husband. The sexual desire does not arise to her though she is with her husband.

But when she is cured from the ailment and weakness of emaciation becomes normal she desires co habitation with her husband.

Similarly when the Supreme energy remains without any action when it is dissolute in the Reality and the triple essential nature does not arise.

But when it is ready to function at a certain stage and time, then in association with the Reality the triple nature appears.

So, there is no incorrectness.

Argument 3

The triple natures emanated from the supreme energy are un-differentiated, and then it must be one. If so why it is being called by three names.

In water, there are three energies as un-differentiated. But though water is named as one and its three different natures coolness, fluidity and whiteness; may be called as

Water is cool, water is fluid and water is white.

Among the said triple natures, the pure quality of serenity (**Goodness**) is called as energy of blissful the essential natured form.

The pure quality of action is called as knowledge the essential natured form.

The pure quality of inertia is called as existence the essential natured form.

The triple nature of the Supreme energy is being designated as pure qualities because it is not mixed with the impure qualities of nature which projects the pure Reality of the impure world embodied self and Cosmic Ruler and as well expounds the pure notions of existence knowledge bliss of the Reality.

The quality of serenity illumines the notion, the non-dual bliss of the Reality by being in the form of Reality itself. **(Thathakaram)** So, it is called the energy of blissful form .

The quality of action illumines the notion, the non-dual the self radiant knowledge of the Reality by being in the form of Reality itself. **(Thathakaram)** So, it is called the energy of consciousness form.

The quality of inertia illumines the notion, the non-dual pervasive existence in the time trio of the Reality by being in the form of Reality itself. **(Thathakaram)** So, it is called the energy of existential form.

BOOK 4

Out of the three natures of three Supreme energy, the primeval is the energy of blissful form.

When the Supreme Reality associates with the infinite blissful nature called as the state of deep sleep of Supreme Consciousness. **(Siva Suluthi)** The name Supreme Reality is being retold as the Supreme Blissful essential natured being.

This blissful energy form is the cause for the consciousness energy form and existential energy form.

The deep sleep state is the cause for the waking and the dream state.

So also, the energy of blissful form which is the form of deep sleep state is being said as the cause for the existential energy form, (Siva Saakram) , the state of waking and for the consciousness energy form, (Siva Swapna) the state of dream.

The Supreme Reality was remaining as it is in its inherent essential nature being enclosed by the Supreme energy which is the fourth state transcendental state of Siva.

The Supreme Reality drops out itself from the fourth state that is the state of transcendental of the bliss due to its affiliation with the blissful energy form the quality of serenity of the Supreme energy.

In such a state it combines secondary blissful deep sleep state and remains in a Supreme blissful nature without the knowledge of dreaming, the all luminosity and without the knowledge of waking the all pervasiveness.

This state is known as the deep sleep of Siva in the word [Art](#) of the great dictum [Thou Art That](#).

In the next level, the name Supreme Reality is once for all is not being used because instead of the consciousness of the Supreme Reality the consciousness of Supreme Blissful natured being is ready to interact with the energy of consciousness natured form.

By the affiliation by the infinite luminosity the state of dream, the name the blissful energy natured form is foreclosed and the consciousness is named as the radiant natured being,

This state is being attained since the Supreme blissful natured being connects with the energy of consciousness natured form.

The Supreme blissful being is being pervaded by the blissful energy form, the state of deep sleep of Siva.

In such a condition, due to the relation with the consciousness energy form, the quality of action of the Supreme energy, it obtains the all luminosity the dreaming state by being fallen from the secondary peaceful deep sleep state.

In such a state it is not conscious of its all pervasive nature and remains in infinite luminosity.

This state is known as the dreaming state of Siva , the meaning of the of the word "Art ".

This luminous being unites with the existential form of energy and attains the state of infinite pervasiveness, the state of waking.

In such a situation, the name luminous natured being is abandoned and gets the new name *pervasive natured being*.

The luminescent being was pervaded by the consciousness energy form of the dream state of Siva.

Due to the correlation of the existential form of energy, the quality of inertia of Supreme energy, luminescent being quits the state of dream known as all luminosity and reaches a state of waking which is the locus of completeness.(Sampooranam)

In such a state it remains as infinite by consuming the entire moving and un-moving universe in its own nature.

This state is known as the waking state of Siva, the meaning of the word "Art"

This is the end of the discussions concerning the subject matter in booklets I to IV dealing with the explanations of the notions of the Reality. (Brahma Latsana Niroopakam)

The salient features of this topic are about the study of the five kinds of consciousness and the five kinds of energy.

- 1) The Pure Absolute Consciousness and its inseparable energy.
- 2) The Supreme Consciousness and its Supreme energy.
- 3) The blissful natured consciousness being and its blissful form of energy.
- 4) The luminous conscious being and its consciousness energy form
- 5) The infinite consciousness being and its existential energy form.

These five energies are always associates with the five consciousnesses and there is no manifestation.

II Athya Ropa Niroopakam: Explanations of the imaginary objects

Preface

In the earlier chapters we have been discussing about the Eternal Pure Supreme Reality.

The present topics deal with the principles right from the nature down to the physical body which emerged from the Supreme Reality.

The subject for this topic is being discussed from Book 5 to Book 20.

BOOK 5

In the indivisible infinite, existence knowledge bliss Reality like the silver in the nacre; there is an energy which is separable and projects the aspects of the Cosmic Ruler, the embodied self and the world.

This energy is the causal state called the Nature (Moola Prakriti).
The word indivisible means that it is not censured by anyone of those were discussed in the first chapter, “Explanations for the Reality”

It is because the materialistic religion and the other external to the Vedic practices are condemned by the cantos of action. (Karma Kaandam)

The cantos of action are blamed by the cantos of piety (Upasaqqna).
The cantos of piety are denounced by the cantos of Supreme knowledge in the Upanishads.

There is no other popular authority to rebuke the Upanishads.
These Upanishads are the end of all the Vedic knowledge and highest to authorities.

Such Upanishads declare and eulogize the Reality as indivisible, Infinite, Existence Knowledge Bliss.

Hence the indivisibility is the Reality is the Vedic dictum.

The word infinity means the Reality is pervasive and full everywhere.
It is not limited (Pari Setham) by the place, time and object and pervasive and full everywhere.

The Reality is not limited (Pari Setham) by place because, each object is present in certain places and absent in some other places.

The Reality is not so.

It is in all the places, as pervasive and existential and so, it is unlimited.

Apart from the place, the time also is added to say that the Reality is not subjected to limitation by the time because the ether is also pervading and full in all the places and the infinite nature has to be attributed to the perishable ether and also defect of over applicability will arise.

So to reject such a situation, it is said that the Reality cannot be limited by the time.

The ether appears at the time of creation and destroyed at the time of dissolution.

So, the ether is un-limited by place but not by the time; because it is subjected to creation and destruction by the time and so the question of over-applicability does not arise if time is also included.

The Reality is pervasive in all the places so also, ether is pervasive in all the places.

The over applicability is said to occur that the notion the “Pervasiveness” is present in more than one entity.

That is to say the pervasiveness is not only present in the Reality but also in the ether.

The Reality is said to be un-limit-able by the time because certain objects present at a certain time become extinct at a later period of time.

The Reality is not so; It is beginningless in the past; it is eternal in the future and it exists in the present.

If we say, the Reality is unlimited by the place and time, over applicability shall result for the following reasons:

In Sankya philosophy the embodied self is also said to be all pervasive in all places there by relating to the place and as well as beginningless- ness and eternity relating with time.

So over applicability is attributed to the Reality since the embodied self attains infiniteness.

Both the notions the place and time that is pervasiveness and eternity are present in the Reality as well as the embodied self.

This apart the time is limitless by place as well as by itself and so the time gets infinitude and hence over applicability is attributed to the Reality.

So, with respect to the practice followed in Sankya philosophy, to reject the infinitude to the embodied self and time the Reality is said to have not limited by the object.

How to explain that the over applicability shall not be attributed to the Reality with relation to the embodied self and the time if the Reality is said to be limitless by place, time and object.

Sankya philosophy though advocates that the embodied self and the time are not limited by the place and time; they admit that the embodied self are many, so the embodied self itself an object and many is limited by the object.

Time is also an object and **it stays apart from ether** and many other objects and so the time and the ether are limited by the object.

&& TIME STAYS APART FROM ETHER this contradicts general relativity*****

The Reality is not limited by the object. To understand this concept; let us take two illustrations.

The clay is pervasive in pot and other vessels that are made out of the clay by taking their respective forms.

The gold is pervasive in all the ornaments like bracelets and crown made out of the gold by taking their respective forms.

Similarly, the Reality is the cause for the appearance all the entities and pervades and is present in all of them, **(Sarva Aathmakam)** that are sentient and insentient as unreal.

Argument ONE

The objects differ in their natures from one to another.

If the Reality is pervasive in all the objects and present in them then, the Reality shall become an object subject to transformation.

It is true that the clay has taken many forms as pot and other vessels but the clay-ness remains intact without any modification.

Gold has also taken many forms as bracelets and grown but gold-ness has not changed and modified as different.

Similarly the Reality has pervaded in the sentient and non-sentient entities of different natures but it's essential nature as the existence knowledge and bliss (Asthi Paathi Priyam) is not subjected to change and modification.

Argument TWO

Even if we accept that the clay and the gold pervades in the pot and the vessels and bracelets and crowns, there exists space amongst each object and so the clay and gold cannot said to be indivisible

Similarly, though the Reality as pervaded and present in all the objects without any modification yet, it will become indivisible because there is space amongst all the objects and it cannot become infinite.

The examples clay and gold are told only to illustrate that the Reality is not subjected to modification and regarding the infiniteness.

The illustrations shall not be taken in toto; it shall be used only to the part that is to be illustrated.

If taken as a whole there is no difference between the illustration and the illustrated and the illustration would become the illustrated itself. For an example if we say that the gold is like flower of the senna plant .The color yellow is taken only for comparison and not melting, elongating, **hardening** and luster or used for comparison.

So, the illustration the insentient flower of the senna plant when fully not applicable to the insentient gold both are in equivalent existential status (**Sama sathu**)

If so, how can the illustration the insentient clay and gold be wholly applicable to the sentient Reality which is in a in- equivalent existential status (**Visama sathu**)

Further the clay and gold are divisible and so, they may not appear in between in the product of their effects; and thus they are divisible whereas the Reality is indivisible entity.

The ether pervades not only the other four elements namely air, fire, water and earth as well as exists amongst them.

Likewise the Reality pervades all the sentient and insentient objects as well as remains pervasive in the void amongst all the objects as existential and so it is infinite.

If it is said to be otherwise the embodied self, the cosmic ruler and the five elements and all the physical entities remain in identity without any difference with the Reality.

So, the Reality is infinite.

Further the Reality is being said as infinite since it fills up the entire thing.

Argument THREE

It is said that the Reality fills up everything. How could it be?

Like the pot is filled up with water, the gross sheath is filled up with the vital air/energy sheath and which is by mental sheath and that is by intellectual sheath and the same is by the blissful sheath and the blissful sheath is filled up by the embodied self.

The five elements are filled up by the five sheaths and these fill up the universe (Andam) and the entire cosmos. (Anda Pakirandam)

The Cosmic Ruler fills up everything and he is filled up by the Reality and no other thing fills up the Reality and which is pervasive.

