

A Study of Advaita Vedanta with Factors of Affecting Perceptions

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Abstract

Advaita Vedanta is one of Indian classical thought's most learned and influential schools. It became the highest of Indian religious philosophies even in the medieval period, a trend enhanced in modern times due to the western interests in Advaita Vedanta, and the subsequent influence on western perceptions of Indian Hinduism. Advaita Vedanta is considered an idealistic monism most commonly. The Buddhist Madhyamaka and Yogacara were highly influenced, and he further developed monistic concepts, which are already present in the Upanishads, to their extreme end. Gaudapada Gaudapadarika is associated, according to Dandekar, with Buddhist ideas that are Upanishadic and "greatly impressed" that these ideas are mutually compatible. According to Milne, advaita is a negative word that means the 'negation of a discrepancy' between the object and the subject or the perceiver. Milne argues that the word "monistic" is misleading because it confuses "denial of distinction" with "conflation into one." German then teaches monistic unity, but with the different assumptions of various theories regarding monisms. It is also misleading to call advaita vedanta "monistic." Jacqueline Hirst says that Adi Shankara puts a strong focus on "one's" mindset, as applied to all Upanishads, in his Brahma-sutra Bhasya. Nicholson points out that Advaita Vedanta includes rational elements of thought, both in its most ancient sources and in the writings of Shankara. The Brahma Sutras take the form of a bedhabheda, and the writings of Shankara also contain rational elements. Advaita Vedanta is one of the ancient Indian directions towards spiritual enlightenment and the school of Hindu philosophy and religious practice. The concept of the real self-Atman-is the same as the highest truth, the Brahman-is referred to as Advaita (Sansk; non-two; "no second"). It offers a "unifying interpretation of the whole Upanishads" and gives biblical authority for the postulation of Atman and Brahman's nonduality. Followers seek liberation through the acquisition of vidyā (knowledge) of Atman's and Brahman's identity. The belief that moksha (freedom, freedom) is possible in life, underlines Jivanmukta. It emphasizes Advaita Vedanta is one of the six Orthodox darśanas schools (philosophy, theology, and teaching) and is the oldest existing subschool in Vedanta. The school employs principles such as Brahman (Atman), Maya and others that can be found in the major Indian religious traditions.

Keywords: Advaita Vedanta, Factors, Affecting Perceptions, Indian classical thought's, Hinduism, Buddhist Madhyamaka, Yogacara.

1. INTRODUCTION

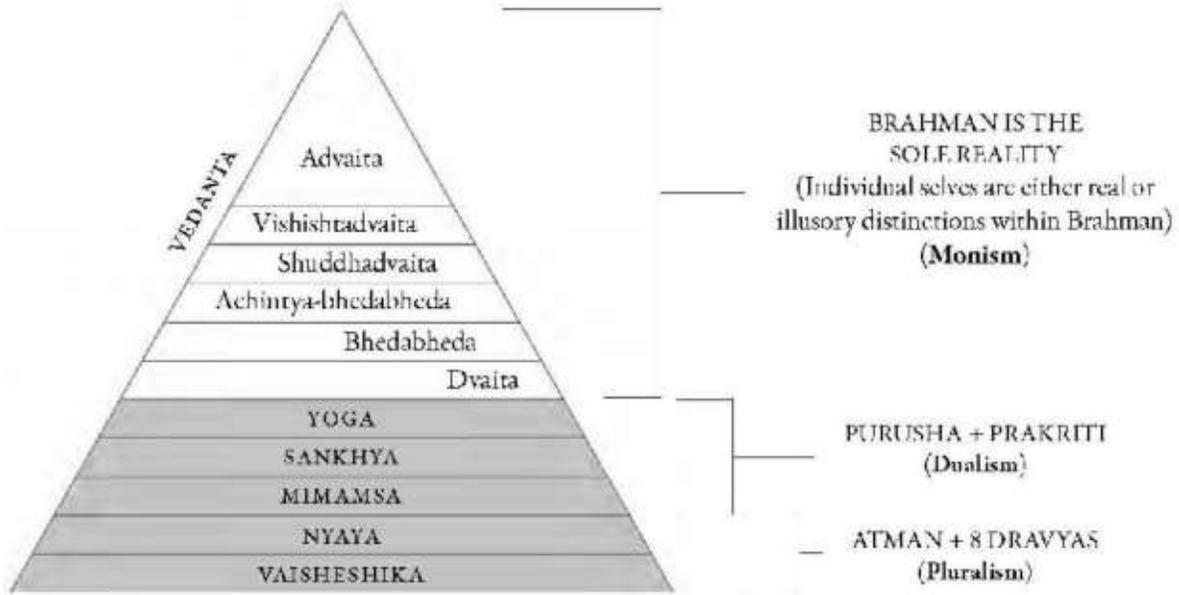
The major school of Indian philosophy is Advaita Vedanta. The term "darśana" in the Indian community is the west definition of "philosophy." Darśana means dream or perception, literally. There are six darśanas, each of which provides a special view of truth. The six darsanaes are considered as forming a six-pyramid, the levels providing greater and greater insight into reality and Vedanta is considered to be the highest tier, based on the concept of harmony enlightening Sri Ramakrishna and Swami Vivekananda. There are numerous schools in Vedanta itself. Such schools in Vedanta can be seen as forming a pyramid with the pinnacle of Advaita. However, Vedanta is not only a vision of reality; she is also a way of life— not ordinary but spiritual. The goal is the resolution of life's existential problems, the transcendence of human limits, the transcendence of misery and ultimate achievement and peace. While there are six darśanas, the doctrine of the Hindu religious tradition has remained in Vedanta only from

