

A surprising phenomenon in Vedic philosophy

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May the Divinity dispel the darkness to enlighten us with the spiritual wisdom.

Abstract

Introduction

Maslow has classified the human needs in to five parts. They are physiological, sex, safety, esteem and higher self actualization. Many persons live in this world un aware of the purposes of life. The aim of the life shall be un tainted absolute bliss. Bliss which is the result of the fulfillment of the self actualizing.

Swami Vivekananda famous statement is “every soul is potentially Divine”. So, the purpose of life is to re-discover the Divinity in every entity not only in us and make it known to the intellect. A process of self enquiry is essential to know our real Nature as to” **who am I**”

Saint Thirumoolar in one of his Holy statements states “The true knowledge is the knowledge of the Self. This apart, knowing every other thing is devilish knowledge.

“Thannai Arivathu Arivu, Ahthanri

Pinnai Arivathu Bei arivu”

The statement in this Divine verse is more apt and meaningful because the knowledge of the Self alone leads to perpetual peace, perennial bliss and full freedom to the Soul and the world in the knowledge leads to unrest alike that of a devil with three kinds of shortcomings namely,1) the meaning of the subject is unclear,2) it is impossible to attain all the worldly knowledge in various subjects and 3) encountering many difficulties in its practice. Moreover, new ideas and constructions ever emerging make the earlier knowledge obsolete.

The object of this presentation is to ponder over the present various philosophical thoughts and to find out a universal practical approach which shall be easy to understand to follow to preach to practice and to remain with the original and differentiated source from which everything that is seen and known have manifested ,sustained and dissolute.

Normally, the tool of philosophy together with theology is the road map for the given destination which a spiritual aspirant has to undertake. Indeed, there is only a two way travel. One is towards the world and its objects of enjoyments (Pravirti); the other is an inward journey towards the original source. (Nivarthi)

1. Definition of theology

The etymology of the theology is as follows:

The (Theo) + Logia.

Theo means God , logia means study , theology means the study of God and his relations to the world especially by an analysis of the origin and teachings of an organized religious community as a distinctive body of theological opinion.

God is the Supreme or The Ultimate Reality perfecting power and goodness whom men worship as creator and ruler of the universe. This is the incorporeal divine

principle ruling over all as eternal spirit as an infinite mind. It is believed of possessing that has more than natural attributes and powers requiring human to surrender and to worship it.

However the concept of God varies from region to region based on various climatically conditions, the maturity of mind based on ancestral values, beliefs and faith and actions based on various ethical, moral and cultural back grounds. So, naturally, uniformity as universal one God-Head based is elusive and ever missing brooding hatred, disharmony on the name of religion and the principles their God-Head. It is a patent real and bitter truth , well known to everyone that the principle of object of the religion to unite people with love , affection and respect and helping each other equality and brotherhood are only name sake and has to take a back seat due to religious fanaticism.

In modern well educated youth who wants to extricate themselves from the hypnotized hypocritical black thinking feels proud the dissociate themselves from the organized sartorial religious blind following and feel proud in declaring themselves as non- religious.

One of the recent studies is well established that this group claiming non religious is ranking fourth in the world population from the other three religious groups Christian, Islamic and the Hindu ordered in the ranking.

This author who is a yogi of Maha Avanthara Babaji Order and later indulged in Self enquiry as to the Ultimate Truth based on Vedantic philosophy tries to put forth an Universal approach to the genuine real spiritual aspirant.

2. Definition of philosophy

The etymology of philosophy is detailed infra Phil (Philo) + Sophia. Phil is a seeker and Sophia is the wisdom. So, philosophy is the seeking of the eternal wisdom. And a philosopher is one whom seeks spiritual knowledge for enlightenment. It is expounding of a theory in a particular area of experience includes study physical science, ethics, all learning exclusively of technical precepts and practical arts.

The enlightenment means illumination and to give spiritual insight. The Holberg prize requirement is an outstanding well researched contribution in either of the disciplines arts and humanities, social science, law or theology or through interdisciplinary work.

Arts is nothing but skill acquired by experience.

Science is the systemized knowledge which is different from misunderstanding and ignorance.

Humanities or the qualities are the states of being humane meaning compassion, sympathy or consideration for other human beings including animals.

Law is ordinances to regulate personal conduct as well as to mingle with a society without infringing the civil, criminal, political, cultural rights.

Theology is already being well explained separately.

In fact, the study of philosophy includes each one of the above said requirement and so practical Vedanta as envisioned by Swami Vivekananda is being taken as the subject of this work and each principle is being well studied reflected researched and experienced by the author is narrated.

Vedanta is Veda + Antha means the conclusive knowledge which is the end itself tested by the statement of the Seers who revealed the Eternal Truths from the ever existing in the Cosmic Mind Book as digitalized Records in the form of sound waves; logically confirmed to the reasoning by the intellect and well proven by self experience.

The contradictions if any that have come to the notice of the author are either reconciled or admitted as beyond his capabilities to find answers or left over for future revelations by following a candid scientific approach totally eliminating pervasion taboo to any opinion with complete open mind.

The freedom as not to be curtailed by the limitations of any principles of philosophy which has to be necessarily transcended in the final leaf of merging with the absolute Consciousness.

The spiritual progress is unshackling from all phenomenon and neumenon and it is not imprisoning the Soul and chaining with the world and the bodies.

The absolute Consciousness is both phenomenon and as well as beyond the both.

Phenomenon /neumenon

Phenomenon is an object or aspect known through the senses, rather than by thought or non sensuous intuition; a temporal object of sensual experience as distinguished from neumenon, a fact or event a scientific interest susceptible of scientific description and explanation

Neumenon is that which is apprehended by thought; according to philosopher Kant a ground of phenomena that cannot be experienced; can be known to exist but to which no property can be intelligibly described.

So the ultimate truth is both phenomena, Neumenon and beyond both because it is made understandable as ithi, ithi, this and this as well as neti neti not this not this.

3. Definition of knowledge (Veda)

The root word for Veda is vid which means knowledge, the Vidya. Knowledge can be broadly classified as higher knowledge (ParaVidya) and lower knowledge. (Apara Vidya)

The higher knowledge is known as The Absolute Consciousness, Ultimate Knowledge, Ultimate Reality, The Original Source which is non dual and remains as that alone as Oneness before creation.

The doctrine of cause and effect (Sath Kariya Vaatham) is the un- negatable fundamental logic which means an effect could not sustain without a cause. Whatever appears as world and its objects in name and form shall exist even after it is dissolved, may be in a various form.

So, void is an un differentiated form wherein all objects of name and form are lost to remain as a homogeneous one. The void also cannot remain independently without a substratum which is the non dual Oneness.

The higher knowledge can be further classified as direct knowledge (Aparoksha Gnanam) and indirect knowledge. (Paroksha Gnanam) The whole spiritual process is centered on gaining both the knowledge.

One shall believe first that there shall be something which is the Superior as One only and knowing this through the scriptures which are well explained by a realized person is the indirect knowledge.

Unless one is convinced about this Supremeness he cannot make further progress .By reflection on constantly thinking about this by intuitive knowledge one comes to understand that this Supremeness as Brahman is within him as Atman, **As I am That**. This is direct knowledge and the end of the whole spiritual process. So, knowledge ultimately means knowing oneself as the Absolute Consciousness which is essentially natured as Existence Knowledge Bliss.