The following authorities to say that the Reality is infinite:

- 1) 17th chapter of Ribu Gita. Quote: "The solitary Supreme Reality is itself remains as the majestic infinite."
- 2) The authority that the Reality is not limited by place, time and object and it is infinite. Quote: "Verse 32 and 33 of Vedanta Soodamani.
Verse 32: The limitations the three (Place, time and object) do not mix with the infiniteness.
Verse 33: The said three if questioned what?
The object existed at a certain time becomes extinct at some other time is limited by time. The object that is present in a place is absent in another place is limited by time. Certain object shall not become other object is limitation by the object.
- 3) The authority that infiniteness fills up everywhere is verse 86 of the text *Latsana Viriti* which has been explained earlier in argument three and so not being repeated.

Now the word existence knowledge bliss Reality is explained.

The existence is that which is present in the entire time trio, the past, present and future.

Due to the twilight; the serpent, the stick the garland and so on are superimposed on the rope.

But the rope remains un-affected as substratum in the time trio before the time of superimposition, in the mid time when the superimposition happens and after the time that superimposition appeared becomes negated.

Similarly, though in the Reality due to the defect of the nescience the sentient and insentient 35 principles; In the before their appearance, in the mid time while they all appear and exist and in the time that they all end after the appearance in such time trio, the Reality remains as their support without being impacted.

The authority is the second chapter of Varako Upanisad of Yajur Veda.

Quote:” That which is ever present is the Absolute with the existential form.

The knowledge (Cit) is that which illumines the entire universe.

The sun, without being supported by the illuminating substances like the lamp and all other illuminating object is self luminous and as well as illuminates all the objects like pot and cloth and so on.

Similarly, the Absoluteness without being supported the eight illuminating objects including the sun is self effulgent and illumines all the universes in the tri- state (Creation, substance and destruction) and remains as the knowledge the most potent.

The authority is the supreme dictum of the Ithreya Upanishad of Rig Veda.

(The Consciousness is the Absoluteness)

The eight illuminating objects are sun, moon, stars, fire and lightening, the external five and the embodied self, intellect and the senses the internal three.

The definition of blissfulness is that the one which is blissful and makes others depending on it as blissful.

The nectar which itself is imperishable and make others those who reach it as the immortal.

The jaggery bar itself is sweet and lends sweetness to those mixed with it.

Similarly, the Absoluteness itself is blissful and imparts the blissfulness to the other modifications aside to it.

Argument ONE

The sweetness of the jaggery bar reduces when it mixes with the flours while making a sweet meat. Likewise the blissfulness of the Absoluteness may diminish when it bestows the modifications blissful.

Let us consider the illustration of jaggery bar.

It is a divisible object and flour and so on added to it is not being pervaded by the sweet bar.

Further they are all separate to the sweet bar.

So, for the reasons said above the sweetness of the jaggery bar decreases because of conferring sweetness to the flour and such other objects added to .

Let us take another example.

The mirror reflects the illumination of the rays of the sun being within the pervasiveness of the sun.

The mirror is made radiant only by the reflections of the sun and not by anything else.

It is a factor known to everyone that the effulgence of the sun is not at all dwindled since it provides luminosity to the mirror.

Similarly, the Absoluteness which is indivisible and fills up everywhere gets not reduction of its blissfulness since it gives blissfulness to all the mean modifications and objects which are divisible and within its pervasiveness.

Argument TWO

All the living beings which are within the pervasiveness of the ocean enjoy the coolness.

Similarly why not all the creatures are enjoying the blissfulness of the Absoluteness except a few modifications?

Many mirrors may be in the pervasiveness of the sun, even then the sun is not reflected in the impure mirrors because they are incapable of reflection while it reflects in the pure mirrors that are efficient in reflecting.

Similarly, though the Absoluteness is pervasive in all the modifications its blissfulness is not reflected in those modifications which are with the defect of the impurity; and reflects in those modifications which are pure and able to reflect, being the entities of the pure quality of goodness.

In the nature the causal state there is a separable energy like the silver in the nacre.

The nature possesses the aspects of beginningless-ness, falsity and describability and the tri qualities in the form of equilibrium.

The nature is said to be beginningless because it is not said to be present at any previous point of time and comes to appearance in certain other later point of time.

The nature is said to be false because it is not an object like nacre and silver but appears apparently as an object.

The nature is said to be indescribable because it cannot be define to have the definitions of either the existence or the non-existence

It is said to be in the equilibrium form of the tri qualities because like a rope spinned by the tri colored threads of white, red and black; the nature in the equilibrium form of the tri qualities namely the qualities of goodness, the quality of action and the quality of inertia.

The authority to support that the nature is a part of the Absoluteness is the first chapter of the Pingalo Upanishad of Sukla Yajur Veda.

Quote: "In it (Absoluteness) like the water in the desert, the silver in the nacre, like a man in the stump, like the superimposition of the various colors in the crystal; with tri qualities Natured, whiteness, redness and blackness and in-cognizable by the speech an unreal nature existed.

There are two paramount energies one is the Supreme energy with the aspect of consciousness elaborated earlier in the topic explanations to the Absoluteness and that which is being described in the present chapter, the energy of the causal state which is separable in the sense that it separates the cosmic Ruler, the embodied self and the world.

The both the energies are different in their ambit and operation; they are not the one and the same natured because supreme energy is an inseparable energy to the Absoluteness and nature the energy of the casual state is a separable one.

The supreme energy is said to be inseparable because it does not depict the absoluteness in different forms and portray it as oneness and as same as itself.

It is the identical luminous consciousness energy and as well as is said to have the inseparable natured existence knowledge bliss as its inherent nature.

Whereas, the nature the causal state differentiates the cosmic ruler, the embodied self and the world and is non-resplendent without indentifying with the effulgence of the absoluteness.

Further, its qualities namely, the quality of goodness, the quality of action and the quality of inertia are not homogeneous as single and each one is different and so the nature is being called as the separable energy.

The authority that there are twin energies as inseparable and separable is the verse two of the text **Vairaakya Deepam**.

Quote: "let us abide in the ocean of the Absoluteness in which two currents emanate as the waves of separable and inseparable and are thrown constantly as well as the fourth truth of the text **Perum Thirattu**.

The energy of the ever permanent Lord Siva (**The auspiciousness**) is considered to be in two forms; one remains as separated and the other exists as inseparable.

The separable energy is called as the nature the casual state for the following reasons:

- A) It is the cause (**Moolam- cause**)
- B) It is the support or the nature (**Prakriti-support/nature**)
- C) It is said to be the cause because from which the cosmic ruler, the embodied self appears as the reflection and the world appears as the creation.
- D) It is said to be the support because like the particles of the gold attach to the mass of the wax; the world, the embodied self and the cosmic ruler negate in to the nature in the absolute negation (**Maha Pralayam**).
- E) It can also be said that the name causal state is attributed because its nature is the transformation of the universe of the name and the form. Further in the Sanskrit word " **Prakriti**, the root "pra " means the quality of goodness, the root "kru " means the quality of action and the root " ti" means the quality of inertia.

So, it is apt to say the name Prakriti means the material natured triple qualities, the quality of goodness, the quality of action and the quality of inertia.

Argument ONE

The scriptural treaties declare that the energies are innumerable; if so, why these texts subscribe and limit that there is one energy in the Absoluteness?

All the different aspects of the tree namely tender leaf, the leaf, the flower, the raw fruit, the branches and the trunk as the tree is contained in the seed.

Similarly, many energies that are different natured are all emerge from the single separable energy the energy of the causal state and so the energy is being told as one including all different energies.

Argument TWO

If it is true that all energies are confined in the nature could it include the supreme energy?

It cannot be.

The supreme energy illumines the notions of existence knowledge, bliss without un-differentiating them and is the consciousness energy which is resplendent on the same form and nature of the Absoluteness (Katha Kaaram)

It is pervasive to the same extent as the existence knowledge bliss Absoluteness pervasive.

So, the limitless supreme energy is not a part of the un-resplendent limited creative inert energy named the nature or the causal state.

If otherwise, it is presumed that the supreme energy is also incorporated in the energy of the casual state the nature then it is to be considered, the Absoluteness also becomes a limited object.

If so, it shall be the contrary to the tribute of the scriptural statements that the absoluteness is existence knowledge bliss infinite.

Argument THREE

While there are twin energies as the supreme energy and the energy of the casual state, why should one illustration is not given instead of two namely like the heat of the fire and the silver in the nacre for the inseparable energy and the separable energy the casual state respectively.

The heat energy in the fire is not obscuring the fire; it does not appear as distinct from the fire and remains as inseparable.

So also, the supreme energy does not conceal the supreme consciousness; it is not different from it and as well is always identical with the supreme Reality.

So, the simile the heat energy in the fire is proper.

Whereas, the metaphor that the silver in the nacre, the silver-ness screens the appearance of the nacre, it appears as different from the nacre.

Likewise, the energy of the causal state with its locus in the Reality hides Reality and differentiates the world the embodied self and the cosmic ruler from it.

It is not only an inert energy different from the Reality but appears as illusory (Vivartha) and does not appear as of origin, transformation and modification.

So, the illustration silver in the nacre is appropriate to the energy of the casual state.

Now Let us deal the order of the appearance of the effect in the cause such as the **origin**, transformation, modification and the illusive appearance with proper illustrations.

II.The theory of origin (Aarampa Vaatham)

The theory of origin may be defined in two ways.

1) The causality of the single effect with several parts from the cause of several parts.

Example: *The cloth with several yarns.*

2) The second definition is that though the effect is produced from the cause, it is different from the cause and either the laws of the cause or the loss of the effect will not terminate the effect and the cause respectively.

Example: *Begetting the child by mother.*

II.The theory of transformation (Parinaama Vaatham)

This is also defined in two ways.

1) The effect is equaled natured to its material cause and it is in s different form than its cause.

2) The effect is produced by the annihilation of the cause and the effect is a new form than the earlier form of the cause.

Example: *The milk becoming the curd.*

III.The theory of modifications (Vriti Vaatham)

The effect with parts is produced from the cause with the same parts and when the effect is destroyed the cause is also simultaneously destroyed.

Example: The cloth becoming the tent

IV The theory of illusive appearance (Vivarta Vaatham)

It is defined as that the effect appears without the cause is being subjected to change and the loss of the effect shall not result in the loss of the cause.

Example: The silver in the nacre

Here after, Let us discuss the special explanations for the above theories in detail.

Argument ONE

What would appear to be contrary, if the theory of origin is advocated for the appearance of energy of the causal state and so on and the world from the Absoluteness?

A) The example of several yarns becomes a cloth is considered, several realities are needed like several yarns to the effect the energy of the causal state and others including the world takes place.

This stand is totally against the scriptural statement that the Reality is Oneness alone.

B) Though the yarns become the cloth, the cloth basically consists of the nature of the yarns.

If so, the world, the energy of the casual state are attained the nature of the Absoluteness which is imperishable while the world and the energy of causal state are subject to destruction.

This cannot be so, and the direct perception goes to show that it is incorrect.

C) The yarn is made into a cloth by a process as an action.

If this is to be accepted , then the action has to be attributed to the Absoluteness to bring into the effect of the energy of the causal nature by a process; it is also against the scriptural statement that the Absoluteness is action less.

If we take into account the other definition of the theory of origin that the cause and effect are like the mother begetting the child.

In such a context, if it is agreed that the energy of the casual state and the world is born of the Absoluteness then, the mother is seem to be living separately from the child.

So also, the Absoluteness is not to be considered as pervasive in the energy of causal state and the world.