very ancient times until the present day. Advaita has mainstream Hinduism among the various schools of Vedanta, while the other schools of Vedanta have various sects of Hinduism of general.

In this article a pramana or "means of true information" is to be studied from the perspective of Advaita Vedanta.1 Pratyaksa is defined by Monier Williams as "present before the eyes," therefore 'seen,' perceptible," direct sense,' senses'; and a pramana as 'pattern of evidence.'2 V.S.' The terms of the meanings are, in part, correct and in part incorrect and may be deceptive in characterisation of the Advaitic conception of understanding. The meanings, however, are not distinct from those of a certain kind, but they are not specific. 3 The definitions are partly right and, in part, incorrect and they could be very deceptive. The terms "perceptible," "external perception" and "mode of evidence" are specifically those that refer to its description, but only one part of the perception needs to be qualified. In particular, "according to the senses," "known to every organ of meaning," "current before the eye" and "see" are insufficient examples and greatly restrict pratyaksa in Advaita. This can be said to furnish the Nyaya theory of perception more appropriately. Pratyaksa is characterized in Nyaya as "a cognition created by the sense organ that enters into relationship with an object."4 While Nyaya is the central point in her concept of pratyaksa for meaning-(sannikarsa), Advaita differs from the fact that sensory interaction does not take into considerations as the chief characteristic of pratyaksa. 5, such as appeal, pain and other internal sensations, where mind behaviors are specifically captured. Vedanta Paribhasa mentions instances of experience where no sense connections are involved. Moreover, the reality of the sense organ (contact) is clearly indicated not to be the criterion of perception6. In view of this, pratyaksa calls for redefinition in Advaita Vedanta. What is characteristic of pratyaksa in Advaita is the directness of the information acquired through the perceptive process.7 Therefore, it is evident that pratyaksa, or perception as pramana, include, partially, the operation of the sensory organs and the interaction of the senses with objects. Vedanta Paribhasa divides the process in two phases to provide a more satisfactory and epistemologically accurate account of the perceptual process and formulates two parameters (prayojaka),7 correspondant to the two phases of the method.

A few remarks about the psychological aspects of the process, similar to Advaitic theory of perception, must be made before the process takes account of pratyaksa's modus operendi in relation to the preceding phases. First, manas, more or less "mind," are an important faculty postulated in Advaitic theory. Manas is not an organ of meaning (independence). The explanation for this misconception is that internal states like happiness are completely conceptual and clearly understood. These are interpreted immediately without the need to mediate the way of a sense organ 9 and inferential information is not seen as being generated by the body; it is certainly created by the mind.'? Manas is not a reality outside the subjective whole that exists independently. Advaita considers the manas to be a part of a complex, single internal organ, literally called antahkarana, an 'inner vehicle.' 1 Madhusudana Saraswati2 defines Anthakarana as consisting of five subtle elements (tan-), which is the subtle essence, with a latter being greater than the former of Earth, water, air, fire, and ether. Antahkarana is of the light kind, and' having the predominance of sattva-guna (lightning tendency) therein at the time, being very transparent like a mirror, etc., is capable (the antahkarana) of flowing out through the context, and like solar light, it can easily contract and expand and expand. Advaita maintains that antahkarana "shoots out" 14, say the eye, through the sensory organs, penetrates the focus of attention and becomes an entity. 16 The actual' transformation' or mode-(antahkarana vrtti) is the mental mode that exposes the object.