5. What is Brahman?

The word Brahman is derived from the root Brah ----- which means the biggest of the big. This does not mean that it is big in size but this means pervasiveness **Viyabagam**) and there is none a second to this and this is not second to any one.

It is Absolute Consciousness which is self luminous and illumines every other thing other than to this which are none other than itself , reflected as Cosmic Controller and Embodied Self created as the world it's objects of enjoyment, the triple bodies on the instruments for the physical and subtle bodies to function as well as modifies outer through the mind to cognize the things that created , the seen and in the inner towards the seer the observer the absolute Consciousness.

Whereas the above said *cosmic controller the embodied self and their created entities* are incapable of illumining it.

The nature of Brahman is explained in so many words , but the following six words Eternal **(Nithyam)** ,. Knowledge, Budam, liberated (Muktham), Truth **(Satyam)** Supreme Bliss(**Paramntham**) and non dual **(Advaiatam)** are sufficient to explain it.

It is formless **(Nirguna)** but takes name and form**(Saguna)** when its inherent power the inseparable energy **(Apinna Sakthi)** begins to move due to its Divine will.

The formless state in science is known as singularity and its motion the Divine will is known as the Energy Field of Singularity or the dynamics of the energy. But the formless is the static singularity. All the appearance and the subsequent changes and the final end are all due to this Energy which is later becomes Creative Energy causing the Seed Nature (Moolaprakriti) Cosmic Equilibrium of tri qualities serenity (Sattwa - Maya) , Action (Rajas – Avidya, nescience) and dullness (Thamas , inertia) and reflection as Cosmic Ruler, Embodied Self and creations as world and its objects and the bodies subtle and physical.

Discrimination in science is atomic and molecular activities constituting the world, its objects and two bodies the physical body by the union of the male and female principles and the subtle body and five elements ether,air,fire,water and earth and all other objects visible and invisible by the various combinations and permutations of five elements associated with tri qualities with distinct atomic numbers as various elements and their combinations as carbo hydrates, proteins, minerals, vitamins ,fatty acid and so on. Both by physical and chemical process

6. What is Atman?

The word atman is derived from the root Anu meaning atomic in nature, different from material atom. Some say this is a spiritual atom which can never be divided which implies the indivisibility of the nature of Atman and the material atom is subjected to division.

So, the Vedic scholars ought to have known the science of the divisibility of atom before the modern science. Duality has to be accepted until it is transcended .This world is dual. If we speak indivisibility its opposite pair the divisibility has necessarily to be accepted, otherwise the theory of pair and opposite which we see in the world in a dual nature become meaningless. Because Christianity and Islam

accept the pair Adam and Eve and Taoism speaks of yin-yang, and Saivism as Siva Sakthi the male and the female energies and can be extended even to Omkara the pre-mordial sound which is subtle as Naatha (Sound-Siva) Binthu (Light-Sakthi) and both as together the copulation of light and sound (Bhindu-Naatha Punarchi) that is a name and form, copulation of as Universal sound with Universal light as the Universe of sound with Universe of form. Modern science has also proved that the light can be converted in to sound and vice versa which is nothing but Bhindu Naatha by copulation of sound and light as declared by saint Thirumoolar. Saint Thirumoolar is one of his 3000 intuitive revelations, each one revealed in his mystic trance in the undifferentiated absorption (Nirvikarpa Samathi) and absolute Oneness with the Divinity, for a period of one year for each revelation.

This may be tiny hot dot ----- and the subsequent big bang explosion. All the effects of Omkara, the dynamics of the Supreme Energy (Para Sakthi). The Supreme Energy is different from inseparable energy because it expands and pervades the Absolute Reality and later to transform as Consciousness Energy and Creative Energy .

That Anu means the subtlest of the subtle and not otherwise.

Atman is not different from Brahman in its nature of illumination the Absolute Consciousness. Brahman is everywhere and illumines everything while Atman is housed in each and every one of the embodied selves (Jiva) supposed to be classified as 8.4 million biological families as genus and its species and illumines as a witnessing consciousness the three bodies , the three states waking, dreaming and deep sleeping and to enjoy us as agents in the three states and three bodies the knower of the Universe (Viswan) and all the objects organic and in-organic and

knower of the subtle **Thaijaks** (in the form of luminous) and appearances and knower of all knowledge and ignorance .(Prathyak) as imprint (Vaasana) in the mind stuff. So, atman is not different from Brahman in its nature as Absolute Consciousness illumining every other thing

The Tamil text Naana Jeeva Vaatha Kattalai defines atman as Sat, the existential Sat, in (three times past, present and future) knowledge illumining everything (Sit) and bliss as objectifying the Absoluteness,(Bliss) indivisible **(Akandam)** and transformable **(Nir viharam)** and remaining as itself without becoming another.(Ananyam)

7. What is mind?

Basically mind is an inner instrument which is in the subtle body and has to be related with five outer senses to issue the information and functions as the sixth sense. Quote: **Aphorism : Tholkaappiam**

Its nature is a constant oscillation of thoughts which is retained as a bundle of thoughts. So, mind is said to be a bundle of thoughts and its existence is inferred by two kinds of inner actions as associated with projection as thought process **(Sankalpa- thinking)** and it is diametrically opposite nature of anti to projection which is forgetting.

According to Indian philosophy it is constituted by the Sattvic aspect of inertia **(Sattva in Thamas)** one of the triple qualities of Nature by taking a part from each of the five rudimentary elements and combined together. Otherwise, the mind would be incapable of receiving the five impulses of sound, touch, sight, taste and

smell which are the attributes of ether, air, fire, water and earth. from the objects of enjoyment in the outer world..

This basic inner instrument is alone responsible for to bind an embodied Self with the world and as well as to liberate the human embodied Self from the clutches of the world.

Mind is an inert principle as said above constituted by a part of the Sattvic aspect of each of the five rudimentary elements put together. Unless the reflected consciousness (Sithapaasa) acts through and makes it to modify, the cognitive and co native functions of the mind shall not happen.

This term modification (Vriti) is one of the richest contribution by the Vedanta philosophy to explain how the consciousness work through the mind. If the mind modifies through the five senses to the world, it binds the reflected consciousness to the world. If the modification to the mind is totally absolved the Absolute Consciousness is revealed.

The worldly objects have come from the dark energy that is the Tamastic aspect of Tamas, the dullness of inertia covers those objects and a modification of the mind is led to remove the darkness (tamastic aspects of the objects)

The reflected Consciousness makes objects cognizable to the mind about the nature of each object as this and that. The reflected Consciousness is also self luminous and its modification through the mind is also luminescent in a lesser degree.

Whereas, the mind modifies towards the indivisible Absolute Consciousness. The principle of reflected Consciousness is not necessary since the Absolute Consciousness is self-luminous and substratum to everything and only the principle obscuring it is removed for which the modification of the mind is suffice.

The subsidiary reflected consciousness is also luminous, it is not necessary to illumine the ever self-luminous Absolute Consciousness.

8. What is Consciousness?

Consciousness is the substratum for the consciousness energy to expand and contract. When the Consciousness energy contracts and remains inseparable with the substratum in a non-dual state it is Absolute Consciousness.

