

## It is one life

Vedanta is nothing but reality understanding. It is one life. We should not try to live in compartments. It is not intelligent living keeping Vedanta understanding as an intellectual exercise and life goes on as usual thereafter. That sort of Vedanta understanding is dangerous to say the least.

There is but one reality, ultimate, pāramārthikam it is called in śāstra and the scope of this post is to help us live life with the understanding of this ultimate reality, Satyam. At least in India to live Satyam life is taken as sane living by most common people.

For understanding that satyam and make our life satyam, śāstra presents two other levels, objective reality called transactional reality, useful in vyavahāra, transactions. It presumes common understanding by humans towards objects without having any bias, subjectivity. That brings the third level of reality, actually it is false, subjectivism, generally dismissed in society. The śāstra word is Prātibhāsikam for subjectivity. But nowadays there is awareness that subjectivism also has emotional, psychological background and people who display subjectivism in their transactions have to be empathetically approached and treated kindly and put through rehabilitation, etc. These two levels are referred to as mithyā – not satyam. Let us restrict ourselves to this definition of mithyā as just not satyam.

<sup>1</sup>The argument presented here is showing the satyam-mithyā relation between vyāvahārika and pāramārthika realities. This vyāvahārika-jīvaḥ, this person, his jagat is vyāvahārikam, nāma-rūpātmakam-jagat, īśvara-sṛṣṭam-jagat, this entire jagat in the form of words and meanings, in the form of objects of words. It is all there. Naturally this person, vyāvahārika-jīva, will look at this jagat as satyam - satyam pratyeti, understands it as real until he understands differently.

Look at this. For the vyāvahārika-jīva the dream is mithyā, false. That is why he

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<sup>1</sup>Ref: Swami Dayananda Saraswati: Drg-drsya-viveka verses 41,42

has got the word false, to express the experience of dream being false. It is very blatantly known to him. It is false. He hit a jackpot in dream. That becomes very clear when he wakes up and see that it was only a dream. It's very clear. Nobody has to teach him. He knows his lot very well. Therefore, vyāvahārika-jīvaḥ understands very clearly that the whole thing was prātibhasikam. But he thinks this vyāvahārika-jagat he sees is real. The word vyāvahārika itself is a misnomer. If he knows pāramārthika, you can say he (as-though) becomes vyāvahārika only because he does vyavahāra. But until he knows what is pāramārthika, the waker is not vyāvahārika in his own understanding; he is pāramārthika as he transacts. Until then everything is satyam he thinks. I am satyam, my karma is satyam, punya-pāpa is satyam, parentage is satyam, jagat is satyam. All differences are satyam. I am being subject to all these various forces is satyam. I am persecuted by known and unknown forces. That is satyam. I am a victim of changing weather, unseen microbes, all bacteria; I am victim of all forces. All this is satyam. That is why astrology has got currency. An astrologer is always sought after. Suppose an astrologer comes here, everybody will ask him - what will happen to me? What will happen? Because people feel unsure about anything. They want to have certain predictability so that they can have clarity. We love clarity. Vague future is always a problem. All this explains the lives of most people in most societies.

Practical Vedanta helps us to live with no vulnerability in spite of total darkness about future, because trying to predict can always misfire. It takes understanding of pāramārthikam, the ultimate reality, satyam true to the word.

Paramārtha means this is the ultimate, you cannot go any further. That which is in the form of the ultimate end. This is the end you have to accomplish. This is the reality; the ultimate reality is called paramārtha. We saw only pāramārthika-jīva, vyāvahārikam mithyā iti manyate. Now, this pāramārthika-jīvaḥ recognises brahmaikyam, the oneness of Brahman, brahmaṇaḥ aikyam brahmaikyam, ekasya bhāvam, the oneness of Brahman. Here the word Brahman means Completeness, nothing in this life what we aspire for is left out of this Brahman. This understand-

ing is simply put ayam ātmā brahma. The person with this understanding points at himself with both his hands pointing at his chest and says whole-heartedly 'I am that satyam brahma.' This is the paradigm shift one has to take to live a sane life, life lived as satyam. What is this 'I am that satyam brahma?'

At the end of <sup>2</sup>āgama prakaraṇa, Swamiji mentions that only from this paradigm, 'the Being is the truth of I am', śāstra and śāstra anukūla tarka, logic will help one understand 'ayam atma brahma.' I am self-evident, what I am, there is confusion or conclusion. That I want to be free is a natural instinct. So, when the ācārya says 'you the being is free, awareful' and with that paradigm we start looking at śāstra and logically verify with our experiences in life, then that paradigm gets reinforced and at no stage śāstra words or the analysis of our experience contradict that paradigm. All the way one enjoys the freedom.

Brahmaikyam pāramārthikam, sajātiya-vijātiya-svagata-bheda-rahitam. Rahitam means without. There is nothing other than Brahman. Vijāti is not there; means anything other than Brahman does not exist. So, ākāśa, vāyu, etc are all Brahman. No object is other than Brahman. Then sajātiya-bheda-rahitam brahma, a second Brahman does not exist. So, no sajāti and no vijāti means, anything other than Brahman does not exist and like Brahman there is no other object. And then, there is one more thing. Svagata-bheda-rahitam. Brahman itself does not have parts. Understand prātibhāsikam, vyāvahārikam and then pāramārthikam. Prātibhāsika-jīvaḥ, the subjective fellow, when he is dreaming, the dreamer looks upon the dream as pāramārthikam, satyam, real, svakāle. Waking up, the vyāvahārika-jīvaḥ, looks at dream as his own creation, it is mithyā. According to him vyāvahārikam is real, vyāvahārikam satyam manyate. Then waking up to Brahma-aikyam pāramārthika-jīvaḥ will look at vyāvahārika as mithyā because there is only non-dual Brahman. And everything that is there is only subject-object and both are vyāvahārikam, adhiṣṭhāna ananyat, non-separate from Brahman, the completeness(that is adhiṣṭhāna) that is I. Further, does not see