It doesn't need to be an issue if we take "going out" in a figurative sense for the time being; but we cannot neglect the reason for which the outgoing is stressed, that is, the directness of the submission of data to the mind, in the interests of its immediate apprehension (although this may be or cannot be a thrust). If the antahkarana "goes out." Is it assigned the characteristics? Does it work without the body? Isn't it just a new "brain" or "brain condition" term? However, these and other things go beyond the reach of this research. However, the sensory feature of antahkarana is functional and can therefore be used to define the essence of the perceptive process in Advaita. A theoretical view may not be specific and appropriate, but we do not want the psychological account of the interpretation to be provided to be specific per se, but to demonstrate how Advaita treats pratyaksa as a pramean. Thus, antahkarana, the inner organ, as the method by which the subject acquires a perceptive knowledge should be considered as free. We may also note: Buddhi (intellect), ahamkara (I notion), citta (memory) the various aspects or functions of antahkarana.



In Advaitic theory, another statement should be made briefly. It is that the basis for all objects, contents and describing both the objective and the subjective components of a situation of information is a luminous spectrum of the essence of consciousness (cit) or intelligences, which Advaita defines as Brahman-This awareness is responsible for the data that reaches the subject and whose configuration and form the perceptual material. It's not possible to answer that there is such a consciousness that underlies both the objective and the subjective elements. We do not have to think that Brahman-is nothing more than color, reflexive or probably reflective in normal circumstances, which is presumably the source of disappearance. The subjective Brahman-may be called the light flow similar to that used in a studio to illuminate the photographic objects. And the antahkarana can be compared to the negative or film in the camera which changes with the light coming into the lens and thus records the form, color and so on of the object. This shift (mode fictional) in antahkarana, we have already said, is called vrtti, which corresponds with the shape of the object.

2. ADVAITA VEDANTA

Vedānta's advaita is a Vedānta variant. Vedānta is a classical school of Indian philosophy, although it is in fact a label of any hermeneutic work which seeks to give the philosophy of Bādarāya Barahma Sūtra a clear interpretation of the Upani daad philosophy, or, more formally, a canonical overview of Upani daads. Advaita has been translated often into "non-dualism," although it means "non-secondness." While Ūa Senkara is seen as the promoter of Advaita Vedānta, the origins of that school come from Ūa Senkara. Śa diekara has noted the presence of an Advaita tradition in his remarks. Upan names of the students, such as Yajñavalkya, Uddalaka and Badarāya, the Brahma Sūtra writer, could be seen to reflect the early Advaita thoughts. Advaita's fundamental philosophy is an idealistic monic that is first seen in the Upani Terra and developed by this tradition in the Brahma Sūtra. The last, transcendent, and immanent God of the latter Vedas is that of Brahman, according to Advaita Metaphysics, through his creative force (māyā). Except Brahman, the universe has no separate life.



Statue of Adi Shankara the first historical proponent of Advaita Vedanta

In reality, the experienced self (jīva) and the transcendental self of the Worlds (ātman) are similar (both Brahman), while a single self appears to be differently from space in a jar. The anonymous verse "brahma satyam jagan mithya; jīvo brahmaiva na aparah" (brahman's alone Real and this plural universe is a mistake; the individual person is no different from Brahman). The mistake in decisions (mithya) and indifference (Avidya) is responsible for pluralism. Brahman understanding removes these errors and liberates them from the transmigration process and earthly slavery.