The same absolute Consciousness illumines the literary meaning of **Thou Art That** (**That Tuam Asi**)

The literary meaning is the direct meaning and denotes triple bodies, (**Sarira Thirayam**) triple states (**Avasthe Thirayam**) and triple enjoyers in the triples states and triple bodies.

For the words that Thou and Art (Art is a word which makes an identity of Thou and That.

If somebody asks who are you? At the micro level, it is literally meant that I am knower of the world (**Vishva**) and enjoy the world in the waking state by a physical body.

I am also luminescent being (**Thaisasa**) enjoying of the dream world of ethereal objects in the dreaming state in the subtle body.

I am also the knower of knowledge and non knowledgeable (Pragya) enjoying the causal state with the causal body in the deep sleep.

So, these three are also reflected Consciousness as Consciousness of the knowing the physical worlds, (Body Consciousness) Consciousness of the knowing the subtle worlds (Mental Consciousness) as Consciousness of the knowing the causal world. (Consciousness of ignorance)

At the macro level as the reflected Consciousness, I am the controller of the physical nature as (Vyswanara) with cosmic physical body (Virat) as the sustainer God/ Consciousness (Brahma) and I am the controller of the subtle nature (Suthratma) with cosmic subtle body/ mind (Hiranyagarpa) creator God / Consciousness (Vishnu) and I am the inner controller of everything (Antharyaami) ,the causal nature with a causal body (Avyakratam) as the destroyer God / Consciousness (Rudra)

Further, beyond micro and macro, when the identity occurs to them in the Supreme level, I am known as the Supreme Blissful Being /Consciousness (Paramanandar) in association with the pure blissful form of energy as the body in the state of Absolute Bliss, the deep sleep state and I am the pure lumicent being/ Consciousness and in association with the Consciousness energy form as the body in the state of all luminosity, the state of dreaming.

I am also the All Existential Being/ Consciousness (Paripooranar) in association with existential energy form in a state of all pervasiveness the Supreme (Siva) waking state.

So, the witnessing Consciousness without undergirding any change in itself illuminates the existence and non existence of all the three states, three bodies and

three consciousnesses as enjoyers mentioned in the great statement of That art Thou (That Tuam Asi) Sama Veda in the ----- Upanishad

But the witnessing Consciousness, even though explains the literal meaning of the three worlds shall not explain itself , its Absolute Consciousness the indicative meaning because it is self revealing .

The indicative meaning for the embodied self is the changeless Soul Consciousness (Koodasta) , Supreme Self Consciousness (Paramaatman) and Transcendel Self / consciousness (Pra Brahman)

So, the only one Absolute Consciousness are named as different consciousness depending on the context in which it is conceived as an enjoyer (Abimaani) or an illuminator.

The greatness of Vedic philosophy is that there is only one Absoluteness before manifestation and it's SENSATION (Lila, Inherent disturbance / movement) the inherent energy with the association of the Absolute Consciousness begins to function without differentiating the Absoluteness as inseparable energy, Supreme energy, Blissful energy, Consciousness energy and existential energy.

1. This inherent sensitized energy/power (Sakthi) cannot exist without the substratum (Sakthiman) the Absolute Consciousness.
2. In the inherent sensitization differentiation is not taking place because the inherent energy is in absolute association with the Absolute Consciousness, even though some subtlest changes are taking place .

3. Since the inherent energy is not differentiating because of its association with the absoluteness there is no reflection of consciousness in its inherent energy.
4. Reflection takes place only at the lower level energy illusion (maya) Pure medium of reflection, the quality of light and serenity, and the reflected being is only one cosmic controller higher level reflected consciousness (Eswara) what is being described as Monolithic God in several religions and philosophies. The illusion connotes higher meaning as per Rig Veda as power of knowledge and deception, the magical power
5. When the reflection takes place in an impure medium, the nescience impure illusion ,impure Sattva (The nescience) it is reflected Consciousness, lower level (Cidapaasa)
6. The inherent existential consciousness blissful energy form associating with the absoluteness is the link for the differentiating separable energy form the illusion.
7. This link, though admitted and advocated by the quantum scientists like Plank, Niles Bohr, Werner Heisenberg, Irvin Schrödinger, Pauli , Einstein and others approved by the latest scientific experiments Bell's theorem and the double slit experiments. But anyhow needs to be supported by more unflinching evidences.

9. What is enlightenment?

Enlighten means to illuminate and to give a spiritual insight .This remaining in Absolute Consciousness in state of Blissfulness by self knowledge through the self enquiry and by self realization.

It is a state of self contentment wherein the individuality is totally negated and the enlightened is said to have obtained all that has to be obtained and performed everything that is to be performed.

And in a nutshell a desire less person (Nish Kaami) and he neither rejects anything nor accepts anything. He is a person living in the present and not concerning about the past and the future.

The life of a person is without any anticipation and lives as it is and not bothered about whatever comes to his experience and enjoyment and remains as a mere observer.

10. What is nescience?

The nescience (Avidya) is opposite to science which is knowledge (Vidya) and knowing. It is also an energy with full of action (Rajas) which is impure in nature.

It is an impure limiting adjunct which reflects the substratum the Absolute Consciousness and causes individuality.

It is not single and divides itself into many forms and scriptures declare that there are 8.4 million variations as families.

It is beginningless but has an end and negated by the Supreme Knowledge and so it is inimical to the supreme Knowledge by its obscuration. It is the casual body of the embodied self and it is receptacle of all the subtle imprints of the effects of the past actions.

Since by enquiry it is negated and though it's natural beginningless unreal. (Karpitha anaathi) and in truth, it is no eternal existence.

It has no its own essential nature. It can be classified into many but anyhow two major classifications are being mentioned here, the first is the causal nescience which obscures the Absolute Consciousness and exists beginningless with its twin energies power veiling and power of projection as causal form and as the form of

its effects makes to appear one from the other as by way of illusory knowledge and its objects, the knowledge of the world and its objects.

11. What is karma?

Karma is both the act and its effect. The cycle of birth and death (**samsara**) is due to the karmic effect. The first act is due to the limiting adjunct nescience and the reflected Consciousness the embodied self non apprehends its original nature as Absolute Consciousness and misapprehends it as an individual consciousness the embodied self. The causal body and later its miss-apprehension is extended to the subtle and physical bodies with I ness and mine ness, The ego, the first miss apprehension of the casual body itself becomes a Karmic effect due to the I ness and mine ness.

Later, in the subtle and physical bodies each embodied self is doing various action with the attachment to the actions as I ness and mine ness.

These actions are the present actions (**Aakaamia**) as good and bad and its effects are imprinted as virtue and vice. (**Punya and Bhava**) and becomes accumulated action. (**Sanjitha**)

The subsequent births takes its course depending on the maturity/fructification of the accumulated action results in a new physical body and making necessary changes in the instruments of the subtle body depending on the body of the embodied self from single sense to six senses as grass to human and as deities.

Is the equation of the merits and d3merits are balanced results in human form excess of merits leading to a Divine form the higher leading to a lower form below the human form.

So, the imprinted effects as merits and demerits give rise to fructifying action (Prarbdha) for the enjoyment as varying sequences of pleasure and pain.

Again in the present birth, while enjoying pleasure and pain, the acts being performed with the ego the mine ness and I ness namely the present action is added to the accumulated action.