This conception shall also go against the scriptural statement that the Reality is indivisible and infinite.

So, in whichever way it is argued as said above, they are all against the scriptural dictum; and so the theory of origin is untenable.

Argument TWO

What is there to oppose if the theory of transformation is attributed to the cause and effect?

In the example the milk becoming curd; the milk loses its identity and transforms as curd.

If so, the changeless Reality is also subject to change to become the energy of the causal state of the world.

In such a situation, such an argument goes against the scriptural statement that the Reality is changeless.

Argument THREE

Why not the theory of modification be put forward to establish the cause and effect?

If we take the example the cloth becoming the tent ; supposing the effect tent is subject to destruction by the fire and others the cause the cloth is also destroyed.

Similarly, when the casual state of energy and the world are negated by the dawn of the supreme knowledge that the soul and the Reality are identical, the Reality shall also be subject to destruction.

If so, this notion also becomes contradictory to the scriptural statement that the Reality is Eternal.

For the reasons stated above, the theory of modification for cause and effect is also not maintainable.

Argument FOUR

How the theory of illusive appearance is valid and not hostile.

The scriptures declare that the Reality is Eternal, Infinite and Unchangeable.

In the example the silver in the nacre; the silver under goes the change as appearance, existence and destruction.

Whereas, the nacre is not subjected to any change.

Similarly, according to the theory of illusive appearance, the energy of causal nature and the world are subjected to changes like creation, sustenance and destruction whereas the Reality the substratum remains as un-changeable.

So, this theory is not only acceptable to the scriptures and the reasoning and also tallies to the experience of the realized that we as the essential nature of the soul is Eternal, Infinite and changeless natured.

Argument FIVE

If the theory of the illusive appearance is the Absolute conclusions then why the theories of origin, transformation and modification should are put forward by the texts?

They are not superfluous. These theories are stated to the persons who are bewildered due to their defect in their intellect.

The theory of origin is attributed to the persons who believe that the world is an existential object and there is no other object as a cause to affect the world.

So, the example that as the mother is the cause for the child is used to illustrate that the Reality is the cause for the world and so on and the theory of origin is brought forward to those persons and bring them to final conclusion step by step and hence the theory of origin is not a conclusive theory.

V.The theory of transformation is proposed to persons to doubt the theory of origin.

The persons who doubt the theory of origin that as the child is separate from the world; if it is said that the Reality is different from the world, then it becomes a defect of non-infiniteness. So, the example the milk becoming curd is introduced to say that the Reality has transformed itself as the world. This is also not the final conclusion.

The theory of modification is presented to the person who doubts the theory of transformation.

The example the milk loses its form and nature and is subjected to a change to become the curd.

Similarly, if this theory is accepted, the Reality shall lose its imperishable nature and shall be subjected to change to become the world. If so, the Reality is subjected to change and so the example the cloth becomes tent has been formulated.

This example is introduced to say that as the cloth becomes tent without any transformation; so also the Reality becomes the world without undergoing any substantial change to its nature. This is also not the conclusive proof.

The theory of illusive appearance is addressed to the persons who pick holes in the theory of modification.

In the example the cloth becoming a tent though without any change there is always a danger that the cloth will be subjected to destruction if the tent is subjected to destruction by fire and so on.

Similarly, if the world is subjected to destruction due to the dissolution, then the Reality should also be subjected to destruction and becomes un-eternal.

So, the example the serpent in the rope or the silver in the nacre are put forward.

The theory of illusive appearance is perfect because of the effect the serpent and the silver comes to an end; the cause the rope and nacre remain without destruction.

So also, the world the effect is subjected to destruction, the cause the Reality is not subjected to an end.

Hence the theory of illusive appearance is the conclusive theory without any type of defect.

In such a case, the relation of the energy of the casual state, with that of the Reality is one of the false difference, real identity beginningless and inseparable union.

The energy of the causal state which is imaginarily beginningless in the Reality differentiates and expands to become the form of tri qualities as the quality of goodness, the quality of action and the quality of inertia.

The quality of goodness as the locus is the cause for the reflection of the Omniscient Cosmic Ruler.

The quality of action as the locus is the cause for the reflection of the embodied self with limited knowledge and mean qualities as ignorant.

The quality of inertia is the cause for the waving as well as the creation of the forms such as body, instruments, world, and the objects of enjoyment.

BOOKLET 6

Out of the triple qualities, the pure quality of goodness is called as illusion, which has no real form of its own.

The illusion is said to have no real form of its own because if we enquire the meaning of the word “sa maya”; the root “ya” means that which is ; the root “ma” means really not present, and the root “sa” means that.

So, the word sa maya means that which is not really present an object of existence and is indescribable and inscrutable.

1) The authority to explain the illusion is **Sarva Saro Upanishad** of Yajur Veda.

Quote: “Such lady who is really not present, that lady is the illusion.

2) Verses 7 and 8 of chapter 12 of Brahma Gita.

Verse 7 quote: “If someone thinks that the illusion is present in the middle then his education by learning is the lowest.”

Verse 8 quote: “It is not the reflection to consider that one as illusion exists.”

The illusion is indescribable because, any one of the following nine definitions is not applicable to it and as well un-utter-able:

- A) It is neither **1)** the existence nor **2)** the non-existence as well as is not **3)** the existence coupled with non-existence.
- B) It is neither **4)** with limbs nor **5)** without limbs as well as not **6)** with limbs together with without limbs.
- C) It is neither **7)** fraction nor **8)** non-fraction as well as not **9)** the fraction along with the non-fraction.

If it is existence, it shall be present in the time trio (Past, present and future)

It is not so; because it is negated by the Absolute knowledge.

If it is non-existence, it must be without appearance like the son of a barren woman.

It is not so because it appears as the universe of the name and the form.

If it is existence coupled with non-existence; existence is real, non-existence is unreal, and both are contradictory and negative.

To say that both are together is like stating the day and night are same and so diametrically opposite.

If it is with limbs, it shall have limbs; the illusive energy which causes the universe from the Reality has no form like the energy of the juggler who creates the army of the celestial musicians and like the energy of the lamp which produces its sparks, the lamp.

If it is said that the illusion is without limbs, it shall not appear with limbs.

It is not so because the universe, the product of the illusion has limbs.

If it is said that it is with limbs together with without limbs, then both are contrary and negative.

If it is said so, it is like articulating that the book is with and without pages.

So, the definition with limbs together without limbs is also not pertinent.

If it is said that the illusion is fraction, then it must be apart from the Reality.

If it is so, it becomes blame to the non-duality.

In such a case, the scriptures which state that the Reality is non-dual and Oneness becomes un-authoritative and in-famous.

If so, the Cosmic Ruler who is said to have revealed the scriptures will also come within the scope of the doctrine non-existence.

This apart, like the energy that makes sparks in the fire is not different from the fire and like the energy of painting is not different from the painter; likewise the illusive energy has no separate existence apart from the Reality and so it is not a fraction.

If it is non-fraction, like the neem leaf and its bitterness, the Reality and the illusion shall be together.

If it is so, as the mango combining with the salt loses its sourness nature, the Reality loses its inherent nature, the existence knowledge bliss and becomes non-existence, inertness and misery-ness as well as the illusion loses its nature, the non-existence, inertness and misery-ness and attains the nature of existence knowledge bliss.

If so, the Reality has to be called as illusion and the illusion has to be called as the Reality.

In such a context, it becomes contrary to the scriptures which declare that the inherent nature of the Reality is existence knowledge bliss and the nature of the illusion the non-existence, inertness and misery-ness.

This apart, the illusion to be differentiated from the Reality is being called as ignorance, the **false formed (Poyyuruvi)** inertness and delusion and so it cannot be said to be non-fraction.

If it is said as fraction along with non-fraction, it becomes negative to each other and calling the non-identical and identical are together like saying that distance and nearness are together.

It is contradictory to say so and so the illusion cannot be fraction along with non-fraction.

The authorities:

1) Sarva Saro Upanishad of Yajur Veda

Quote: The illusion is neither existential nor non-existential and not both as existential along with non-existential, it is indescribable.

1) First chapter of Utra Gita, Mahabharata

Quote: The illusion (**Avyokratam**) the causal body is

neither the existence nor the non-existence as well as is not the existence coupled with non-existence; neither fraction nor non-fraction as well as not the fraction along with the non-fraction and neither with limbs nor without limbs as well as not with limbs together with without limbs.

2) Verse 55 of Vedanta Soodamani

Quote: With fraction, existence and with limbs and their opposites as well as the combination of both affirmatives and the negatives of their and told as indescribable, the illusion assumes the nine types.

3) Verse 95 elucidations of doubts of Kaivalyam Navaneetham

Quote: Since that cannot be said as this it is indescribable form.

Though the scriptures do not accept illusion as neither nor non-existence and so on, it accepts, a true entity different from existence and non-existence.

Argument ONE

All the objects either belong to the category of the knowledge that it is present as the existence or to the category of the knowledge that it is not present as existence and as such there is no other object is seem to belong to the category that it is different from existence and non-existence.

It is confusing and how to clear this dichotomy?

Right from the energy of the casual state down to the elements and the physical objects all the entities are with the nature of appearing as objects and as well as in the nature of disappearing.

So, they are all different from the existence, present in the time trio and as well as non-existence not present in the time trio and appear as the object of third category.

If so, it is perplexing to say that no object is seem to belong to the third category is like a person who fell in the middle of the ocean tells that there is not even a drop of water in the ocean.

Argument TWO

Non-existence is different from existence, to say this as different from non-existence; as well as existence is different from non-existence and to say this is different from existence may become antithesis/contrariety. Is it not so?

The existence is said to be that which becomes not false in the time trio.

What is said as different from existence is that becomes false like the snake in the rope.

Non-existence is that which is formless as the son of a barren woman in the time trio.

What is said as different from non-existence like the snake in the rope is appearing with a form until it is negated.

The illusion has a form of its inherent nature and at the same time becomes false by the supreme knowledge and so there is no contrariety to show that the illusion is different from existence and non-existence.

The illusion is said to be the cause for the Omniscience along with six qualities.

The six qualities are:

1] Omniscience (Sarvagnatuam)

2] Possessing of all wealth (Sarvesvaratuam)

3] Inner ruler-ship of all, (Sarva Antharyaami tuam)

4] Causality of all (Sarva Kaarana Tuam)

5] Orderliness in all (Sarva Niyandiru Tuam)

6] Omnipotency (Sarva Sakthi Tuam)

1) The Omniscience is that comprising of all the actions of good and bad of all the living being performed by mind, speech and body all at one time.

2) Possessing wealth is that of inherent knowledge (Natural Knowledge) great grace, Omni- potency, limitless bliss, endless vision and so on.

Besides, eight super natural powers becoming atomic, becoming bigness, becoming heaviness, becoming lightness Add Patanjali yoga hints-----

As well as pure body progeny, gold, nine gems, slaves, locomotives and so on and possessing all the wealth.

3) Inner ruler- ship of all: By being present in the inner instruments of all beings as a puppeteer who moves the puppet, as per the high and low of the actions of each one, making them to undergo the experiences of the pleasure and pain.

4) Causality of all: It is being the cause for five kinds of action namely, creation , sustenance, destruction, obscuration and benevolence and as well as remains as both material and efficient cause .

The material cause is one that is which enters with the essential nature of the effect and is also equally present in the effect ; that without which the effect could not exist and that which is the cause for the creation, sustenance and destruction of the effect.