3. HISTORY OF ADVAITA VEDĀNTA

The Advaita tradition, as suggested by the Śa Taserkara itself with its reference to tradition (sampradāya), may have existed in the early part of the first millennium C.E. However, Gaudapāda and Govinda Bhagavadpāda, both listed as the Āa biskara teacher and Later Śa Tuno teacher, are the only two names that may have any historical certitude. Mandukya Kārikā, a commentary on the Mandukya Upan Achad, author of the Gaudapāda, is the first systematic work of the Advaitic. A Workker lived in the eight century as many scholars say. As we see in the digvijaya texts, his life, travels and works are almost superhuman. Even if he lived just three years, he went south into northern India and made his way across the Upanis ten Al-Arah, cryptic Brahma Sūtra, Bhagavad Gītā, writes several other texts, and he established, with his pupils in charge, four pītas and centers of (Advaitic) excellence. Four (prominent) pupils would have been present: Padmapāda, Sureśvara, Hastamalaka and To l'obstruction. The earliest student of Padmapāda is said to be. A concise commentary on Ūca biskara's commentary on Brahma Sūtra's first verses from Padmapāda, is Panchapadika. Nai Tokarma Siddhi, an independent Advaita treatise, should have been written by Sureśvara. A version of Advaita which concentrates on the doctrine of the sphota is the original adherence to the rival Bhatta Migā Triansa school, a semantic theory held by Indian language philosopher Bhart Trianskari. Mandana Misera (eight centuries). This recognizes the mutual value of knowledge to a greater degree and functions as a transformative tool, where knowledge is the one and only source of Ūa TAKARA. The Brahmasiddhi of Mandana Miśra is a significant piece that also shows an Advaita form. After · · · · · Brazil – Bhamati and Vivarana emerged two major Advaita Vedānta sub-schools. The Bhamati School is named after the commentary on the Padmapāda's Panchapadika (10th century) from Vacaspati Miśra (Ninth century), which itself is the comments of Śa Sūtra Bhā Karas on Brahma Sūtra. The name of Vivarana School is derived from a remark by Prakashatman (10th century), who is also a commentary on Āa Sūtra statement. The prominent names in the later Advaita tradition are Prakāsātman (tenth century), Vimuktātman (tenth century), Sarvajñātman (tenth century), Śrī Harṣa (twelfth century), Citsukha (twelfth century), ānandagiri (thirteenth century), Amalānandā (thirteenth century), Vidyāraṇya (fourteenth century), Śaṅkarānandā (fourteenth century), Sadānandā (fifteenth century), Prakāśānanda (sixteenth century), Nṛsimhāśrama (sixteenth century), Madhusūdhana Sarasvati (seventeenth century), Dharmarāja Advarindra (seventeenth century), Appaya Dikṣita (seventeenth century), Sadaśiva Brahmendra (eighteenth century), Candrasekhara Bhārati (twentieth century), and Sacchidānandendra Sarasvati (twentieth century). Vivarana, which is a commentary on Padmapāda's Panchapadika, written by Vacaspati Mshra is a landmark

work in the tradition. Some of the seminal works reflecting later Advaita tradition are the works of the Khandanakhandakhadya of Sarī Har Worka, Tattvapredipika of Citsukha, Pañcadasi of Vidjāra Worka, Vedantasāra of Sadānandā, Vadāntaparibhasa of Madhusadana Sarasvati and Dharmarāja Advarindra. There are many saints and thinkers in the 18th and 21st centuries whose history has been rooted primarily or mostly in the Advaita philosophy. Outstanding of the Saints are Raman Maharṣi of Bhagavan, Vivekananda of Swami, Tapovanam of Swami, Chinmayānandā of Swami and Bodhānandā of Swami. The KC Bhattacharya and TMP Mahadevan have made a significant contribution to the tradition among the philosophers.

4. AJÑĀNA AS THE CONJOINT CAUSE OF THE WORLD

Māyā or ajñāna or avidyā or ignorance is regarded in almost all schools of thought as absence of knowledge, inadequate knowledge, or wrong knowledge. The Advaita view of ajñāna differs from all other views in three ways:

- (i) Ajñāna is not merely a psychological process taking place in a person's mind, but a universal, ontological phenomenon present everywhere.
- (ii) Ajñāna is an adhyāsa or adhyāropa, superimposition. Reality is of the nature of knowledge, and ajñāna is a veiling or covering of knowledge.
- (iii) Ajñāna is not mere negation; it is something positive, bhāvarūpa. The countless objects of the universe are not mere illusions; they are real as long as the empirical world remains. They are all produced by māyā. This shows that māyā is something positive.

When it is said that Brahman is both material cause, upādāna-kāra ṇ , and efficient cause, nimitta-kāra ṇ , it only means that Brahman is the unchanging non-dual Reality behind the universe. The varieties of forms and names that we encounter in the world are the creations of māyā. The exact relation between Brahman and māyā is a matter of controversy among the different schools of Advaita. The more popular view is that Brahman and māyā act like the two strands of a rope. In this case, the role of māyā is known as a sahakāri-kāra ṇ , conjoint cause or cooperative cause.