These three kinds actions becomes a vicious circle for un ending transmigration due to the casual nescience of assuming the individuality and attaching ego as I ness and mine ness known as the bondage.

The moment the nescience is negated by this spiritual knowledge of non duality bondage is removed and immediate embodied liberation is attained and the causal body with the all imprints as merits and demerits are totally erased.

Later bodiless liberation is attained when the physical body fall to the earth disintegrates into five elements and the subtle body becomes pervasive and becomes consciousness.

There by all the three types of actions (karmas) namely accumulated action, Fructifying action and present action comes to an end in the bodiless liberation.

Whereas for the embodied liberated, the accumulated actions are completely obligated, fructifying actions continues until the physical body sustains, where in the enlightened remains as the witness un minding the pleasure and pain with the balanced intellect

The present actions are happening without the agent ship to the acts as I and mine and so its effects are nullified.

Until then to the ignorant, the power of veiling remains as the locus for the accumulated actions the power of projection remains as the locus for the fructifying actions and the ego consciousness remains as the locus for the present action.

12. What is life?

Life in general is the living principle, a quality that distinguishes a vital and functional being from a dead body to the animate beings.

It is an organ is state characterized by the capacity for metabolism, growth, reaction to simile and re production.

It is a sequence of physical and mental experiences that make up the existence of an individual.

So, unequivocally, there shall be an entity which shall take responsibility as an agent for the all above stated actions and reactions.

The question is could such an entity exist with eternity? Is there any other higher principle beyond the life?

If so, what is the kind of relationship between the two?

Whether the higher principle is with the form or formless are both?

Can there be an identity between the two and are they separate forever?

What are the natures of the higher and the lower?

Whether they have a name are nameless?

Whether the highest is a Theistic or Non - Theistic?

These are the some relevant questions to be answered.

But unfortunately, the various religions and philosophies are opposing each other in several aspects, causing concerns and confusions .

However, a person who is really in experiencing by transcendence in an undifferentiated absorption and attained absolute can through light and illuminate the ignorant by his experience which are accepted as reasonable by the intellect and corresponds with the experienced many other similar realized great souls.

These are supported by the intuitive cosmic knowledge, and later pronounced as great statements shall remain as the only proof and guidance to the seekers.

Many religions and philosophies concur with monotheism with unitary Lord for the Universe. The ultimate principle whether can be called as God or not shall be dealt with in the subsequent discussion, for the present purpose we may presume there is only one ultimate principle.

According to the non dual philosophy, the original source is absolute knowledge with its inseparable power.

As stated earlier in the topic nescience the absolute knowledge reflects itself in one of its impure energy the nescience and becomes a reflected consciousness
Cidabhasa

Though it is reflected, it is self luminous as the absolute consciousness. This reflected consciousness alone cannot become the agent the embodied self to undergo pleasure and pain and become knower, enjoyer and actor .It needs instruments of knowledge and for action in a subtle body.

So, there is said to be a second subsequent reflection in the intellect of these subtle bodies to become an agent.

The reflected consciousness Cidapaasa is none other than the embodied self the agent (Jivaa)

However, there is a minute distinction between reflected consciousness Cidabhasa and the agent embodied self. (Jivaa)

The difference is the reflection of the pure consciousness in the nescience is Cidabhasa and the reflection is the same in the intellect of the subtle body becomes an agent .Cidabhasa (Jivaa)

This is called life the embodied self with its three essential nature as the pure consciousness as substratum (Athistaanam) and the impure nescience (Avidya) as the limiting adjunct and the reflection as Cidabhasa together with its reflection in the intellect.

So, the Embodied Self, Individual Self (jeevan) cannot be conceived without its substratum, the pure consciousness as well as the subtle body through which it functions and functions as an agent.

This concept becomes an non entity when the reflection both in the nescience and the intellect ceases by due to the negation of the nescience, the bondage and the pure consciousness is established by liberation which means the cognition through the five senses are direct and not through the reflected consciousness, the senses are de limited.

Whereas Saivism, the qualified non dualism and dualism at repute the beginingless ness to the Self.

13. Cosmic Ruler

Eswara the Lord of the Universe is one only. It is the cosmic form attributed with qualities (**Saguna**) reflected from the formless attribute less (**Nirguna**) pure Consciousness. It is known as monotheist God in other religions particularly as Gabriel in Christianity and the Gerbil of Islam.

This is differentiated energy of the pure consciousness which can be equated to the Holy Spirit of Christianity.

The reflection is in the illusion as (**Maya**) which is the separable pure power (**Sattva**) of the nature (**Prakrithi**).

The inseparable energy further differentiates into innumerable energies and the reflected consciousness in many forms is responsible for making those energies function able.

This cosmic reflected consciousness by the power of projection creates the cosmos including many worlds, the objects of enjoyments in the world, the subtle body and the instruments in the subtle body.

The yogic aspirants in the initial stage resort to the cosmic physical form (**Virat**) as the object of the meditation as well as in the form of different Godheads.

The persons of action believe the cosmic ruler as one who makes orderly ness the effect of the fructifying action (**Praptham**) to the each individual self.

The devotees totally surrender them to the will of the god and presume that everything as the act of God and are peaceful.

The enlightened is fully convinced that the cosmic ruler is none other than the Absolute Consciousness once the power of illusion is negated.

The cosmic ruler in different forms of energies plays the role of creation (Brahma), Sustenance, (Vishnu), destruction (Rudra)

The cosmic ruler by the power of veiling /obscuration obscures the difference between three bodies and the consciousness

14. What is Illusion (Maya?)

The word Maya first appears in Rig Veda and means both knowledge and deception. It is in fact, *a magical form of energy which is inscrutable.*

There are two roots in Maya namely Ma + Ya. Ya mean that which is and Ma means not in real existence. *So, Maya means that which is not in real existence*

(Ya Maya and Sa maya)

The English word illusion is inadequate to mean Maya. Illusion means the inability to decide whether the thing is real or unreal. Such a confounding delusion is Maya; it need not be taken into unreal.

So, Maya shall mean that which is not in eternal existence when it is subjected to an enquiry.

According to Saivism, Maya is an energy from which matter emanates and negates. Ma is negation and ya mean emission.

The other derivative is mAayate (- jinAyate) iti mAyA meaning “What cannot be comprehended is Maya”

One more description is mIyate (jinAyate) kAryadvArA iti mAyA meaning “*Though it cannot be comprehended directly, it is known by its effects.*”

In this context, let us recall the observations of the scientists of Quantum physics that nobody has seen the electrons; only their interacting effects have been observed and studied.

The cosmologists observed that it impossible, highly impossible, to see the black holes through naked eyes or even by powerful and sophisticated telescopes; only the gravitational effects of the black holes can be noticed.

The above said findings are the effects of the illusion, (Maya)

The behavior of the electrons and protons in the recent experiments can be taken as a proof for the inscrutability of Maya.

So to the creator Eswara, the cosmic ruler, (God) and the enlightened the world is only apparent transformation from the energy waves called the power of Eswara.

Whereas the world is real to the ignorant who are under the spells of the illusive power of the creator.

It can be neither termed as real (Sat) nor unreal (Asat) and as well as both real and unreal.

The nature before differentiation is an equilibrium of three qualities namely Serenity/light/knowledge/purity (Sattva) , action /impurity (rajas) and dullness (Tamas). Maya is the quality of pure light serenity.

