

Hari Om

Sri Adisankara's Advaita Vedanta and Srividya

Sri Adi Sankaracharya's famous Mahavakya

Brahma Sathyam -Jagan Mithya - Jivo Brahmaiva Naparah ||

tells us that this world is an illusion and unreal, only Brahman or Pure Consciousness (choice-less Awareness or causeless Auspiciousness) is the Reality. In essence the Jivatma is identical to the Ishwara qualitatively.

This may be prima-facie unacceptable to worldly and intellectual driven people, but when we analyse using the intellect with discriminative power we can establish Acharya's statements as True expressions. Let us first examine the first statement Jagan Mithya -'World is illusion'

What may appear to be true many times when profoundly analysed may seem to be non-existent or falsely interpreted.

People assumed that the Earth to be Flat, Sky to be a curvy roof based on appearances later on Science disproved them and established Earth as spherical and Sky has no existence as a curvy roof.

When we stand before a mirror we see our reflection as real image inside the mirror. It appears as though the image in the mirror does on its own whatever we do. Once you remove the mirror in front of us the illusion goes and the image disappears.

Similarly we say Sun Rises in the East and sets in the West whereas in reality Sun does not move at All and only it is Earth which moves westward to create illusory Sunrise and Sunset.

From the above three examples we conclude that whatever appearing or perceived to be real may not be always really appearing so and may be just an illusion caused by our wrong knowledge or ignorance (Avidhya)

In the similar manner World does not have existence on its own and it exists because of the Awareness objectifying it. This pure Awareness being is a constant changeless, motionless entity called Brahman is the substratum to all these changing names and forms which is world, like there is a motionless screen remaining as a substratum in a cinema Hall on which all changing scenes of various movies projected from time to time.

In Vedanta this is explained by another famous Snake and Rope theory.

A villager who is walking in the night in an area which is not illumined properly gets scared of a rope lying (appearing as a snake) on his way and thinking it as a snake. Another person who carried a torch with him lighted up and clarified that the snake was really a rope and no need to worry about rope being snake anymore. This also gives another insight to us that as long

as the illusion (Avidya) of rope being perceived as snake continues, the fear and anxiety also continue till the new and right knowledge of snake is actually a rope dawns in our minds.

The world is real (Transactional Reality) only for transactional purposes and the Absolute Reality is only the Brahman , the Pure Awareness or absolute Consciousness.

The consciousness in its absolute pure form (Brahman) is an intelligence invested with force. When it manifests as a force endowed with intelligence for the purpose of creation it is called Chit Sakthi or Maya. Vedic scriptures explains this creative Chit Sakthi emanating from the unmanifest Brahman as the Divine Mother or Sri Lalith Maha Tripurasundari who as per the Will of the Brahman creates this entire universe by her Maha Maya Sakthi. In reality the Sakthi and the unmanifest intelligence invested with force (Shiva) are inseparable like the whiteness and milk or heat and fire or Moon and moonshine.

Without a mother, father cannot create similarly the Brahman needs this Sakthi Divine mother the dynamic force with endowed intelligence to create this vast universe with constituents of infinite names and forms. To attain the state of Brahman the human soul, the Jivatma has to pray and appeal with devotion to this Maya Sakthi - Divine mother to lead it and handover to the Father. This is where Sri Vidya sastra comes to help devotees to receive the bountiful Blessings of the Divine Mother. Sri means auspiciousness and also means poison. In the context of Sri Vidya Tantra, Sri is a poison for Avidya (wrong knowledge or ignorance or our belief of that we are this finite body and mind). The Divine mother ensures that this Avidya is killed and the real knowledge (Vidya) that our true nature is actually that of the infinite Brahman is given to the devotee. One cannot attain Brahma Vidya without the knowledge of Sri Vidya or One will attain Brahavidya through Sri Vidya.

Seeing the World as unreal and Brahman as real is Gnanam or Wisdom.

Seeing the World as real is Agnyanam or Ignorance.

Seeing the world as GOD or Brahman is Vignanam

Our Practice (Abhyasa) should be always towards seeing the World as GOD or Brahman,

Our Vairagya should be to see the World as unreal.

By our constant meditating efforts with Assiduousness and imperturbability Realisation will certainly happen as an accident by the Grace of Divine mother.

GF Blessings. Om Tat Sat.



.....Guruji Dr. KV