It is like the clay entering in its effect the pot and remains in it as equal; without the clay the effect the pot does not exist and as well as the clay is responsible for all the three actions of creation, sustenance and destruction.

Efficient cause is that which is not entering in the essential nature of the effect , produces the effect remaining apart from it, the destruction of it shall not result in the destruction of the effect and that which is the cause for the production of the effect alone.

It is like the potter without entering into the essential nature of the pot and remaining apart from the pot produces the pot; the end of the potter does not cause destruction the pot and as well the potter is the cause for the production of the pot alone.

5) Orderliness in all: It is keeping everything in order that is the ocean is not the crossing the shore and as well as the sun, the planets, the stars , the northern wind and the southern wind are all made to function in an orderly manner.

6) Omni potency: It possesses all the powers inclusive of the will power of knowledge and power of action.

The illusion is said to be the adjunct and the causal body of the Cosmic Ruler.

The illusion is said to be the casual body of the cosmic ruler because it is the cause for the reflection of the cosmic ruler and as well as it is the cause for the bodies of the cosmic ruler, the cosmic gross and the cosmic subtle to appear and to negate in the illusion the casual body and the cosmic ruler.

In the illusion, like the reflection of the sun and so on in the pure water, the reflection of the Reality appears as pure -----

Argument ONE

The sun has got a form.

It is acceptable that the sun reflects in the pure water since it has got a form.

The Reality is formless. If so, how can it reflect itself in the illusion?

In such a situation, it is not acceptable.

It is incorrect to say that it is not acceptable because the ether has no form but it reflects in water, so the reflection of the formless reality shall appear the illusion.

Argument TWO

In pure water, what is reflected is the clouds the stars and so on and not the ether.

If it is to be accepted because in the water in a small pot, the reflection of the man who is bigger to the pot appears.

From this it is clear that for a said reflection, it is neither the it nor the water in the pot is the locus; but it is the reflected ether which is the locus, for the reflection of the person.

If it is assumed that is what is said above is not correct and only the pot and the water remain as locus; in such a case as the pot and water is the locus for reflection, it shall as well be the locus for the person the original to go inside the pot and the water in it.

Everyone knows that the person entering into a small pot is not possible.

This apart, it may not be a rule that the formless object is not reflect, why it is so.

The sound is formless. The ego of the sound is nothing but the reflection of the sound and so there is no doubt that in the illusion the formless Reality shall reflect.

Argument THREE

Even if so, it shall be agreeable, if the Reality is a divisible entity and the illusion remains different from it and the reflection of the Reality is present when the illusion is different from the Reality.

The scriptures say that the Reality is indivisible; if so how can be the illusion remains different from the Reality and if illusion is not a separate entity, how shall the reflection of the Reality take place?

In the ether its effects air and the other three elements are present in it.

Yet, the ether is not indivisible. It reflects in water which is its own effect.

Likewise, in the indivisible Reality the illusion appears as its own projection and so the Reality can reflect without being divisible.

The reflected consciousness in the illusion is known as the Omniscient Cosmic Ruler.

The self form (Suroopam) of the cosmic ruler is the three as together namely locus the illusion, the reflected consciousness as false appearance (Abhasa) and their substratum (Athistana) the Reality.

The characteristic (Dharma) of the cosmic ruler is as follows:

- 1) Omni potency (Sarva Sakthi Tuam)
- 2) Omniscience (sarvagna Tuam)
- 3) Pervasiveness (Viyabaga Tuam)
- 4) Oneness (Eaga Tuam)
- 5) Liberty (Swantra Tuam)
- 6) Skillfulness (Saanartiya Tuam)
- 7) Invisibleness (Parotsa Tuam)
- 8) Illusion as adjunct (Maaya Upati Tuam)

The place of operation of the cosmic ruler the un-differentiation known as illusion.

The time trios the cosmic ruler are the time of creation, the time of protection and the time of destruction.

The functions of the cosmic ruler are creation, protection, destruction, obscuration and benevolence.

The instruments for the activities of the cosmic ruler are the triple qualities, the quality of goodness, the quality of action and the quality of inertia.

The authorities for the cosmic ruler are the reflection of the illusion.

1) Pingalo Upanishad of Sukla Yajur veda :

Quote: “that which reflected in the illusion of the causal state is the cosmic consciousness (Eswara Catania). This cosmic consciousness the cosmic ruler has illusion in its own possession (Swa aatheenam). He is Omniscient (Sarvakjan) the primal doer of creation, protection, destruction and the germination of the world.”

2) Deliberation of Reality verse 25 of Kaivalya Navaneetham)

“Like ether the reflection of the consciousness appears in the tri qualities. The pure and foremost of these tri qualities are the illusion. The reflection of the Reality in the illusion is known as the inner controller, who is not bound by the triple qualities and he is the efficient cause known as the Lord of all , the cosmic ruler”

BOOKLET 7

The quality of goodness the illusion has tri qualities as goodness in the quality of goodness, action in the quality of goodness and inertia in the quality of goodness.

Out of the tri qualities, like the pure water is superfluous in the pure water, in the quality of the goodness the quality of action and inertia down plays and the goodness pre-dominates the Cosmic Ruler who reflects the said goodness, since protects the whole moving and un-moving universe is known as the protector God (Vishnu) in the pervasive self form.

Like the king protects the prisoner the thief in the jail by providing food and water until he is released from the prison so that he is performing the duties allotted to him and survives.

Similarly, the protector Vishnu as per the order of the effect of action provides enjoyments favorable, unfavorable and a combination of both favorable and unfavorable and protects until the living being attains body-less liberation (Videka Mukthi) enables him to live with the triple bodies by making him to leave the passionate actions, the cause of bondage and to perform desire-less actions, directing him to a realized master to attain supreme knowledge.

The cosmic ruler who reflects in the action of the quality of goodness is foremost suppressing goodness and inertia, like impure water surpasses the pure water is known as the creator God (Brahma) the cosmic intellect(mahat)since he creates the world.

The thieves who are imprisoned make the implements like sickle/pil hook (arival) hoe, pickaxe, and crowbar from the materials like iron and others for doing hard

Work with those implements to get released out of the jail by ending their terms of imprisonment for the crime committed.

Similarly, for the living beings to do meritorious work, the creator God creates the instruments the body inner instrument, world and objects of enjoyment from the illusion so that the living beings who are immersed in the ignorance and bonded are to be liberated by ending the bondage by getting the said instruments by the destiny and by doing good works.

Like the mire is present in excess in the pure water, in the quality of goodness, the goodness and the action remain low while the inertia gains upper hand , the cosmic ruler reflecting in such an inertia is known as the destroyer God (Rudar), because he destroys the entire universes in toto as the secondary destruction (Upa Samkara).

The destroyer God is called as the secondary destroyer because the Lord of death Yama is assigned the function of destruction and so to avoid over-application, the function of destruction the word secondary is added.

The lord of death, god Yama only is capable of destroying the physical bodies of living entities leaving apart the subtle bodies and the elements five which are the effects of the universe as secondary.

The Lord Yama has no capacity to all the universes the effects to in volute into the cause which is the function of Rudra as the second and ultimate destroyer above the god of death Lord Yama.

So, the quest of over applicability does not arise since the function of the death of god is different from the ultimate destroyer god. (Rudra)

Argument ONE

It is untenable to say that the god of destruction (Rudra) is the secondary destroyer who destroys all the creations because the cause in which all the effects are negated as well as the destroyer god who has made all the universes that are effects to merge in the cause remain undestroyed as residue.

It is incorrect to say so.

The reflected moon as soon as the adjunct water is removed becomes one and to merge with the original moon.

Similarly, by invoking self knowledge to the embodied selves who attained purity and maturity of the inner instrument by hearing reflecting and contemplation.

The destroyer god annihilates the appearance of the effects along with its cause and as well as he merges with the inherent nature of the Absoluteness without the secondary appearance and becomes the no-dual natured.

So, the destroyer god can be termed as secondary destroyer.

That the god of death lord Yama has no the capability as a second destroyer because as one among the universe of the effects, he comes to appearance at the time of creation and his role ends at the time of dissolution.

The mother detains the children/the young boys who are tired by running and playing outside, by taking away from them the ball and others used for playing, keeps them concealed so as to enable them to sleep by putting them in the bed.

Similarly, due to the cause and the effect of the previous actions, the suffering living beings revolve with the objects of enjoyment; to make them perception-less of the ignorance associated with actions and latent tendencies, wipes out the universes in the form of body, inner instruments, world and objects of enjoyment to relieve them from the distress.

He destroys the ignorance by the way of granting the self knowledge to those living being who are spiritually matured.

Argument TWO

Why not the creator may be said to possess the defect as an in- equivalent wrong doer, merciless, while doing the action of creations by making the living beings to enter into the bodies of high and low and as well as the enjoyments of high and low as different to each living being.

The celestial wishful filling tree sanctions the good and bad with relevance to the desires of those who approach it.

Similarly, the creator god also makes creations differently in accordance to the differences in the actions of the living beings of high and low and makes them under go pleasure and pain.

So, the defect of in equivalence in activity shall not be attributed to the creator god.

Argument THREE

Normally when the human beings begin to perform any action, they consider any one of the three benefits namely, self benefit, benefit to others and ill benefit and do the action.

Do the Lord the cosmic ruler also indulgence in creation and so on by desiring which of the benefits trio.

The Lord carries out the creation and so on for the benefit of others only and neither for his benefit for any ill benefit.

The three namely ending the misery, attaining bliss and earning fame are the actions of self benefit.

The Lord is faultless liberated beginningless so he has no misery and the question of removing the misery does not arise.

The Lord is eternally blissful natured form, so the question of attaining blissfulness does not arise.

The Lord is un-comparable with anyone and as well as no one is greater to him.

So, the question of earning fame is also does not arise.

Hence he desires not the said three and so he has no self benefit.

The un-intelligent childish children playfully indulge in the acts of ill benefit.

The Lord is Omniscient and has great grace towards the living.

Besides, as the origin he is the elderly, he shall not like to be playful and so he shall not engage himself in the acts of ill benefit.

Argument FOUR

The mythology depicts the names of the protector god, Vishnu; creator god Brahma and the god of destruction Rudra with forms as hands, legs and limbs of the effects qualified consciousness of spiritual entities.

Whereas this text describe them as formless without hands, legs and limbs and illusively qualified consciousness spiritual entities.

Why is this discrepancy?

It is being said so in this text in order to make known to all other religious persons that the different names ascribed are none other than the name of the casual formless Absoluteness.

The different names attributed protector god Vishnu, the creator god Brahma and the destructor god Rudra, the goddess mother energy (Sakthi), the primal god Lord Ganesha, the sun god all are the creations of illusion as forms of qualified consciousness, the effect of Reality.

Why the other religious persons shall know the names assigned to the nameless?

Certain names are ascribed as synonyms; in Sanskrit the name "Santhanam" means "salt" as well the "horse" depending on the context in which the word being used.

Similarly the names the protector god Vishnu, the creator god Brahma and the destructor god Rudra and so on denote in certain instances the Reality as the effect as per the requirement of the discourse.

In the qualified non-dual religion (Vishnavite) in each of the ancient legends, the names that are portrayed as the supreme entity refer to the Reality the supreme cause (Karana Brahman); that which are named as non-supreme entity are the Reality of effects (Kariya Brahman)

In all the legends, the gods of other religions are decried in order to praise their own god as supreme, but not for the purpose of sacrificing the other gods.

It is to end the strife amongst the various religions and to establish peace amidst them because of their ignorance that the supreme cause alone is to be meditated.