Like this without both name and form,

As even and one without a second prevails as knowledge effulgence and fullness;

Of that Absolute; all that the five great element and its various effects emanating

Are the creations of the figment; know Thou. (KN)

Questioned how does that happen? All beginning less individual Self
Remain in an unmanifested state like the common deep sleep;

This, by the will, the inner vision of Eswara named as the principle of time,
Metamorphoses from the primal cause to differentiate into three qualities (KN)

Amid these qualities, ether like, the reflection of the Consciousness surfaces,
Amidst the tri-qualities; the first is the illusion the pure; of the said quality
Inner ruler the Eswara is the shadow of the Absolute Consciousness;
Efficient cause is this Eswara detached of illusion and its qualities (KN)

The illusion causes seven states the field of activity to the individual Self

Tell I the order of the seven, listen thee;

Ignorance the first, power of veiling; power of projection, indirect knowledge
Permanent direct knowledge, ending the misery and attainment of bliss are they

Ignorance is the folly unawareness of the Absolute;

Uttering that the ultimate is known not is the **power that veils;**

The thinking of the man that 'I am' only an individual Self is the **projection;**

By the statement of the master identifying 'Him' as the Soul is the **knowledge indirect** . (KN)

Clearing all doubts by enquiring the Truth,

Becoming one without a second is the **direct knowledge;**

Ending the misery is the elimination of the sense of the doer-ship of the individual
Self

As the liberated satisfied of having done all is the **attainment of the bliss** (KN)

Certain questions regarding the illusion (Maya) and its nature are narrated in the following verses;

What is illusion? Who possess? How it

Came? Why it has to come?

If illusion is different from Reality,

Duality arises;

If illusion and Reality are identical,

The Reality becomes false;

To the illusion that clouds,

Hurricane that clear is Thou the Master. (KN)

Indeterminable is the illusion so

Indescribable is its form;

Possessed by the individual Self; I am the body the world is true

Consider they possess it;

This falsity without a basis how came

Nobody knows, son;

Illusion why came? Because intellect is

Engaged not in enquiry. (KN)

Invisible the juggler's power is;

Unknown before its exhibition;

Many forms as celestial regiments,

Is revealed only then becomes visible;

Energies of Consciousness are countless;

Cognizing all of them is impossible;
By inference from the elements spreading
Becomes known to all. (KN)
Effects of illusion and its substratum
Are seen, others are invisible; as if
The juggler who stands on the earth and the army
Are visible to the eyes of the spectators;
Mighty the play of the magic power
Remains invisible, likewise;
To the Omnipotent almighty and to the world
Much energy exists as different and invisible. (KN)
Energy is different not from the
Possessor, the Juggler; see you;
His play the jugglery is false,
The juggler is true; likewise
Wise son, Omnipotent
Infinite Soul is true;
Confirm you by the illustration
Stated, be lucid. (KN)

Questions

1) .What is Maya?

It is inexplicable and uncertain because its behavior cannot be explained. Refer to Quantum Physics. The dual property of electron, the uncertainty principle, appearing in different location, Bell's theorem, virtual particles, no proper trajectory, the orbital shift of electron from one orbit to another orbit,.

The illusion is said to be inscrutable because it cannot be fit-in in any of the following:

- 1) It is not existent. Existence (sat) is that it present in the time trio past, present and future. Since the Illusion is negated by non dual supreme knowledge and the Absolute Consciousness (Brahman) alone remains as Oneness, the illusion cannot be existent.
- 2) It not nonexistent. (Asat) If it is nonexistent, like the son of a barren woman, it shall have no existence at all. Whereas illusion appears as the universe of name and form so it is not non existent
- 3) It is neither existent nor nonexistent (Satasat) Existence and nonexistence are diametrically opposite in nature and so they cannot be together. It is silly, like saying that the day and the night appear at the same time.
- 4) It is not with part. (saavayavam) There is no form to the magical power of the magician to create illusive celestial army as well there is no form to the energy of fire which produces the sparks from the fire. So, it is like a magical energy which has no form.

- 5) It is not partless. (Niravyavam) If it is so, it shall not appear with parts whereas the universe with name and form as its parts has come from it. So, it cannot be said to be partless.
- 6) It is neither with part nor without partless. (Saavyava, niravyava) With part and partless are diametrically opposite and it cannot exist together. It is nonsensical, like saying that the book is with and without pages.
- 7) It is not fraction. (Pinnam) If it is so, it will mean nonexistence to the scriptures and the cosmic ruler who caused the scriptures saying that the Supreme is non – dual and making duality as Brahman and illusion. Further, the power of illusion cannot exist apart from the Absolute consciousness like the magical power has no separate existence from the magician and the fire of energy that causes sparks cannot exist from the fire.
- 8) It is not fraction less. (Apinnam) If it is so, like the bitterness is inseparable from the Neem leaves, the power of illusion must ever remain as inseparable from the absolute Consciousness. It is not so. Whereas it is like, when salt is added to mango, the sourness of the mango becomes changed by the saltiness by the salt and the mango tastes salty. Likewise, the essential nature of Absolute Consciousness namely, Existence Knowledge Bliss will be negated and replaced with Non existence, non intelligence/in sentience and misery of the illusion and vice versa. If so, absoluteness has to be called as the illusion and the illusion has to be termed as Absolute Conscious and both are contradictory to the

scriptures. The illusion is otherwise called as ignorance pseudo form in inertia and delusion which are different from the Absoluteness.

9) It is neither fraction nor fraction less (Pinna Apinna) Both with part and partless are diametrically opposite and cannot exist together. If so, it is absurd saying that the distance and the nearness are existing together.

II). Who is possessed by the Illusion?

Those who misapprehend the reflected Consciousness as I ness, and the body, their wife, progeny and possessions as mine and the world as true and non apprehend the Absoluteness is possessed by the illusion.

III). How does the Illusion come?

There is no one who has seen as to how this inexplicable illusion has come. The illusive power is a separable power emanating from nature and which is the power of the Absoluteness, it manifests from and negates with the Absoluteness.

Anyhow there are four main schools who speak as to how the effect has come from the cause.

1) The school of origination (Aarampa Vaatham) the effect with the form is caused by several causes with parts. Example: The cloth (The effect) is caused by several threads (Causes) Further, the effect originates from a single cause, different from the cause and either the cause is not lost by the effect or the effect is lost by the cause. Example: The child born from the mother.

This school of thought has inherent defects. If the thread cloth example has to be accepted, then there must be many absoluteness like threads (Several causes) to form the effect, the illusive power (Maya) like the cloth. This is contrary to the scriptures that the Absoluteness is one. Much Absoluteness will lead only to confusion.

Further, in the threads become the cloth, the cloth possess the properties of the thread.

If so, if the Absoluteness (Cause) becomes the universe and so on (effect), by the illusive power, (Maya) then the world and so on shall possess the nature of the absoluteness, Existence-Consciousness Bliss (Sat Chid Anandam) But in Reality it is not so.

The essential nature of the world is as nonexistent, in sentiency and misery which is the outcome of Maya as the material cause.

Moreover, the threads become cloth due to the action of fabricating .If action is attributed to the Absoluteness then it is contrary to the scriptures that Absoluteness is subject to action and the effects of action the modifications has to be attributed to the Absoluteness which is untenable .

