

Reality:

The 'being'. Here I am sitting amidst a set of objects, people, situation. Let this set represent the jagat. Now, I see an object or a person in front, 'isness' of the object is the 'isness' of I, the being. That which illumines the object, bhāti - 'light of knowing,' emanates from I, the being. The canvas in which this happens is also asti-bhāti-priyam(anantam).

Jagat is jagat, its reality is mithyā, the satyam behind that mithyā jagat is Brahman – sad adhiṣṭhānam. The bhārūpam(ātmacaitanyam) – that lights up the order, niyati makes jagat available for transactions and because it is transactional – saprayojanatvam, but (changes from person to person, moment to moment) we mistake it as satyam, whereas the satyatvam belongs to bhārūpam of ātmā, Brahman, so it is called bādhāyām sāmānādhikaraṇyam. The order itself is transitory – bādha, hence mithyā. The bhārūpam that powers the order is unchanged, satyam. **The locus being same, sad adhiṣṭhānatvāt,** it is referred to as “brahma satyam jagat mithyā.” The bhārūpam is, bhāti, asti. It is anantam hence ānandam.

Now let us come to the objects in front, differentiated by space and time causality and identified by nāma and rūpa. Space and time causality is referred to as 'māyā - as though' and the reality, the ontological term is mithyā. Why? read further. What is it? It is just a packet of 'bhārūpa,' 'is' - reflected light of knowing 'is.' This is niyati, order, māyā śakti. Let me explain, the contours of the object define the rūpa and the distinguishing is done by nāma. The contours are themselves recognised by the kṣaṇika vṛtti movement in 'asti-bhāti-priyam' differentiated only by time-space because the mind and indriya capabilities are programmed that way in the niyati by the niyanta 'asti-bhāti-priyam'(Ref: Māṇḍūkya Upaniṣad with Kārikā). The kṣaṇam is 'now' and 'here' and that is all vṛtti captures; there is no measurement for here and now and hence māyā. But we relate the event(P1T1) here and now to another event (P2T2) either in the past or in future through memory and makes it a story called life. Even in a movie, the Director relies upon your memory for the story to unfold in your mind. The previous frames in the

film stored in your memory seamlessly connect to the current and the only scene that is seen at any point in time. He uses your memory and you pay for it. It is the same in the waking life. Any further scrutiny of nāma and rūpa leads to further nāma-rūpas, nāmni-nāmāni depending on the 'mānam' measuring mechanisms one has at one's disposal.

Let us see some science now. At the infinitesimal level, when the ultimate miniscule object particle is measured, by the light of knowing with certain speed (distance/time causality) and intensity(of light) that is caused, any infinitesimal increase in intensity, the particle disappears into 'nothing.' So to measure the contours, the light of knowing is rolled back infinitesimally to previous intensity and we reconcile that to be the 'māna' of the particle – rūpa identified with a name. In the same way the different objects in space and time are identified as different 'as though' only because of limitations of vṛtti – the impression in the mind and 'māna.' Mīyate iti māna, you get what you measure. The kṣaṇika vṛtti can just hold a packet of here and now and moves on to next kṣaṇika, memory alone connects them.

In the ultimate analysis there is no separate object – advitīyam asti-bhāti-priyam is the only Satyam-reality of jagat. Sat is ontology(reality) and cit is epistemology (knowingness).

The teaching:

This reality is arrived at by the teaching – 'adhyāropa apavādābhyām niṣprapañcam prapañcate.' The world we transact with is taken into account and by teaching that only by avidyā - not knowing asti bhāti oneness reality, and by resultant adhyāsa - superimposing by process of differentiation, niṣprapañcam, advitīyam asti-bhāti-priyam is prapañcate - seen as jagat. Once we untie the knot of adhyāsa, "bhidyate hṛdaya granthi..." we arrive at the truth advitīyam asti-bhāti-priyam.

The understanding:

Unlike other species when we humans are born, the child is totally innocent, it is part of ultimate evolution, the human child as is born is 'oneness' personified –

“upalabdhi svarūpo’ham, nijabodha rūpo’ham.”(ref: Hastamalakiya) The organism-body has to grow in its contours and faculties. The organism cries and being part of one prakṛti in its designed wisdom – niyati of differentiation and the niyanta, asti-bhati that illumines the niyati as explained earlier – takes care of this organism as well by connectivity between objects, people, for example, hunger connects to food, etc. Lot of things happen, we are very well aware of this process of growing-up of this human organism. In consonance or dissonance with prakṛti svabhāva, niyati, order, jīva sṛṣṭi - the individuals’ qualities, innate talent, fears and prejudices mixed up with Īśvara sṛṣṭi, the niyati – actions-result connectivity, we have grown to be all dissatisfied, the disaffection varies only in degrees with the prapañca having moved far away as a collective entity from the truth nis-prapañcam.

Pujya Swamiji explains human evolution as he sees it. He quotes ‘ācāryavān puruṣaḥ veda.’ The human being is born as ‘being’ in his/her all benign innocence one with ‘the truth’, the norm for finality of evolution. The student has to regain this even though much water has flown in between. Empathise – help him un-learn all that has happened, beginning with the saṁskāra of people around, lack of trust in prakṛti having been distorted by people around and his own previous saṁskāra, help the student understand hurt and guilt, submit to the total, the truth, educate him with the glory of our being, asking him to keep that as ‘polestar,’ with compassion(as the teacher sees no problem in the predicament of the student as in reality no problem is there, the ‘thing’ not being there, only asti-bhati-priyam being there), may be personify the total as Īśvara, surrender all the knots, aham mama ficticious identifications, get the grace of relative śāntam in the self, keep the mind suspended from distractions, help him learn the truth, remove doubts, own up and claim the truth. This is reality understanding. The student does play the part of having śraddhā in the teacher, has a value for truth, prioritises learning and living the learning.

Om

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