It is like the logic of Siyala Saameyan which is narrated infra.

The Sanskrit word Siyala means the brother –in-law.

The Sanskrit word Saameyan means the name of the dog.

The Sanskrit word Niyayam means the logic or the illustration.

Uthpalgan was the name for the brother in law as well as the pet name for the dog of the neighbor.

The name of the enemy of the brother in law of **Uthpalgan** (neighbor) is **Thaavagan** which is the pet name of the dog of the husband.

In the beginning when the wife came to live with the husband, one day there was a fight between the two dogs with pet names as Uthpalgan and Thaavagan.

The husband who saw the fight abused the dog of the neighbor named Uthpalgan as bad as the pig and the donkey and flattered his dog Thaavagan as good.

The wife who was inside the house heard this and misunderstood that her husband insulting his brother Uthpalgan and praising the enemy of his brother Thaavagan.

She was sorrowful by wrongly understanding the opinion of her husband because of the same two names for the dogs as well as the persons.

This is known as the illustration of Siyala Saaramayan.

The Lord the cosmic ruler is sometimes called as with illusion and sometimes as sans illusion because illusion is the locus or the reflection of the cosmic ruler and at the same time the cosmic ruler is Omniscient, liberated without impurity from the beginningless time respectively.

Thus so far, the imagination of quality of action is being described by narrating the names of the Reality with form like the protector god Vishnu and so on along with their functions.

Henceforth we shall deal with the fallacies of the quality of action the nescience which separates into innumerable parts called as ignorance and casual body of the embodied self with differences as high and low amongst themselves.

BOOKLET 8

The causal state of the quality of action separated itself in many parts called as the nescience, (Avidya) the casual body of the embodied self and there were differences among themselves as high and low.

The divisions are known as ignorance. (Anjanam)

The quality of action is said as nescience because the scriptures define it as “The nescience is that which is not actually present (Ya naa vidyate saa Avidya).

If an enquiry is made the nescience has no true self form, it is inimical to the knowledge and it is an impure adjunct.

The nescience can be broadly classified into two as the causal nescience (Moola Avidya) and gross nescience (Sthoola Avidya).

The casual nescience obscures the pure consciousness whereas the gross nescience screens the limited consciousness which is limited by the adjunct.

The causal nescience can be further classified into two based on the difference of cause and effect.

Out of these two the nescience in the causal form is together with the power of veiling and the power of projection.

The nescience in the form of effect is the false knowledge and its subject matter that is in the locus of one the other is making its appearance.

The nescience in the form of effect is four types:

- 1) Misapprehension of the triple bodies as the soul.
- 2) Misconception of the non-eternal elements right from the ether as eternal down to the earth as eternal.
- 3) The wrong inference that the triple desires the gold, the land and women which are woeful as blissful form .

4) The action of kissing and so on of the unclean women and sons as clean.

The nescience is being called the causal bodies of the embodied self because it is the place for the other two bodies the gross and the subtle to contract and to expand and as well as for the reflections of the embodied self.

The nescience is being called as beginningless because it is one of those which are not created,

There are six things /entities that are uncast which are the following:

1)The Reality, 2) The Lord the cosmic ruler, 3) the embodied self , 4) the nescience,5) the relation between the nescience, the consciousness ,the Reality 6) and the differences amongst the beginningless entities.

The following are the reasons to say that the above said six are beginningless.

1)The Reality is the substratum to the nescience and the Reality is not created from the nescience.

The cosmic ruler and others cannot appear without reality and as well the Reality is not the creation of the cosmic ruler and so on.

Hence the Reality is beginningless.

2) Since the Reality is changeless, the nescience cannot said to have been appeared from the Reality.

The appearance of the cosmic ruler and so on are within the possession of the appearance of the nescience whereas, the cosmic ruler and so on do not directly appear from nescience as well.

So, the nescience is beginningless

3) & 4) Neither the embodied self nor the cosmic ruler is either created by the soul Reality or by the soul illusion.

Neither the cosmic ruler appears from the embodied self nor the embodied self appear from the cosmic ruler

The embodied self and the cosmic ruler are the reflections of the relation between the nescience and the Absolute Consciousness.

Since the Reality and the nescience are beginningless the relation between them are also beginningless and so the embodied self and the cosmic ruler are also beginningless since they are the reflections of the relationship between the nescience and the Reality. (Nescience includes illusion)

- 5) Since the Reality and the nescience are beginningless, their inseparable relation is also beginningless.

So, the inseparable relation between the reality and the nescience is neither created by the Reality nor by the nescience.

Since the reflection of the cosmic ruler and so on are due to the possession of the appearance of the relation; the cosmic ruler and so are also not responsible for the creation of the relationship.

So, the relationship of the nescience either with the Absolute Consciousness or with the limited Consciousness is also beginningless.

We cannot say that the above said five are the self creation of each one because if we say so, it becomes the defect of the soul resting on its own locus (aathma Asiriya Dosam).

Since the said five are not due to the self creation, they are all beginningless.

- 6) In fact, there are differences among the five Reality and the other four so on. The Reality and the other four are already proved to be beginningless. So, the differences amongst the beginningless entities is also beginningless.

Thus the said six are beginningless.

The nescience is said to be body (Sarira) since it is ruining.

The nescience is said to be beginningless; then how it will be subjected to destruction?

It is like the prior non-existence though beginningless, it has an end.

The nescience negates by the self knowledge like the fallacious knowledge of the serpent is ended by the knowledge of the rope.

In this, nescience the quality of action are like the reflection of the sun in the water mixed with the mire; the Reality reflects in the nescience and such reflected consciousness is known as the mean/limited knower (Kingikyar).

They are said to be because without a seep insight as to the consequences before and after, they assume the bodies as I and mine and so they are evil egoists.

They do not have the absolute knowledge because while they cognize one object, they are incapable of cognizing yet another object at one and the same time; besides they often forget the subject that is known to them.

They are also sorrowful embodied selves.

They are said to be sorrowful because, they are body conscious and live by doing more and more, the actions ordained and forbidden and so they undergo the miseries by taking countless deaths and births.

They are deluded by the notions of the body as "I" ness, the universe is true and all the dirty enjoyments as flawless and non-apprehension that the essential nature of the inner soul is the meaning of the word I the ego as I ness and misapprehension that the universe inclusive of the tripe bodies are untrue.

Argument ONE

Can the soul become one of the living with misery; since the experience of sorrowness is seen as I am sorrowful to the soul meant by the word I the ego. The sorrowfulness is not the natural state of the soul which came to it because of the super imposition of the sorrowfulness in the middle to the soul. So, the soul is not one of the living in the misery.

Argument TWO

Why the misery is not the nature of the soul?

The bitterness is the natural characteristic of the neem leaf; and no one is trying to remove its bitterness; so also the nature of the soul is misery no one shall attempt to renounce it.

It is not so. All are trying to end the misery.

Whenever there is loss to flow-ness of the water which has this characteristic shall also come to an end.

Similarly, if the misery is the characteristic of the soul, when the misery is ruined the soul shall also be put to an end.

If so the scriptures that declare the soul as Eternal and changeless will become false and shall not be an authority.

Further there shall be no one who ended the sorrow whereas many embodied liberated like sage Suka live as blissful natured by ending the misery.

So, the misery is not the nature of the soul.

Argument THREE

Though the hotness is the nature of the fire, it is removed by the application of the germs and repetition of the sacred words and coolness is attained by the fire.

Similarly, though coolness is the nature of the water by the association of fire, the coolness is reduced and the warmness is added to the water.

By the severe actions of sacrifices and meditations, the misery may be eradicated and the bliss may be attained.

But such an achievement is attained in the middle and the misery is the essential nature and so the soul is one of sorrowful.

It cannot be so.

The hotness of fire though ended by the application of germs and the repetition of sacred words, and the coolness of water is ended by the association of the fire; all are temporarily and in course of time, they will be reversed.

Similarly, by the serious practice of the actions of sacrifice and meditation , though the misery appears to have ruined shall again appear during the course of time and shall not be destroyed entirely.

But in reality the sages like Suka are ever liberated and are in Eternal Bliss by totally being freed from all miseries.

Further in the deep sleep and in the super conscious state the soul remains blissful natured is being the experience of an observer.

Like the nearness of the crystal the color of the Chinese hibiscus is reflected in the crystal by super- imposition; the experiences of the misery in the dream state and the deep sleep state are only the superimposition of the relations of the inner instrument with the soul and the appearance of misery is not real. So, it is only a delusion to say that the soul is sorrowful natured while it is ever blissful natured.

The embodied self is said to be a fake consciousness.

The inherent nature of the embodied self is the combination of the three; the nescience as locus and the reflection of consciousness in it and the substratum the changeless soul. (Kudasta)

The characteristics of the embodied self are:

- 1) The limited potency (arpa sathituam)
- 2) The limited consciousness/knowledge (arpantuam)
- 3) Finite (parichituam)
- 4) Multipleness (nanatuam)

- 5) Libertylessness (parathathiratuum)
- 6) Unskillfulness (saamaarthiyaminmai)
- 7) Visiblness (aparoshatuum)
- 8) Nescience as adjunct (Avidya upathi utamau)

The place of the embodied self is the heart, the neck and the eyes.

The times for the embodied self are waking, dreaming and deep sleep

The actions of the embodied self are from waking till liberation, enjoyment of the world, the arrogance, the self esteem, desire and anger.

The instruments for the enjoyment of the embodied self are the triple bodies gross, subtle and causal.

The embodied self are said to be reflected consciousness for the following reasons:

If we deliberate the nature of the reflected sun in the water, it has no its own self form apart from the original sun and the water; its appearance is only apparent.

Even if considered the appearance of the reflected sun, it has not the characteristic like the hotness and so on of the original sun and so it is a fake reflection only.

Similarly, if we investigate the nature of the embodied self apart from its substratum, the changeless consciousness (Kudastan) and locus like the nescience and the inner instruments.

It appears apparently without any self form of its own.

Even if it is considered that it appears as consciousness, it does not possess the nature of the consciousness such as eternity and changelessness.

Since they are called as embodied self because by the strength of the substratum and locus it leaves till it attains liberation in the form of doer, enjoyer and knower.

The light of the reflected sun in the mirror illumines the wall and remains by the strength of the original sun and the locus the mirror.

Similarly, the reflected embodied self of the nescience by knowing the objects being pointed by the intellect, leaves by the strength of its substratum the changeless soul and the locus the nescience.

The embodied self are being named as conscious being (Pragnayar)

The authority is verse 32 of the deliberation of the Reality in the text [Kaivalyam Navaneetham](#).

Many millions are the embodied self that reflect in the nescience of scarce illumination; such embodied self subject to negation is named as the conscious being.

BOOKLET 9

The nescience, the quality of action can be further classified into three as goodness in the quality of action, action in the quality of action and inertia in the quality of action.

In the above said triple qualities as the pure water surfaces to the top, from the water mixed with mire , the goodness of the quality of action comes up as patent while the other two qualities goes low as latent.

The reflected consciousness, the embodied self in the goodness is known as the practitioner of true knowledge of the inherent nature. (Thathuva Gna-Nistan)

So, the state of absorption of the principles of wisdom is only a spiritual practice and not to be misconstrued as the self experience of the real state of absorption which is a super conscious state.

To add more clarity, it is not a super conscious state of the true self experience because this text conspicuously states that this particular state is the result of the mere in the supremacy of the goodness of the quality of action which is the nescience which is non-knowledge.