If we consider the second example that the origination of illusion and the world (Effect) is from the Absoluteness, (cause) like the child (Effect) born from the mother, (Cause) then like the mother and the child, the illusion and the universe are different from Absoluteness.

If so, the indivisibility attributed to the Absoluteness becomes null and void. So, the theory of origination is incomplete and told to the persons of dull

Intellect.

2) The second school of thought is the doctrine of transformation (Parinaamam)

In this school, the essential nature of the effect is equivalent to the nature of the cause. It can so be different from the nature of the material cause or it may take a different form with the laws of cause. Example: The milk becoming curd in which the cause milk takes a different nature like the sweetness is transformed into sourness and the curd is with lesser fluidity than the milk. But the fat content is not changed. This doctrine is also inadequate because it results in the laws of the Absoluteness when it becomes the world, the product of Maya.

3) The third school speaks the doctrine of modification (Virtti) An effect with several parts is made with causes of several parts and the laws of effect results with the laws of cause. Example: Cloth becomes stent. This is also unreasonable because when the illusion with its products the world is negated, then the Absoluteness is also to be negated and the Absoluteness is partless.

4) The school of super imposition (Vivartha vaatham)

The effect is a myth and is superimposed on the cause. The world and the illusion are superimposed on the Absoluteness like a snake in the robe. The locus of the robe is the same for robe ness as well as snake ness. The snake ness which is only appearance due to the delusive power of illusion, as lesser light obscures the robe and projects the snake.

Similarly, Absoluteness is the substratum for the illusion and the false appearance of illusion and its products are superimposed and the Absoluteness and obscures

it. When the light is thrown to the snake in the rope, the illusive appearance of the snake vanishes and the robe is seen.

So also, when the knowledge the Absoluteness is attained, the illusion nature is done with and a crystal clear understanding dawns. Without the substratum the Absoluteness, the existence of illusion is not possible and thus Oneness is established.

It is like in mirage; the substratum for the false appearance of running water is the hot sandy place in which the reflection/projection of mirage is seen.

Though the fourth doctrine seems to be more reasonable than the other three doctrines, yet no one can definitely said to have seen the mechanics of the beginningless illusion Maya.

IV) Why should the illusion come?

It is because a proper enquiry is not made about **whom I am?** (Atman/ Inner Consciousness) ; what is my relation with the Absolute consciousness (Brahman); How do I relate with the limited Consciousness ? (Jiva/Life , embodied Individual /Self)

How do I function with my three bodies? (Casual, subtle and physical)

What are the limitations of my body?

What is the transient nature of the world and how it is made?

Who made this world and so on?

And who is the cosmic Ruler and what is his role and how he is related with the Absolute Consciousness?

These are the enquiries leading to the knowledge of the Self which is the Absolute Consciousness.

Something to be added

V) Is the illusion different from the Absoluteness? If so, shall there be two realities as Absoluteness and illusion?

It cannot be so because it will go against the non dual nature of the Absoluteness.

Illusion is not a created one; it is only a superimposition and cannot exist without the substratum the Absoluteness. Existence can only be attributed to the Absoluteness alone.

The magician and the objects projected using his magical power is all visible to the spectators as well as to the magician. And the knowledge as to how he uses his magical power is not known to the others except the magician. The spectators know not the projection of the magical power before the magic show and come to know only the magician exhibits his power as his magic talent.

In fact, the objects seen by the projection of magical power of the magician are not real and they are only illusion to the magician but appear to be real to the spectators until they make an enquiry about its nature.

Likewise, the power of Absolute conscious is innumerable and cannot be measured and found out but can be inferred known to the mind only from its effects of the five rudimentary and the great five elements.

So also, the cosmos including many worlds are the magical nature and it is mere a magical wonder which is the quanta, the energy pockets (introduced by Max Plank) of the physics supported by uncertainty principle (Proposed by Werner Heisenberg)

VI) Can we say the Absoluteness and the illusion are one and the same? If so, shall not the Absoluteness become false?

The power cannot exist from the possessor of the power.

In the illustration, the magician and his magical power though are dual, the magician is alone real and the magical power is with him and not seen and so magical power cannot be different from him.

Similarly, the Absolute Consciousness which is none other than the inner consciousness possesses the illusive power and so the illusive power cannot be different from the Absoluteness natured as existence Knowledge Bliss.

The illusive power is in explicable like the magical power and so the Reality cannot be dual, it is only non-dual.

However, how can we reconcile that the illusive power said to be nonexistent and non different is said to be existent?

It is because there is rhythm (Rta) in orderliness rhythm otherwise known as an orderly harmony in the micro level which makes the grass and other trees are flowering and produce fruit and so on only in their respective seasons.

How can this wondrous function happen if the Consciousness energy of the Absoluteness is not functioning through them?

Further, the innate nature of the different living entities would have changed if this rhythm is not there.

Human nature may appear as animal and plant nature and vice versa.

We see this unchanging nature from time immemorial.

So, the Absolute Consciousness is non dual and not false

Prathaanam

The Absolute Consciousness can be said in different words which are the synonyms of it.

They are:

Energy of Dissolution (Prathaanam)

Equilibrium of tri qualities (Prakriti)

Illusion (Maya)

Nescience (Avidya)

Ignorance (Angnanam)

Energy (Sakthi)

Energy of Dissolution (Prathaanam)

It is an undifferentiated form in which every material effect thing has been dissolved during the great dissolution.

Equilibrium of tri qualities (Prakriti)

It is a state of equilibrium of tri qualities and as a quality of inertia; it becomes the material cause of the creation.

Illusion (Maya)

Illusion is that which produces perishable and negatable entities.

It creates without the instruments (Saamakriyas) like space and time and object as energy and particles like a magical energy makes wondrous objects which are supposed to be impossible by any modern science. And so, it is a magical energy.

Similarly, in an association less non dual Absoluteness, that which causes, the impossibilities of will, (Ichcha) knowledge (Gnanam) and action (Kriya), is called as illusion/magical energy.

For example, Srila Sri Prabhupatha questions the scientists whether they can make the great five elements,

Can the science make the paddy?

Though they can make energy capsules, to the astronauts without that which is basic ingredients for this capsule food.

(Indra Jaalam)

Nescience (Avidya)

Nescience is that which is negated by the science the knowledge of Absolute consciousness by obscuring the Absolute knowledge

Ignorance (Anjanam)

Ignorance is that which is beginningless possessing the power of veiling and the power of projection and an object of existential form which also obscures the Absoluteness,

Energy (Sakti)

Nature is that which is the material cause for the world and its objects.

Energy is that which is not independent of the possessor of the energy, its locus is the Absoluteness.

So, the five different entities in an order stated above as 2 to 6 manifests from item 1 (Prathaanam)

This dissolutive energy is also the energy of the Absoluteness; we have to be convinced firmly that the energy of dissolution cannot exist different from its locus the Absolute Consciousness.

Can we ever say that the energy of vitality is different from the person to whom it is referred? Never, likewise any form of energy can never be said to be the different from the locus, the Absolute Consciousness.

This axiom is applicable to all the six different types of energies stated above inclusive of the illusive power Maya.

So, illusion is that which is existential, and non existential but exists different to both as the objects of name and form.

To add more meaning for this spiritual conclusion, let us cite in completeness theorems formulate by Kurt Gödel in 1931.