Māyā or ajñāna is said to have two powers: (i) āvara a-śakti ṇ , which covers Brahman and prevents Brahman's true nature from being known; and (ii) vik epa-śakti ṣ , which conjures up the objects of the universe.¹⁵ From the above it is clear that, functionally, māyā or ajñāna is as real as the Prakṛiti of Sankhya philosophy and the Shakti of Shaktism. At the same time, since ajñāna is a negative factor and is itself illusory, it can be eliminated or sublated through true knowledge, leaving the non-dual nature of Brahman intact. This brilliant stroke of the intellect executed by Shankara has few parallels in the history of philosophy. But this concept involves certain contradictions. In the first place, if Brahman is selfluminous and is nothing but pure knowledge, how can ignorance exist in it? Can darkness exist in light? Secondly, since Brahman is infinite, ajñāna must be infinite too. In that case, realization of Brahman by one person would imply the removal of the entire ajñāna in the universe, which is obviously an absurd proposition. Although attempts have been made to answer these and other objections, none of them is satisfactory.

5. PERCEPTION ACCORDING TO THE SANKHYA AND THE VEDANTA

The perceptive stimulus is given by the presence of a real outside entity, in accordance with the Sankhya system. The actual outside object is introduced to the perceptive mind in the correct perception. The object of right perception is a real and practical fact, not an illusion. The senses clearly comprehend the actual things that you know in the correct vision. The senses have only an infinite awareness of the object in the form of "This is an entity" and a pure immediacy of objectiveness. Within the Antahkarana there is a clear and definite understanding of the essence of 'I know the thing.' By the process of synthesis and deliberation, the mind contemplates and gives order and meaning to the information supplied by the senses. The definite interpretation emerges here whether the object is of this sort or not. Even here the awareness process is not over. This consequent role of the mind is arrogated by the Ahamkara or by the individual ego and the impersonal interpretation of the mind is personal awareness. With its natural character of the unity of perception, this empiric concept of individuality makes references to a specific person. The Buddhist or the intellect decides how the ego is viewed and what action must be taken in this regard. A desire or a resolve to act reflects the perception of the Buddhi. Within Buddhist consciousness are seeds of the response to the perceived object. Finally, the Sankhya maintains that the Purusha who is in relation to the Buddhist

feels this awareness and will. It is Purusha who gives the Buddhist the understanding and decision to understand. Therefore, the ultimate probability and truth of perception is centered on the Purusha consciousness.

The Sankhya perception theory is remarkably similar to Kant's epistemological study. According to Kant, through the means of perceptual categories and mental concepts, the various impressions are translated into perception and conception. The awareness relates to the ego unity and is personal knowledge. The mind categorizes experience of space and time in its categories. For the convergence of information made available to the perceivers is the transcendental unity of the self-alluded to by all experience. But in Kant, order is generated directly from the mind or the intellect, while in Sankhya the multiple feelings are slowly undergoing the process of synthesis through the mind, the ego and the intellect. Time and time are perceptive categories for Kant, but logical categories are for Sankhya. Both Kant and the Sankhya believe that awareness is induced by the collective behavior of the senses and the intellect's inner organ. Swami Sivananda states in the study of the Sankhya: "The fleshy eyes are just the external perceptual devices. It's not the dream brain. The vision organ is a hub of the brain. That's all the senses as well. The mental system is related to the senses, the senses to the correct brain centers and these centers to the physical organs towards the external object. The subconscious introduces the self and intellect (Buddhi) sensation; the intellect brings it to the pure and immaterial Self (Purusha). Now there is genuine understanding. The Purusha returns instructions for execution through the intellect, the ego and the spirit to engine centers or organs of operation".

The Sankhya knowledge theory shows that the validity or invalidity of knowledge is obvious and that external conditions are not required. The essence of information itself has these characteristics. The Buddhists conclude that knowledge is inherently false, but is valid because of its conjunction with external circumstances. The Nyaya affirms that the validity and invalidity of knowledge depend both on external conditions and on the intrinsic. But with the Vedanta philosophy, the Mimamsa accepts that knowledge is necessarily true, can not be confirmed by any other element outside of it and that the invalidity of certain forms of information is induced by circumstances outside of knowledge. Knowledge knows its own truth and this is made possible by the fundamental nature of its origin, not influenced by imperfection of any kind, while knowledge of the conflicting aspect or deficiency induced by knowledge development is the determining factor in the determination of invalid knowledge. In perception, the consciousness is first illumined by the mind, then triggered by the mind by the senses, and then interacted by the senses with the external object. There should be no fault either in action of the mind, in the function of the senses or in the style of the object's location in order to make impressions right and not erroneous. The existence of a constant awareness that links these elements that lead to perception makes perception possible.