So to attain the real knowledge, the nescience the non-knowledge has to be transcendent and so the word absorption (Nista) means only practicing absorption.

Argument

Why the meaning of the absorption Nista, in this context is not to be considered as the super conscious state?

It is natural, that without the effort of the person, out of the tri qualities, two qualities contract and the third quality expands due to the past subtle impressions (Vaasana) of the unconscious mind.

If it is so, then the embodied self who is the natural reflection of the expansion of the goodness of the quality of action (Nescience); the super conscious state shall also to be naturally attained.

Then the practice dispassionate action, the four fold spiritual practice n the discrimination and so on, the hearing, reflecting and contemplation and the investigation of the great scriptural dictum "Thou Art That" all these instruments for spiritual practices become in vain.

Besides the realized preceptor who is the form of the Lord the cosmic ruler becomes irrelevant.

Moreover this spiritual text which advocates that the power of veiling will only be obliterated by the graceful vision and the immaculate teachings of the preceptor would all become meaningless.

Hence the state of super consciousness is being attained by the spiritual practices and the teachings of the realized preceptor are not from the mere reflection in the goodness of the quality of action.

So, the meaning of the word Nista (Absorption) only means the spiritual practice for the absorption.

Like the water mixed with mire is in the top of the total water mixed with mire, the goodness and inertia are subdued by the action of the quality of action.

The embodied self who is a false form reflected in the action of the quality of action is known as one practicing actions possessed with the propensities of evil characteristics like lust, anger and so on. (Six evil qualities)

The practitioner of action is one who is doing the distained actions.

The result of the practicing action is the birth of the cause of misery.

The qualities can be generally classified as good, middling and bad.

The good qualities of the most useful cause for ending the birth whereas the middling quality and the bad qualities shall not be useful to get rid of the birth,

Devotion and deep faith are the good qualities desire is the middling quality.

The thought wave in the form of deep love towards the Lord the cosmic ruler, other gods and deities, the realized preceptor and the venerable persons are said to be the devotional form.

The result of the efforts done by the way of good qualities is the purity of mind.

The thought wave of the mind stuff in the form of unstinted trust towards the statements of the scriptures and the realized preceptors are the form of deep faith with action.

The deep faith with action through hearing, reflecting and contemplation results with the self knowledge.

The desire is the thought wave of the mind stuff to excrete feces and urine to take bath and keep the body clean from the impurities by cleanliness of various parts of the body and consume food and to drink water.

It is impossible to desist from and to end these desires.

These are all mostly daily routine actions which do not result either in bondage or in liberation as well as because for the attainment of hell or heaven.

These actions will result in temporary negation of sufferings that are costs by controlling the excretion of feces and urine functions and avoiding the needs of hunger and thirst.

It is said that it is impossible to stop these desires for the following reasons:

- 1) If cleanliness and bathing are not carried out the sweat, the dirt and the other impurities of the body cause bad odour and the bodily sufferings.
- 2) If the feces and urine are controlled, the descending energy will compulsorily cause automatic excretion and discomfort .
- 3) If the excretory function of evacuating feces and urine are obstructed due to the abdominal heat or any other cause , then discomfort in the stomach (**Vayitru uppusam**) belching and wariness are caused and resulting in sufferings.

4) If food and water are not consumed the body is unable to function due to weakness and attains a state equivalent to the deathfulness and the resulting in an unbearable of agony.

The bad qualities are the following:

- 1) Lust 2) Hatred 3) Desire 4) Anger 5) Miserliness (Ulopam) 6) Delusion
- 7) Haughtiness 8) jealousy (maacaryam) 9) Sadism (Eerisai)
- 10) Slander (Asooyai) 11) Ostentation (Idambam) 12) Lowness/self praising (Tharuppam) 13) Pride

Possession of all these qualities results in misery.

The nature of all these 13 qualities and the relevant authorities that these qualities will bring sufferings are as follows:

- 1) The thought wave to have extra marital relationship by coveting other man's wife is said to be the lust. The king Ravana and Sundan and Aba Sundan who are the mighty suffered because they tried to copulate with other women other than those committed to them.
- 2) The hatred is the taught wave intending to do harm to those who have already done harmful acts to him. Hiranya Kasipu had to undergo sufferings because of his hatred towards Lord Narayana.

- 3) To earn more and more of sons, friends, wives. Houses, villages, Holy places wealth and grains are said to be the desire. Earlier Narakasura has to suffer because of his desire to copulate many women captured sixteen thousand divine damsels.
- 4) The thought waves arising out of the un-controlled wrath, directed towards persons who are opponents and are against the activities liked by him is said to be the anger. Bhagasuran had to suffer in the hands of Bhīma because of his anger.
- 5) The thought wave that nothing is to be given to none out of the things and by him is known as miserliness. Duryodana suffered because he denied even a needle point of land to Paandavas.
- 6) Delusion is the thought wave of the intention to see the desired object (Peiyam) to attain the desired object (Motham) and to enjoy the desired object Pramotham .Once the king Thasaratha suffered of thus delusion towards his most desired son Lord Rama whom parted hi, and the kingdom to live a forest life.
- 7) The thought wave that arises because of the enormous wealth, becoming

pride and is not concerned with effects of the actions and actionlessness is said to be haughtiness. **The king Kartha veerya Arjunan has to suffer because of his activity haughtiness by killing Jamathagini and antagonized his son Parasu Rama.**

8) Jealousy is the thought waves of the intolerable attitude towards of those who are equal or greater in wealth and authority than him. The king Sisubala has to suffer in the hands of lord Krishna because of his abusing the Lord hundred times.

9) The thought wave of craving that the others shall also undergo the sufferings that have been come to him is said to be **sadism**.
Arunachathan has to suffer for this quality. *********

10) Slander is the thought wave that pleasures enjoyed by him shall not be available to anyone for enjoyment .Once Paundarika Vasudeva proclaiming him that he is the divine descent of Lord Vishnu and not Krishna the cow – boy has to suffer.

11) The ostentation is a thought wave that everyone shall praise his charitable deeds as excellent. Earlier the emperor Naboorva has to suffer because of this quality.

12) **Lowness** / self praising is the thought wave that no one is equal to him.

Satha Kanthuran has to suffer because of this quality. *****

13) The pride is the thought wave as flabbergasting others by saying as “Oh you don’t know me?” Shall I leave, what I intent to do? Are you one who came to advise to me? The two demons Mathu and Kaipada has to face defeat and suffer because of this character.

The above characters and the incidence are narrated in Mythology like Bhagavatham and epics like Mahabharata and Ramayana.

These qualities are impure subtle impressions remaining in the mind stuff due to the fruits of the antecedent forbidden acts.

The impure subtle impressions are classified in to three as:

A] Subtle impression pertaining to the body

B] Subtle impressions pertaining to the world.

C} Subtle impressions pertaining to the scriptures

Subtle impression pertaining to the body:

This body is inert and an auspicious which is being wrongly considered as the soul of divine auspicious natured.

It is a thought wave firmly established in the mind stuff so as to make the body imperishable, beautiful, youthful, disease –less, strong, many capsules and herbals are desired and oil bath, milk drink, ghee and sweet semi liquid food like special dishes are desired in plenty at the regular time intervals.

Subtle impressions pertaining to the world:

It is a thought wave firmly established in the mind stuff that I should be so that everyone in the world shall respect me as the greatest person and worship.

Subtle impressions pertaining to the scriptures:

It is a thought wave firmly established in the mind stuff of the following wishes:

That I shall learn and memorize all the canonical scriptures (Sruti) and all the canonical traditions (Smriti).

That I shall perform all the sacrificial actions ordained in the scriptures according to the social class and condition of life (Varnacharam) with the pure substances, place, time and sacred words and without the death of the substances, sacred words and sacrificial actions.

It is a thought wave in the form of desire firmly established in the mind

stuff that I shall keep in memory all the philosophies such as

Righteous way of living (dharma)

Logic of realism (Niyaya)

Dualism/ theory of numbers (Sankya)

Study of mystic union (Patanjala)

Primary investigation Mimamsa

Arguments (Tharka)

Grammar (Viyakaranam)

Poetry (Kaaviya)

Mythology (Purana)

Normally the subtle impression pertaining to the body and the worlds may be a hindrance to the spiritual effort because of their impure.

It may be astonishing to know that the subtle impressions pertaining to the scriptures too are impure because it is also an obstruction to abide in the self knowledge; *(The purpose of the boat is to cross the river; Carrying it ever even after the purpose is over is only foolish; similarly the scriptures as*

*a tool is useful to end the ignorance and to establish the self knowledge;
after realization it is an obstruction and useless.)*

Like the mire floats over the water mixed with the mire, when the inertia is prevalent subverting goodness and action of the quality of action, the embodied self who is the reflection of the inertia is a lazy bone along with sleepiness and delusion.

The laziness is the weariness that while hearing, reflecting and contemplating the scriptures from the teacher abandoning it that it can be heard somewhere later and not now and as well as the inaptitude follow the right path because of the weak mind and the body.

The sleepiness is irrespective of any discipline and time, the modification of the inner instruments negates in the nescience while at the time of hearing the scriptures from the teachers and so on.

The delusion is the un clarity of the state of reality the absolute object while hearing the scriptures from the realized masters or by the self study.

Thus the narration of the imaginations of the quality of action has been completed.

]The most important benefit of the enquiry relating to the illusion and its effects; and the nescience and its effects are the knowledge as follows:

The first understanding is that the illusion and the nescience are mere imaginations.

The next is that the cosmic ruler and the embodied self both the reflections of the locus of the illusion and the nescience respectively are also false.

Whereas the substratum the Absoluteness is only the truth.

Argument ONE

The illustration snake in the rope, snake is illusory, the apparent appearance of dancing and movements and related activities in the rope appearing as snake are also false.

Similarly, the cosmic ruler and the act of his grace; the embodied self and his self knowledge due to the self enquiry would also become false.

Hence either the grace of the cosmic ruler or the knowledge of the self enquiry by the embodied self would also not become the cause for the eradication of the misery.

It is incorrect to say so.

Those objects that are in equal- reality (Sama Sathai) would become the cause of favorable and unfavorable to each other, they are capable of relieving the sorrows of transmigration.

Argument TWO

How could be those objects that are in equal- reality to each other become the cause for favorability and unfavorability?

The hunger and the thirst which are real in the waking state would be satisfied by the real food and water.

So also, the illusory ailments and hunger and thirst in the state of dreaming are cured and appeased by the medicinal herbs and food and water respectively.

Moreover, the dream comes to an end by the vision of the lion in the dream.

Similarly the world and its activities are negated if it is in the waking state and in the operational form of by the doctrine of vision due to creation.

(Srusti Tirusti Vaatham) (The status of equal -reality known as empirical reality/ viyapakarika Sama sat)

So also, the transactions in the dream state which are in the illusory Reality are exterminated by the illusive knowledge of the doctrine of creation due to vision. **(Tirusti Srusti Vaatham)** (The status of equal -reality known as illusory reality/ Pratipaasia Sama sat)

Argument THREE

It is agreeable that the illusion and the nescience are illusory because they are inert objects.

Whereas the cosmic ruler and the embodied self are similar to the Reality in Consciousness.

If so how could they become illusive?

The reflected sun in the water though appear to be the original sun, it is only unreal.

Similarly, the cosmic ruler and the embodied self who are the reflections of the illusion and nescience respectively, though they appear to be consciousness, they are not the Absolute consciousness and so only illusory appearing as consciousness.