Gödel's incompleteness theorem is given below:

In a formal axiomatic mathematical system, we can construct propositions which are neither true nor false.

Let us through more light to the aspect of maya as to how it is beginning less.

We know maya has its locus in the Absoluteness and do not in occupy 9 in the locus of Cosmic Ruler and the embodied self.

Beginningless means that which is not produced origin means that which is produced.

If we advocate that illusion has an origin, it is like saying the father is born from the son because, it is untenable to say that the illusion has originated from the universe which is the effect of the illusion.

If so, we have to approve that the illusion has originated from the Absoluteness.

When we attribute origination instead of beginningless ness.

Moreover, we cannot say neither the Cosmic Ruler nor the embodied self is the cause for the origination of illusion because the nature of Cosmic Ruler and the individual self are the effects of illusive magical power.

Unless the illusive power exhibits not the nature of Cosmic Ruler and the embodied self shall not be exhibited.

In this count also, we have to conclude that the illusion is beginningless.

We say the Reality as Absoluteness because it is association less, action less, untransformable,

It may not be sensible that the illusion is produced that which is untransformable and if we say, it is produced then, the Absoluteness itself becomes transformable and how can we say in the beginning there was one only?

If the Absoluteness is in perpetual transformation to produce the illusive power, how can liberation the Absoluteness, free from the effects of maya are achieved by sticking on the concept that the illusion is produced from the Absoluteness?

If so, the instruments of liberation as spiritual practice also become in vain.

So, the following principles regarding maya are deduced:

- 1) The illusive power is beginningless since it is not produced.
- 2) Illusive power is one only and not many.
- 3) Though it is beginningless, it has an end it is being destroyed by the enlightenment.
- 4) This is different from existence and non existence, why?
 - 4a) Existence is that which is not said to be false in the time trio. So the Absolute Consciousness has only such status.
 - 4b) The illusive power is being negated by the enlightenment, the Absoluteness which is existential and so illusive power is distinct from existence.
 - 4c) Non existence is that which is not appearing in the time trio.

Examples: The horn of the hare, son of a barren lady, lotus in the ether

4d) Before the enlightenment the illusive power and its effects appear for the following reasons:

4d1) In the waking state, the illusive power exhibits as that I am ignorant and I am not aware of the Absoluteness.

4d1) In dream state, the dreamer is producing many objects. Where is the material cause for them? The illusive power only the material cause. Nothing is taken from the physical world and dream objects cannot bring forth to the physical state/world?

In the deep sleep also, two things are remembered. The first is that I slept well and the second is I am not aware of anything.

This thought that I know not anything may not be related to the unknown object. It relates to the ignorance in the deep sleep we have already discussed that the ignorance and the illusive power are not distinct and synonyms and denotes different meanings on different contexts.

However, there are different philosophical thoughts relating to the illusive power and the discussion of those philosophies and the inherent defects in them will be very much lengthier and will confuse the reader and so it is suffice that the above said arguments shall certainly put an end to all the confusions caused by the inadequacy of these philosophies.

The great mystic saint Thirumoolar in his intuitive revelation says that ultimately mind alone is maya and there is nothing as maya except the mind.

When the mind modifies along with the individual self towards the world, believing the body and the world to be true due to ignorance is bound and the mind which alone modifies towards the Reality is liberated and free.

Further, the Absolute Consciousness does not negate the illusive power because in the deep sleep, the illusive power remains as ignorance, and is being witnessed by the witnessing Consciousness whereas; the Consciousness of modification through the mind alone is inimical and negates illusive power as said above.

Essential Natured Knowledge and modified Knowledge the

Twins are luminous Knowledge only;

The essential Natured Knowledge itself, as modified Knowledge

Appear, both are not different, Oh! Son;

The essential Natured Knowledge is non-rival to ignorance

Seen you in the deep sleep;

The ignorance associated with the essential Natured Knowledge is

Burned by the modified Knowledge. (KN)

If doubted how the modified knowledge will negate maya, it can be explained by a metaphor, The hotness of the sun's rays is everywhere but it will not burn the cotton whereas if it passes through the sun's stone/crystal, it burn the cotton.

Likewise, the modified knowledge which passes through the mind akin to sun's stone burns the effects of the illusive power but not the essential knowledge. Since like the rays of the sun incapable of burning the cotton will not end the effects of illusive power Maya.

Bellows like the illusion is burned not in the deep sleep
By the essential Natured Knowledge, which as
Modified Knowledge, how does it burn?
By its rays, the whole world,
Illuminates the sun, that when passed through the sun crystal (lens)
Ignites to become fire,
And burns, likewise in absorption
Modified Knowledge burns; know Thou (KN)

15. Discussion

So far we have been trying to understand the meaning of certain relevant words from Brahman the Absolute Consciousness the world. Whatever we see as universe and its objects and others in the invisible form as various forms of energies are the projections of the two major energies as conscious energy and creative energy and the Absolute Consciousness the Brahman pervades in everything as existence knowledge bliss (Sachidananda)

This eternal fact has to be well established to the intellect by the scriptures, the highest prudent reasoning supported by the statements of the scriptures (Logic) and the highest of all is the self experience.

In fact, existent knowledge bliss is not the qualities and attributes of the absolute Consciousness, they are the essential nature construed together and not as separate. If they are separate they cannot ultimately establish in the IS ness.

The meaning of the three words is like the homogeneous honey and not like cloth and pot mean entirely different.

Guka, me and the world, created and sustained, graceful

Oh! Master, hearken;

If the said meaning of the terms existence Knowledge bliss, separate and each

Differ in meaning then,

The agitated mind how would fix on it; like synonyms

See not I similarity;

Like the honey collected by the bees is uniformly sweet and homogenous,

Instruct me. (KN)

It is like coolness, fluidity and whiteness in the water as well as brightness, hotness and redness of the fire.

The appearing ether and other four elements and the world are non-existent darkness and misery and each one differ from the other in name and form and as well as in the meaning.

They attribute duality and negate, all the said contradictions as duality and remain absorbed in the Absolution, the Oneness the non duality

Can the terms; coldness, fluidity and whiteness make the water tripartite;

Can the terms; light, heat and redness make the fire tripartite;

Ether to egoism, the cosmos as nonexistent insentient misery, separate and

Eliminate the scriptures;

For easy comprehension counter-state the Absolute as existence Knowledge

Bliss, together as Oneness. (KN)

The scriptures define both affirmatively and negatively the Absoluteness elaborately in various different words all denoting the non duality, as follows:

Eternal, infinite, Oneness, great Truth, Supreme Consciousness,

Repository, tranquility,

Truth, aloneness, the fourth, even, the scene, the Soul, witness,

Knowledge pure, indicative meaning, everlasting, individual Self. The

Reality, ether, effulgence, the Soul

Liberated, pervasive, subtle, and as so on, in affirmative terms speak the

Scripture.

Motionless, non-ignorant, immortal, immeasurable, faultless,

Transcendence of Speech,

Sentient, disease-less, association-less, comparison-less, space-less, non-grasping,

Indivisible birth-less, endless

Destruction-less, attribute-less, form-less, limply-less, beginning-less, body-less,

Changeless,

Non-dual and as so on exist the negative terms. (KN)

Thus the affirmative and negative terms well,

Knit as homogenous and all together

Enunciate the meaning as one not as two,

Many, the terms that point the Absolute only, but

Different in sounds, so existence Knowledge bliss

As attributes, the Reality is Oneness,

Understand the said Oneness; as limitless,

All pervasive are Thou. (KN)

More over the four great statements noted infra confirm the non dual nature of the Absoluteness.