6. METAPHYSICS AND PHILOSOPHY

The classical Advaita philosophy of Śaṅkara recognizes a unity in multiplicity, identity between individual and pure consciousness, and the experienced world as having no existence apart from Brahman. The major metaphysical concepts in Advaita Vedānta tradition, such as māyā, mithya (error in judgment), vivarta (illusion/whirlpool), have been subjected to a variety of interpretations. On some interpretations, Advaita Vedānta appears as a nihilistic philosophy that denounces the matters of the lived-world.

a. Brahman, Jīva, Īśvara, and Māyā

The essential truth underlying all events and experiences is for the classical Advaita Vedānta. As pure life, pure conscience and pure happiness, Brahman is clarified. Every type of life requires a knowledgeable self. The understanding self is underpinned by a brahman or pure consciousness. Unlike other Vedānta schools, consciousness according to the Advaita school is not Brahman's property but his very existence. Without the second, Brahman is just one, all-pervading and absolute consciousness. This absolute Brahman is known as nirgu bis Brahman, but it is usually called "Brahman." This Brahman is always known to himself, and is truth in everyone, while the dimension of our empirical identity is attributed to avidya (ignorance) and māyā (illusion). Therefore, Brahman can not be recognized as a separate entity from the human self. In the natural world of experience as personal Deity, known as sagu di Brahman, or Brahman with qualities, it may be encountered indirectly, however. The Īśvara (Lord) is usually named. Plurality arises from the natural state of uncertainty or indifference found in most biological entities (Avidya). Given the natural state of ignorance, advaita recognizes temporariness as a cognitive construction of this natural state of ignorance the empirical truth of each person, mental thoughts, and physical objects. Yet none of them have an independent life from the absolute point of view, but they are based on Brahman. In this basic reality's point of view, human minds and physical objects are representations and have no permanent meaning. Owing to its

imaginative force, māyā, Brahman appears as the many objects of experience. Māyā is the one that at the time of perception appears to be genuine but has no actual life. It relies on pure knowledge. Without an inherent alteration or adjustment, Brahman seems like the multiple universe. Brahman will not change the universe at any moment. The universe is just avivarta, Brahman's superimposure. The universe is not completely real or totally imaginary. Because it is felt, it is not completely surreal. It's not absolutely true because it's sublated by Brahman's experience. The links between the life of the world and Brahman are demonstrated by many examples. The famous examples are that of space in a pot versus space in the entire universe (in fact undifferentiated but arbitrarily separated by the contingencies of a pot as the world has to do with Brahman) and self versus self-reflection (reflection having no material nature apart from itself just as world objects depend upon Brahman for their sake). There was no beginning to the life of an person Jīva and the universe. How they started, or what is the first trigger, we can't say. Nonetheless, all have an end that is Brahman's awareness. The empirical universe can't be conceived without an all-knowing and all-powerful creator, according to classical Advaita Vedānta īśvara is responsible for making, sustaining and dissolving the universe. Śvara is Brahman's purest manifestation. Brahman is īśvara with creative strength. Māyā has both the personal dimension of (vyaśti) and the celestial aspects of (samaśti). The celestial dimension of a īśvara belongs, and many jīvas have the specific aspect, avidya. But there is a difference, thatāyā is not in control, while avidya is in control of the jīva. The development of the universe is the responsibility of Māyā. Avidya is in charge of the misunderstanding between the self and the non-self. Avidya disguises Brahman and creates the universe with this mystery. This makes the jīva a doer (karta) and a enjoyer of a small universe. Two sub-schools of Advaita Vedānta that emerged after Ūsa Alto Kara, Bhamati and Vivarana, can be compared to the classical image. The key difference between these two sub-schools is based on avidya and māyā interpretations. Avidya is defined as startless. He thought it was a cycle built on avidya and therefore fruitless to pursue the root of avidya itself. The disciples of Śa workkara, however, dealt more closely with this idea and the two sub-schools were thus established. Vacaspati Mīśra (9th century) commentary on Ūa Sūtra Bhā Todaya's Brahma Sūtra Bhā Kaya is the name that Bhamati School owes to Vacaspati Mīśra, while the Vivarana School's name comes from a Prachā Tutani (10th century), a commentary on Pādmapāda's Brahma Sūtra Bhāya. Avidya's existence and locus are the key issues that differentiate schools in Bhamati and in Vivarana. The jīva is the locus and the focus of avidya, according to the Bhamati School. Brahman is the locus of avidya, according to the Vivarana School. The Bhamati School notes that Brahman may never be the locus of Avidya but that he is its master. Jāva, tula-avidya or human intelligence performs all roles-Brahman's veils and a different world's projects (vik tilepa). The universal ignorance identical to the Māyā, and governed by īśvara, is Mula -avidya ("root ignorance"). Brahman alone is the locus and focus of avidya since the Vivarana Era. The non-reality of duality between Brahman and the universe is formed through epistemological discussions. The School of the Vivarana responds by arguing that true wisdom (prama) is avidya in the daily world, while pure consciousness is the basic essence of Brahman. The School of Prahman replied Brahman's presence both as pure and as universal consciousness.