Authority

1. **Urudra Hirathayo Upanishad**

Quote: The ether is imagined as the pot ether and the room ether; so also, the embodied self and the cosmic ruler are the illusive appearances from the supreme Reality.

2. **Ribu Gita**

Quote: Whatever we see as embodied self, cosmic ruler and the world are consciousness form and the imaginations of the Absoluteness.

BOOKLET 10

The nature of ignorance, the inertia of the quality of goodness/serenity is being bifurcated as the energy of veiling and energy of projection.

Authority

The verse 35 of deliberation of Reality in the text Kaivalyam Navaneetham.

Quote:

The quality of inertia appears as twin energies,

Of the two energies, the veiling power can be further classified as, the veiling of **unreality (Asat Aavarnam)**, and veiling of non-knowing. (**Aapaana Aavarnam**).

That which obscures the existential nature of the Soul as that there is no such thing as Soul and by attributing the non – existential nature.

That which screens the knowingness of the soul as that the soul is not understandable/ illuminable by attributing the nature of unknowingness.

The two types of power of veiling are in-applicable to the enlightened persons of true knowledge. (Thathuva Gnanam).

The true knowledge knows the truth of the Reality.

True knowledge is classified as indirect knowledge (Paroksha) and direct knowledge (Aparoksha).

The indirect knowledge is like knowing that there is heaven and hell by hearing and studying of the mythology; understanding that there is infinite existence knowledge bliss by hearing and studying of the Vedanta scriptures relating to the real knowledge. (Vedanta sastra)

The instrument for the practice of indirect knowledge is the secondary statement of the scriptures, related with the ears.

The secondary statement is that enunciate the essential nature of the super soul (Paramaatman) and the embodied self.

Argument ONE

The secondary statement may become the instrument to instruct about the concealed objects apart from the self by time and space like the heaven and the chief of the deities (Indra), the Lord of the heaven inclusive of all other deities.

Other than this, the secondary statement may become the instrument of the direct knowledge, while teaching about the super soul which is not hidden by the time and the space and an un-obscured eternal object remaining as it is.

Let us take the illustration of the story of ten people.

By the statement of the believable person /Good Samaritan (Aapthan), though the tenth person, remains as he is without being veiled by the time and space and remains as un- obscured , the indirect knowledge that there is tenth man is attained, But not the direct knowledge that I am the tenth man.

Similarly, in the case of the super soul which is not eclipsed by the time and space remains un-obscured as its is by the secondary statement that there is super soul , only the indirect knowledge that there is a super soul is

obtained but not the direct knowledge (I am the Super Soul which is self experienced)

Hence, the secondary statement can become the instrument for the indirect knowledge and not for the direct knowledge.

The secondary knowledge is established by the confirmation that there is the Reality by following and believing the teachings of the real master and the true scriptures.

The benefit of the secondary statement is the elimination of the power of veiling that creates the nature of non-existence. (Asathuva apaathaga Aavarana Nirvriti)

The direct knowledge knows that I am the *existence knowledge bliss reality*.

It can be bifurcated into the stable (Thida) and the un-stable. (Athida)

The unstable direct knowledge is the identity of the embodied self with the absoluteness appearing with the notions of non-occurrence (Asambaavana) and wrong conception (Tripu)

The result of the unstable direct knowledge is the attainment of the higher world and thereafter being born in the family of the realized, regal and rich

The stable direct knowledge is the union of the soul the reality devoid of the appearance of the notions of non-occurrence and wrong conception.

The paramount instrument for the stable direct knowledge is the great dictum/statement of the scriptures heard and related with the years.

The great dictum is that the statement of initiation which is the apex of the scriptural knowledge, "that is you and you are that".

The listening/studying, reflecting and contemplating are not the essential statements for the stable direct knowledge like the great statements.

The eye-brows are may be the instruments aiding for the vision of the sun as the curatives for the ailments of the eyes but the eye-brows and so on shall not be the direct instrument to view the sun.

Similarly, the hearing and so on removes those impediments like, non-occurrence, doubt and wrong conception and support to attain the true knowledge through them.

They are not useful as the direct super most instruments like the great statements to attain self knowledge

The stable direct knowledge completes by the determination that the body as I ness is false.

Further, the determination that I am the Reality has to be strengthened without any change like each female firmly knows firmly that she is a woman and each male knows certainly that he is a man without any change. &&&&&&&

The benefit of stable direct knowledge is the negation of the ignorance along with its effects of * the power of projection and ending of the power of veiling that the Absolute is not understandable and the attainment of liberation b realizing the Reality. (*The power of projection is the reflected consciousness along with physical and subtle bodies and the nature of reflected consciousness such as the doer, the enjoyer, knower and the cycle of birth and death.

The one which firmly establish in peacefulness without any obstacles that the universe inclusive of the triple bodies and so on are illusory and the Reality, "I" ness alone is the Absolute truth like all the ornaments made of gold .

The obstacles are that prevent the attainment enlightenment and they are triple as past, present and future.

The past obstacles are the subtle impressions pertaining to the enjoyments past enjoyments of the object that are already left like seen from a Monk who is attached to the buffalo which is dead and gone.

The story of the Monk and the buffalo is as follows:

Once a house-holder was rearing a buffalo for the purpose of supporting the family with its milk.

Suddenly the buffalo died and he has to conclude that he cannot maintain the family without the buffalo, renounced the family and took initiation for the life of recluse from a master.

He is practicing hearing and so on and meditation with the desire to attain the self knowledge in accordance to his new way of life.

But he could not be established in the meditation because whenever he sits for meditation, the thought of the buffalo came to him from the subtle impression of the mind stuff as that his buffalo was smoke colored with white patches in all its four legs, with broad forehead and wide horns like an elephant with huge stout body and milking four liters.

It is rare to find such a buffalo, even if such buffalo, he thought that, he may not get such a buffalo.

Many similar past thoughts crossed the mind of the Monk frequently.

Likewise the past obstructions are many thoughts of the desired objects repeatedly comes to the mind and prevents the mind stuff to remain in one thought and makes to oscillate.

The past obstacles can be negated” I” giving instructions depending of the intellectual maturity of each one.

It means to eliminate the subtle impressions of buffalo with the past obstacles is as follows:

In buffalo. There are five aspects as name, form, existence knowledge bliss, the two aspects, namely the name as buffalo and its form with its head , legs, tail and body, if properly enquired exists as appearance one and not as an object not only therefore the creation and after the destruction that also in the middle of the creation and destruction.

Whereas the three aspects existence knowledge bliss remain in the entire time trio namely before the appearance of the name and form, after the

destruction of the name and form and as well as in the middle and so an eternal object.

It is to be taught as above in accordance with the scriptures, reasoning and experience.

The present obstacles is the combination of the

- 1) Desiring the external object (Vijaya Sakthi)
- 2) Lack of acumen/Sharpened intellect (Pragna Mantham)
- 3) contrary /fallacious arguments (Kutharakam)
- 4) Adamancy of evil propensity (Vipariyayya Thurakraham)

Even if one out of the four is present, it is an obstruction to attain this supreme knowledge.

1) Desiring the external object (Vijaya Sakthi):

It is the firm affinity in an egoistic form towards wife, son and wealth as my wife, my son and my wealth. The desire of external objects is a stumbling block as several thoughts and frequently puts the mind to oscillate.

The thoughts prevent the attainment of Oneness during the period of self enquiry by relating to the objects desired by them as good and that they shall not be destroyed.

This can be rectified by observing by the instruments of spiritual practice like resting the mind and so on. Further, it is to be reflected often in the mind stuff in accordance with the instructions of the scriptures.

The reflection is to find out the defects described in the scriptures associating with his wife, wealth, son and the land that are earned by him and presuming that those are illusive in nature like the objects seen in the dream by adopting the techniques advocated in the scriptures.

2) Lack of acumen/Sharpened intellect (Pragna Mantham)

It is the mental inability to grasp the meaning of the great dictums as taught by the master about the illustrations of the scriptural instruments.

It is so because due to the subtle impressions of the objects, the intellectual modifications pertain and becomes unclear about the meaning of those illustrations.

It can be corrected by the permanent devoted hearing of the scriptures.

The hearing is said to be a mental transaction of listening the scriptures in the presence of the Guru with the help of the six kind's methods.

This can be classified in to two as follows:

- 1) The direct relation between the ears and the scriptural statements.
- 2) The enquiry form of the scriptural statements

The following are the six method of hearing:

- 1) Beginning and conclusion
- 2) Repetition
- 3) Originality
- 4) Result
- 5) Eulogy
- 6) Demonstration

Out the said six, the first namely beginning and conclusion is considered to be as one method and not two different methods.

1) Beginning and conclusion

First it is to be explained that ab initio there was a existence alone sans name and form prior to the creation.

Next, the three types of differences as the difference within the species and so on are to be rejected in the Reality.

Thus, the beginning is the instruction regarding the non-dual status of the Reality.

Conclusion: The existing Universe has to be negated in the Absolute Consciousness and identity between the inner soul and the Reality has to be told and thus non-duality is to be established.

The method the beginning and conclusion are treated as one because in any scriptural treatise, the synopsis, the abstract meaning given in the beginning and after elaboration of the treaty is ended by repeating what is said in the synopsis as conclusion.

It is said to be one as not as two different because to notify that the Reality before projection and after negation remains as non-duality.

2) Repetition

As synonyms and as a beggar using different statements to beg the thing that he intends, the non-duality of the Reality is being explained by various manners.

3) Originality

It is to narrate that since the originality of the Reality is Self Effulgence unless by the statements of the scriptures it cannot be understood by the other instruments of perception like direct perception etc.

4) Result

It is to say that by knowing the changeless consciousness, the entire thing can be known and the liberation by attaining in natural Reality ending the endless birth of sufferings is the result of the knowledge thus obtained.

5) Eulogy

It is to describe the agency of five functions to the Absoluteness which is the essential nature of the inner soul and ridiculing the dual knowledge and, praising the non-dual knowledge.

6) Demonstration

It is the favorable illustration narrated in the scriptures to prove the meaning of the non-duality.

It is to stay that there is no difference between the Realities the cause and the world the effect which is projected from it like there is no dissimilarity between

the part the clay the cause and the effect the pot and other utensils and as there is no variation between the cause the gold and the effects various ornaments.

Supposing, if somebody asks, as to why not some other method apart from the six stated is used for hearing; it is not appropriate because the hearing would not be fruitful to the aspirant of the self knowledge.

3) Contrary /fallacious arguments (Kutharakam)

It is a boasting by grasping distorted meaning with contrary logical methods that are opposing and without a reasonable cause, in spite of articulating the non-dual meaning to the statements in the Vedic scriptures.

It will not favor to secure the self knowledge because it prevents to clench the real meaning that assists to the identity of the soul and the supremeness stated in the scriptures by an introverted Oneness.

Further, it is clasping the controversial meanings refuting the scriptures and searching every day the methods that are agreeable to the contentious reasoning and there by remaining disgusted.

The fallacious arguments can be modified by the reflection in accordance with the teachings of the master and the scriptures.

The said reflection is the thinking deeply the identity of the soul and the supremeness, not contrasting the scriptures, either by himself or along with the sages equivalent to his standing by remaining in solitude with the assistants of the reasoning that are favorable to such identity and un- conducive to the non - identity .

Authority

Verse 127 of Vedanta Sudamani.

The wrong-less reflection is constantly thinking that is which heard from the master by the prescribed methods.