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<sup>2</sup> Ref: Swami Dayananda Saraswati: Āgama prakaraṇa – Māṇḍūkya Kārikā

another, anything other than oneself. But does he not see the world? Does he not see himself as a jīva, prānadhāri, hungry, thirsty? Does he not recognise his walking, moving? Yes, he recognises. When he sees anyat, he will see it as mithyā, anṛtātmanā. Anṛtam here is mithyā. Mithyā-rūpeṇa, adhiṣṭhāna-ananyatvena paśyati, ātmanaḥ ananyatvena paśyati, as not separate from myself. If at all he sees, he sees the subject is I and the object is I. The old orientation of objects bothering me, that I am subject to persecution by objects, is not there at all. Even if the feeling of persecution is there, that feeling of persecution also is mithyā. And wherever there is mithyā there is satyam; we must always remember that. When you use the word mithyā you must know there is satyam in it. That satyam is not negated in negation. When you negate a nāma-rūpa, you negate only that name, form and function. That negation is not really necessary. What for? In order to see the clay do you have to negate the pot? Not necessary. I can look at the pot and look at it as clay. When you say touchwood, you look at it as wood, even though you are knocking the table. The table-cloth will be there. That table-cloth is transcended, table itself is transcended, wood alone you refer to; you knock only wood! We are doing this all the time. When you want to sell a chain you say you want to sell gold. The buyer takes the chain only as gold. He puts it there in the balance only as gold. He pays the money only for gold.

This paradigm that I am the awareful being, complete, Brahman is explained further. Generally the perception among devotees is bhagavat śaraṇāgati for Vaishnavaites and jīveśvara aikyam for śaivaites is considered ultimate bhakti. Also the perception is Vedanta talks about jīvātmā, Paramātmā oneness which is idealistic. A proper analysis of the śāstra pramāna (means of knowledge through words handled by an ācārya who himself is brahmavit) leads us to know the svarūpa of the jīva as well as Īśvara is one only, ātmasvarūpam, that is asti-isness and bhāti-all knowledge. Then the question will be, okay at the level of Om-kara dhyānam also I see only 'silence' as ātmasvarūpam, where is īśvaratvam, all-knowledge? The answer is available in an imagery. When we see a movie in a theatre, while looking at the screen where the story is played out, if you turn back

where from all the images, all-story characters and events pan out, you see only the dense beam of light from the square from where the film is projected. All the images, characters, events, motion, emotions depicted on the screen are in that light beam. What we see is only light. In the same way in life what is is one light of consciousness, in which all-knowledge resides. We jīvas, each one of us is a movie-director, looking through the same light of consciousness, ātmajyoti, we see different stories on our life-screen, based on our own mind-set, *samskāra*, genes, DNA, background, information gathered and processed, consciously or unconsciously. So this ātmajyoti svarūpam is the oneness, you can call it ananya (not separate from Bhagavān) bhakti, aikyam knowledge, jñānam, Saccidānanda, pūrnam, severally. The important aspect is wholesome understanding of life, our own life, not as something out there in a book called Vedanta or Īśvaramahima, etc. It is our life understanding, our svarūpa, it is 'I'. Om.

<sup>3</sup>Generally we do not allow the vision to be part and parcel of our being (like we remain a non-participant watching a tennis match on TV, or watching a pūjā), unless we allow that it won't happen.

Na pūrvatattvottara bheda tāhi naḥ - I am changeless, naḥ - to us, pūrva tattva uttara tattva bheda tā na - there is no change, avikriya, I should be able to see this changeless situation. Opposites do not affect. Can we live upto this? Are we able to see ourselves distinct from all the movements in prakṛti, prārabda, and be kūṣastha, be this life understanding we have hitherto discussed?

Can we claim that sleep, dream, waking states do not happen to 'I'? aham avikriya. In a family situation, one should be able to live like padma patra ivāmbasa; love and do what you can and what is appropriate. Asaṅgata is another way of explaining avikriya.

Aham nityaḥ - I have been the product of parents, family and society, product of time - from that I have to turn my attention to 'I am eternal' (nitya bodha rūpaḥ

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<sup>3</sup> Ref: Swami Tattavidananda *Upadesha sahasri* Ch-19, verse 6,7

aham, upalabdhi svarūpa aham). I am the awareful being, complete and just 'BE.'  
So, now the whole study of satyam, oneness of life and just 'BE' is the only paradigm to be understood and lived. 'I the awareful being,' 'ayam atma brahma', just leave out everything that I am aware of, my body, mind, senses; others' body, mind, senses, all subjects and objects, everything other than 'I the awareful being.' It is that easy. Right from our body to all that is mentioned here involves all the means of knowledge handled by the mind and senses, always incomplete and subject to negation or improvement whereas 'I the awareful being' 'is' and 'aware-knowing' per se; nothing to know of by mind and senses. I the awareful being is satyam, complete and everything else come under mithyā and naturally changing. Just transact with them as well as you can with the whole-hearted understanding 'I am satyam, brahma.' Let life be dedicated to understanding and claiming this completeness, satyam life. Om Tat Sat

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