b. Three Planes of Existence

According to the classic Advaita Vedānta, there are three planes of being: a plane of absolute existence (Paramarthika satta), an plane of earthly existence, a plane of heaven-like existence and a plane of illusionary existence. there are three planes of life, which include the earth and the celestial realm. The two latter life planes are māyā-based and so to a certain degree are illusory. A practitionership is less tangible than a physical life, such as objects depicted in a mirage. However, its corresponding unreality varies from that of the absolute non-existent or unlikely, like a lotus in the sky or a son of a barren woman (a lotus which grows in the sky). As the causal condition shifts, the separate existence of a mirage and the universe, all induced by a certain causal event, ceases. Avidya or ignorance is the origin of the disease. With the awareness of Brahman the individual life and perception of the universe stops being. Brahman's essence is that "I am pure consciousness," while the jīva's self-ignorance that "I am minimal" is replaced by Brahman's awareness that "I am everything" and the transcendental Brahman are followed by the re-identification of the self. Brahman's knowledgeable sees in all the one non-plural truth. He or she does not give the universe an absolute truth anymore, but experiences the universe as a artistic expression of pure consciousness. The state of Wakening, Dreaming and Deep Sleep (Susupti) all leads to a pure consciousness, the fourth unidentified turiya, to be done as the true self. The ultimate bliss that is partly felt during deep sleep is not only a pure life but a pure consciousness.

7. CONCLUSION

Vedānta is a theological subschool of the orthodox philosophy of Vedānta or of Uttara Mīmā (also referred to as "Sanskrit āstika"). The area of Indian philosophy is divided, according to the traditional Indian viewpoint, into two branches: the Orthodox (āstika) and the Heterodox (nāstika). Traditionally, the orthodox branch is divided into six (darśanas) modes of thought, namely Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrva Mīmāṃsā and Uttara Mīmāṃsā. The branch of heterodoxy consists of three mind systems: Buddhism, Jainism and Cārvāka. These branches vary since the orthodox systems completely accept the substance of the Vedas, while the heterodox systems do not consider the Vedas as a credible source. The three key textual sources, also known as the "trifold path" (prasthānatraya) define Vedānta as a soteriological philosophical system of thought. The first source is taken from the last portion of the Vedic corpus, called the Upaniṣads, typically between 1000 B.C.E. and 300 B.C.E. This source describes the first philosophical studies in the existence of the supreme truth (Brahman) and its interaction with the embodied world and human being. The Second Textual Source is the condensed philosophical discourse that takes place between 500 B.C.E. and 200 C.E. in the Bhagavadgītā, part of a Mahābhārata epic. The Bhagavadgītā expands further the philosophical work found in the Upaniṣads and clearly describes the direction of wisdom (jñāna mārga) soteriologically. The Ethics of the mission mentioned in the nonUpaniṣadic sections of the Vedas are also revisited into the ethic of liberation, which is the highest possible ethical good for the experiential knowledge of the ultimate truth (Brahman). Badarāyaṇa's Vedāntasūtra, also known as Brahmasūtra or Śāṅkarakamīmāṃsā's sūtra between the 200 B.C.E. and 200 C.E. is the last among the sources of classical Vedānta. As an initial serious effort it is addressed in the first two Vedānta sources to integrate the manifold expressions of ideas. It provided ample systematization concision and precision, enabling Vedānta to set itself up as a fully developed, specific soteriological system.

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