The fallacious argument is the enquiry about the soul and the non-soul by the words in the form of questions and answers by the reasons that are favorable to such identity and un- conducive to the non -identity.

The fallacious arguments that established the favorable identity:

When a doubt arises about the nature of the insentient world, it is confirming that it is the inherent nature the absolute, the knowledge.

Since the world is not seen apart from the knowledge, though not seen so and if it is said that it is seen together with the knowledge; it appears as existence knowledge bliss the inherent nature of the Reality.

If it is said that in the appearance of the world along with the existence knowledge bliss, the name and form also appears. It can be explained with the following illustrations.

If in the gold, the name bangle and the round form are seen, the bangle with such name and form is not different from the gold.

In the clay, if the pot as name and the spherical form are seen, the pot is not different from the clay.

Similarly, the world appears as name and form, it is not different from the inherent nature the Reality namely, existence knowledge bliss.

[The fallacious argument negating the dual nature](#)

Suppose a suspicion arises how the Reality can become non-dual if it exists as the insentient world?

It is reconciled as that the world is not an object. The world is not an object because it is in a non-existential form. How it is so?

If examined logically, that what is not present the beginning and the end cannot be in the existence in the middle also. If this logic is applied the world is not in appearance either before the creation or after the great dissolution.

The world that exists in the middle is non-existence for ever.

If it is questioned as to how can the non-existence could appear?

The answer is that the world is not present before or after the thought. It appears only in the middle of the thought.

This appearance is only illusive like the non-existence object like the snake in the rope and the dream object.

So, the world is only a non-existent object and the Reality is non-dual.

The techniques that favor the identity as inferential knowledge and so on are as follows

The essential nature as existence knowledge bliss is not different from the Reality.

That which is not the essential nature the existence knowledge bliss is different from the Reality

Since the cosmic ruler is in the essential nature of the existence knowledge bliss is not different from the Reality.

Since the pot in its functional aspect is not the essential natured existence knowledge bliss, it is different from the Reality.

The embodied self is also the essential natured existence knowledge and so it is not different from the Reality.

The above said is the method of the inferential instrument of perception.

There is no difference between the spot space and the room space if the limiting adjunct the pot and the room are negated.

Likewise, if the limiting adjunct intellect and illusion are removed; there is no difference between embodied self and the Reality. Thus the instrument of comparison is a method being used.

The scriptures negate the non-identity by the statement that here the multiplicity is not in the least. In fact, if there is no identity, the statement could have not been attributed. This negative statement of the scriptures is like the statement that a person is fasting is negative by his stout appearance.

This is the method of instrument of presumption. Thus three instruments are used as techniques to establish the identity of embodied self and the Reality.

The following are the methods used to establish the identity by negating the differences:

The difference between the embodied self and Reality are illusory because of their relationship with their respective adjuncts.

That which is not illusory is not connected with the adjunct.

In the empirical reality, the difference between the pot and the cloth is without adjuncts. So, it can be inferred that the difference shall be illusory wherever there is a relationship of the adjunct. This is negation of the difference by the method of the instrument of inference.

Like the difference between the original and the reflection is illusory, the non-identity between the embodied self and the Reality is also unreal. This is the application of the method of the instrument of comparison.

In the great dictums the identity of the embodied self and the reality are told. If the difference between them is not imaginary, then the great dictums shall not

state the identity. Since identity is uttered the method of the instrument of presumption is applicable.

In the states of waking and dreaming because of the adjuncts, the non-identity between the embodied self and the reality appears; whereas in the deep sleep state, the non-identity is not seen since the adjunct is not there. Hence, it is determined that in the Absolute state there is no difference between the embodied self and the Reality.

This is the method of applying the instrument of presumption.

4) Adamancy of evil propensity (Vipariyaya Thurakraham)

It is an audacity of leaving not distorted consciousness sans the techniques, assuming in the non-soul, the triple bodies that I am the practitioner of action, a knower of Reality (Brahmanan) house-holder, mighty, learned, doer and enjoyer.

If there is adamancy of evil propensity self knowledge will result because in the non-soul objects, the triple bodies, the distorted notion as I am the soul is deeply present which is contrary to the appearance of the " I "ness in the subtlest soul which is different from the triple bodies.

This adamancy of evil propensity can be relieved by the contemplation .

Some authors classify this adamancy of evil propensity into two and the first as the distorted conception and the second as the egoism of adamancy of evil propensity which are resolved by the contemplation and the Super Conscious state which is the matured state of contemplation respectively.

The contemplation :

It is an un interrupted perennial flow of the modification of the mind stuff like the incessant flow of the oil meditating the identity of embodied soul and the Reality with permanent passion that the changeless consciousness as the Absolute consciousness and the Absolute consciousness as the changeless consciousness as determined in the mind.

Authority

Verse 127 of Vedanta Sudamani

The contemplation is remaining in the well established real object without any movement of the mind stuff.

The past obstructions are the reminder of the destiny which is the cause of the cycles of birth and the desire of the enjoyment t in the world of the creator.

This is an impediment to attain the self knowledge for the reasons stated below:

The self knowledge is perfected because of the sacrifice of all the objects associated.

The reminder of the destiny anti to the self knowledge creates mercy and faith in any one of the objects even during the time of experiencing the self knowledge.

The past obstacles are removed only by enjoying the destiny by taking births and there is no time limit for its extinction.

Sometimes a particular action of destiny ends not in a single birth but it becomes the cause for several births. The following are the examples:

The killing of a person of Brahmana caste is an action of sin makes one to undergo the suffering of hell and later becomes the cause for ten subsequent lower births as snake, tiger, dog and worms.

*The worshipping the god in the auspicious full moon day of the Tamil month Karthika, an action of merit becomes the cause for seven births in the Brahmana family with all kinds of fortunes including the wealth. *****

Thus declare the Hindu mythology. So, sometimes, one action of destiny as a cause shall lead to many births and will not end in a single birth is not against the theory of action

The following are the authorities cited to say that even the persons who acquired knowledge by self enquiry takes some more births to attain the nature of Absoluteness.

- 1) The text Atmapurana says that the great sage Vamadeva has to take one more birth even though he is rid of thoughts and practiced self enquiry to reach the state of Supremeness.
- 2) The treatise Bhagavatham speaks that one Jada Bharatha has to take three births.
- 3) The most celebrated text Bhagawad Gita utters that even a person fallen from the union of the divinity can regain the divine nature by doing what are to be done and there after remaining action less within two births.

One need not be skeptical that the self knowledge by enquiry becomes fruitless if the birth continues even after enquiring the scriptures. It is not correct because the knowledge of enquiry immediately results in liberation the moment all the obstacles are eradicated.

The power of veiling except the cosmic ruler and the enlightened sages obscures the ability to discriminate among the three principles namely the natures of the

Inertness; the reflected consciousness, the embodied self and the Absolute consciousness as a witnessing consciousness.

The realized sage is one who knows by self enquiry, that out of 29 principles he is the 29th principle the changeless consciousness which is the witnessing consciousness and the other 28 principles (Physical body - 6, subtle body - 20, Casual body of the embodied self -2) are illusory and apart from him the soul.

Thus he destroys the power of veiling in his entirety.

The cosmic ruler, by the intuitive knowledge, like the sun which is darkles from the beginning less time, knows that he is none other than the Reality and the all other principles are imaginary and so he is absolutely and ab initio free from the power of veiling. (The difference between the enlightened and the cosmic ruler is that the enlightened sage by the effort releases himself from the clutches of power of veiling while the cosmic ruler is not all screened by the power of veiling.

Like the darkness conceals the differences among the objects of forms with colors like black, red and whites and so on to the eye the instruments of perception, the power of veiling obscures the differences among the inertness, the reflection and the consciousness of the body and the embodied self.

Authority

Verse 49 Deliberation of Reality, Kaivalyam Navaneetham

Except the Eswara unparalleled and the knower of the Self the
 Enlightened; as exists not and explicable not,
 Obscure the inner vision of the every other embodied living being,
 Like the pitch darkness of the rainy season veils ether, earth and directions.

The experience of the power of veiling is seen as follows:

The notion of the non-soul is superimposed on the soul the I ness; the stoutness and the emaciation of the physical body are said as “I became stout and I became emaciated”; the functions of the subtle body, namely thought , determination, strength, weakness , seeing , hearing , speaking and offerings are construed as” I think , I determine , I am strong, I am weak, I saw, I heard, I spoke, I offered,” ; the nature of the causal body the ignorance and knowledge are presumed as” I know, I know not”, and the limited knowledge of reference of the embodied self as I know by referring.

Further, the nature of the soul is being superimposed on the triple body and the reflected consciousness if said that my bodies are revealed well. Thus the power of veiling is experienced as said above.

The embodied selves obscured by the power of veiling assume the 29 principles right from the gross up to the consciousness as a homogeneous entity, the soul.

This egoism is known as the knot of egoism and the world bondage as the repetition of birth and death.

This egoism is known as the modification of the mind as I ness and mine ness in the triple bodies.

The egoism can be classified as pure ego and impure ego.

The pure ego relates to the essential nature, existence knowledge bliss.

The impure ego relates to the non-soul the triple bodies and so on.

This apart, the egoism can be classified as four kinds as general and special and also as important and un-important.

The general egoism is said to be the arising of the I ness without the association of the triple bodies.

The special egoism is the arising of I ness in association of the bodies, the caste, the name and other nature of the triple bodies

The important egoism is connecting the triple bodies associated with the embodied self and the changeless consciousness the un-associated and uttering as that I went , I came, I saw, I heard and so on by including I ness.

This egoism objectify the meaning of the word I ness to the understood by the **significant potency known as the modification of the power of the word.**

The unimportant egoism is the I ness that arises in the enlightened as I went and I came while functioning in the empirical state as the embodied self along with the triple bodies and while functioning in the Absolute state as changeless consciousness that I am association less and consciousness natured.

These two kinds are to be understood as the ego **due to the modification of Lakshana** of the meaning of the word I ness.

The egoism that stands as I ness is said to be as the knot of egoism because it makes the 29 principles as homogenous one by preventing the knowledge of differences amongst them and assumes as I ness like when the earth, gold, stone, gems, tiles and so on are bound together in a cloth, the differences of each material could not be identified.

This egoism is said to be the world bondage because it is the cause for the assumption of I ness in the non-soul objects leaving the real natured soul like the theft is the cause for the thief to be imprisoned for stealing the objects of others instead of enjoying his objects.

Authority

Sarvochara Upanishad of Yajur Veda:

The soul assumes the triple bodies and so on the non-soul and assume them as I ness and this becomes the bondage of the soul.

The power of veiling exists by the graceful vision of the genuine real master. For the following reasons, the graceful vision of the cosmic ruler is said to be the graceful vision of the real master as a proxy and this grace is not attributed to the cosmic ruler.

The purity of the mind and its grace makes one to find the genuine master and the right scriptures.

By the grace of the cosmic ruler the real master and the right scriptures are attained. The meaning of the scriptures is well understood by the grace of the Vedic texts. The true knowledge by the self experience and through the scriptures are the result of the grace of the Master. Thus speak the scriptures.

Moreover the invisible benefits are only attained by the grace of the cosmic ruler and not the visible benefits while both invisible and visible benefits are obtained by the grace of the Master.

The invisible benefit is the purity of the inner instruments like the mind stuff and others , attained by the practice of righteous activities.

The visible benefit is the preaching of the self knowledge attained directly from the realized master.