

It is all apparent, inequality is myth

In Dṛk dṛśya viveka, a method of explaining realities the logic is all being dṛśya (what is experienced) and Dṛk(experiencer) is being, dṛgeva na tu dṛśyate, reality is only being, and rest is apparent, mithyā. That is established by śruti anukūla prakriyā (śāstra supporting arguments) Same logic is used in Māṇḍūkya Upaniṣad by Bhāṣyakāra, Śaṅkara that both dream and waking are mithyā dṛśyatvāt, just because you experience it. But Kārikākāra uses the logic anthaḥsthānāt, both waking and dream are experienced in the mind, even so-called external objects are perceived and processed in the mind and hence mithyā, why because both cittam and caityam, mind and thought are anyonya āśraya, meaning mutually dependent and hence mithyā and caitanyam, the being alone is Satyam. This he further establishes in Alāta-śānti prakaraṇa that the glowing light in the tip of firebrand(alāta) is only reality. The patterns one sees by movement of fire brand, they are not there, they are only seen, as you see they vanish. So even svakāle satyavat bhāti, every situation appears true in psychological time-space and so how vyavahāra, transaction is justified as some sort of reality is effectively dismissed by saying svakāla is also equally mithyā which Einstein postulated as, science is slowly recognising time and space are relative, even empirical reality gets dismissed as paradigm shifts to timeless spaceless reality, the being. Since it is beyond scope of empiricity, science has to throw up its hands. So Swamiji beautifully says towards the end of Māṇḍūkya Upaniṣad that vijñānam (argument is more efficacious than dṛśyam) as explained by Alātaśānti prakaraṇa the being alone is. Even ajāta, unborn is told to refute jātam, postulation of being born. Ajāta is not an attribute of being. In the being of clay pot does not exist. What pot? Clay will ask.

That's why in Brahmasūtra Adhyāsa bhāshyam, analytical text of entire śāstra, Adi Śaṅkara eloquently begins as 'yuṣmat asmat pratyaya gocharayoḥ viṣaya viṣayinoḥ iteretara bhāva anupapattiḥ..' ' he says the presence of being, it is impossible to confuse with the other. Being is cetanam and everything else, all bodies and minds shine in the presence (asmat, I, the being).So he says 'tathā hi', therefore it is all surely mithyā. Whereas every other ācārya other than the Vedantin has said 'tathāpi', even though, so saying they justified parallel reality, impossibility is made possible by Īśvara, whereas reality understanding is impossibility is made possible by īśvara-

śakti, Māyā, it is only as though, iva and hence the other is mithyā. All perceived inequalities in society and resultant conflict are due to giving reality to mithyā by so-called responsible religious heads of different theologies and some sects in Hindu religion instead of staying with Sanātana dharma, veda-vedānta.

It is also even more amazing to note that time and space are relative and also opposite. As space becomes less and less between particles their tangibility, longevity appears more. Earth is more tangible compared to water compared to Agni compared to vayu compared to space, all giving raise to differentiation as if it is all real. In fact the opposing time and space mithyā is the only causality for transactions. Adhyāropa apavādābhyām niṣprapancam prapancate. It is only by negation of what is transitory we understand the glory of the - being, oneness, ātman, Brahman, Īśvara svarūpam- all synonyms. It is the glory of the being that the world can appear and disappear in myriad forms with all the connections constituting one mega order, but all the time imperceptibly transitory, therefore to be reverentially approached, nevertheless is a clever man's bluff. The glory of the being has to reveal its innate nature. It is also equally glorious human being has the capability to decipher it completely. It is one whole, there is no second, either you decipher it in toto or you do not decipher it, being in between does not help.

The truth of anything saviśeṣa you take, time, space is the absence of that, that which is not time, which is not space, that is its svarūpa. The svarūpa of time is the timeless now. What is the svarūpa of a line? A point. What is the dimension of a point? No length. That is the point. The whole jagat saviśeṣa has its svarūpa in nirviśeṣa. And that alone can bless me. And that is Īśvara also, with whose blessing I discover I am nirviśeṣa. But Swamiji, isn't all blessing saviśeṣa? Money, children? No, it is not a blessing finally speaking, it is okay. Those things make you small. If one has a viśeṣa one becomes viśiṣṭa. And if one is viśiṣṭa, then there is another viśiṣṭa and complex will be there. Viśeṣana will always undergo change, a second thing and fear will always be there. Let one know one is nirviśeṣa; that is the blessing here.

Om Tat Sat

Article by Swami Ramesvarananda Saraswati

Jñāna Pravaha – Vedanta Study Centre, Manjakkudi