1. Knowledge is Brahman (Brahjanam Brahman)
2. I am the Absoluteness (Aham Bramasmi)
3. That Art Thou (Tat Tuam Asi)
4. This soul is the Absoluteness (Ayam Atman Brahman)

The non duality can be established by the right reasoning also.

The existence is not different from knowledge the consciousness, because there is no witness to the existence.

The consciousness alone reveals itself as existence if different the existence will not be exhibited.

Both the existence and the Consciousness becomes Bliss because if they are separate, the inert and the insentient, how can Bliss be derived from inertness and in-sentiency?

Existence is Knowledge; if different it becomes nonexistent,
if so where is the witness?

Knowledge becomes existence, if different becomes insentient

Which has no sustenance?

Harmonious existence and Knowledge together becomes bliss the good;
this is the only one seed of reasoning,

If different, becomes insentient and nonexistent, so bliss is experienced not. (KN)

The Absolute existence cannot depend upon another existent and so on. If so
Regresses ad- infinitum due to false reasoning shall result.

So, by prudent reasoning also, Absoluteness alone and non dual as Oneness.

Whether the endless existence exhibits by itself or by another

If said by another, is that another nonexistent or existent if nonexistent it is like
a barren son;

Oh, fool, can it function; if said that the another as existent and differentiate
endlessly;

Regresses ad- infinitum results; so you leave the sophistry of the false reasoning.
(KN)

Above all whatever may be the statement of the scriptures and whatever may reasons may the intellect attribute; they all have to be confirmed by the experience of the undifferentiated absorption.

In such an enlightened self experienced person who always remains in the Super Consciousness, where is the power of illusion and the effects of illusion?

Scripture and logic tally likewise listen to the experience,

Deep sleep is the pleasant bliss,

Persisting in the form of memory the bliss becomes Knowledge there is nothing else;

Present and witness you in the dissolution and sleep both, the darkness of ignorance;

Look to your heart as so and abide Thou as one infinite. (KN)

The moment he keeps awake from the awareness in the absorption of the Absolution, only indivisible portrait like state as a picture with the moving and unmoving entities is realized.

There are statements in the scriptures referring to the dual nature, but they all relate only to the worldly and the world and shall not be seen in the totally absorbed enlightened.

The Vedanta scriptures various Indian philosophies, the mythologies speak the genesis of the world differently; at least more than 62 different types of theories of creation were put forward.

The purpose of any human being is to know who he is and to release him from the clutches of the inevitable miseries of the world of birth, death, old age and disease.

Such a person is not concerned about the projection of the Cosmic Ruler, the embodied self, three different bodies, world and objects. His concern is to extricate himself from the powers of illusion and its effects. So, to negate one after another in an order and to attain Oneness a subtractive projection theory which can be tested by reasoning is needed and such a projection theory is found in Thaitriya Upanishad.

16. Conclusion

There is Absoluteness alone with its inseparable Consciousness Energy as its inherent power. When the energy due to its maturity begins its motion, the first sensitization the I consciousness.

Later when the same energy differentiates itself into creative energy attains three modes of nature the serenity, the action and the dullness, the equilibrium of tri modes energy, (Prathaanam) Where all the energies remain in active the power of illusion is one only, is one such energy which is the efficient cause as cosmic ruler as well as the ingredients the material cause.

The impure illusive power, nescience is the locus for the reflections of 8.4 million families of Jiva from the Absoluteness.

The more becomes impure this illusive power as inertia with its twin forces projects the world by its power of projects and obscures the world by its power of veiling as a knot of the ego.

This ego is ended by the Supreme Knowledge.

Anyone who doubts non duality is herewith put to a simple spiritual practice to attain the Divinity and to know themselves the nature of the Eternity.

- 1 Repetition of a Holy name for 108 times, say, Om Sri Ram Jai Ram, Jai Jai Ram, Allah hoo Akbar, Praise the Lord, Glory to the Lord.

- 2 Meditate for half an hour. Keep your attention in between the two eye brows.

- 2a By observing the breath and making your mind to follow the ups and downs of the breath.

- 2b.while following the breath just thinks the words so while the breath moves down and the word ham while the breath moves up.

- 2c while keeping the attention as said above simply, observe your thoughts without pursue in it. Concentrate on the space between the two thoughts. That alone is the association -less Absoluteness, that is you the Divinity.

3. Make a self enquiry as to yourself nature.

This world is impermanent and transient, which undergoes six changes, appearance, existence, growth, expansion, deceleration and decay.

In the boiled milk, ghee is pervasive; churn you, to separate the ghee; likewise know thy Self and learn to separate thy Soul

First, negate the thought that the physical body, the food sheath subjected to death is the soul. It is formed by the five great physical elements.

Know you that from the womb the birth, existence, growth, increase, decrease and decay are to the physical body, and care not to them.

Know you that seeing; hearing, speaking walking and Receiving are the nature of senses

Know you that hunger and thirst are to the vital force; which you breathe through your nostrils like bellows breathe. It is only the qualities of the action rajas which is the vital sheath with five working senses .

Know you that fear, pain, pleasure, desire and atrocious anger are only to the inner instrument the mind and the intellect. The mind is the cause and the intellect is the agent. They are not the soul, they are formed by the quality of serenity / purity(Sattva), the mind together with the five senses of knowledge is known as the mental sheath and the intellect with five senses of knowledge is known as the intellectual sheath .

Know that the undesirable sheath of bliss in the deep sleep, not as your Soul, This is the effect of the modification of the ignorance of the engulfing inertia (Tamas)

Though you are ever attached to the Home, wife and relation, Live like water in the lotus leaf. Though your body is attached to the Soul and remains as one inseparable, you live like the tamarind fruit and its pod. Though you unite with the worldly Nature, live like the mud that does not stick to the mud insect and wander in the world. The butter churned from the curd, floats over the butter milk; you work with your inner instruments and be deluded not by them.. **(GT)**

You deviate not from this spiritual path and process taught to you. Transcended sheath the five, crossed the void; exist the witnessing consciousness exists within your deeper heart as trivial ; drop the ideation that you are the Soul and the Absolute, and simply dissolve in the pervasive Oneness in the full . (KN)

Thus you come out of the defrauding five sheaths and every other thing and know yourself that you are the ever eternal reality by your own experience

Acknowledgments

References

[Hints for discussion](#)

Consciousness is nothing but Intelligence. The will of intelligence as I shall become many is the disturbance of the Consciousness as I ness

Those human who converted life into light are called as the Divine..

By living a purposeful life in this world.

According to Tamil philosophy, there are only two things as for as theology is concerned one is the absoluteness and the other is the divinity acquired.

Notes should be included for

Why illusive power is is invisible to any one based on Kaivalyam Navaneetham

Notes on why Absoluteness is alone locus and not the embodied self based on Visarasaakaram?

Discuss about the pure illusive power, impure illusive power

Suttha maya universe

Suththa asuththa maya universe

And Asuththa maya universe in the world