

Advaita

Synopsis

Vedic sages discovered *Advaita* as the oneness of the reality of man and of the creation with that of God in His substance, nature, capacity and power. Sages found that our minimum effort to purify our mind by freedom from being overpowered by any of the six passions, viz., desire, including lust, anger, greed, attachment or the feeling of mine, pride and envy, started benefiting us from this oneness before we reached it. A pure mind and our *aatmaa* (Indian concept of our soul) are always one. *Aatmaa* is always one with *Paramaatmaa* (the Great soul or God). With every step for the purification of our mind the flow of power into it increased.

Vedic sages taught this simple *Advaitic* ethos to natives in millions. Its instant palpable benefit made this ethos the second nature of commoners. With empowered mind commoners created, sustained and shared with all commoners world leadership in prosperity till Mogul ruler Jehangir's times in 1619. Commoners of local Buddhism, Jainism and Sikhism and all alien Parsi, Jew, Christian and Muslim commoners reaching India jumped into this attractive sharing ethos to become one in a non violent way of life. Their religious scholars found *Advaita* in Holy Books because all power flows from God. So, all religions flowered in the diversity of their culture and their followers in oneness with all inside them. Prosperity attracted the poor Europeans to Jehangir's court.

Advaita is God's greatest gift to survive in India from Vedic times in the Hindu and Muslim masses for their spiritual empowerment and unity. Mahatma Gandhi's spiritual leadership surfaced this in 400 millions in five years and to wrest independence in three decades.

Advaitic non violent masses became wise by knowledge of

nighbours' true religions by exchange of thought over times. Masses always distanced themselves from rulers. Rulers' minds were polluted by six passions to cause bloodshed.

(End of Synopsis)

ADVAITA

(Monism or Non Dualism)

Extracted from 'A Practical Indian Philosophy.'

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ADVAITA (Monism or Non Dualism)

[9] *Advaita* is the greatest discovery that man ever made. It was that human mind had the capacity to realize that his reality was one with God in His nature, substance, power and capacity. Secondly, with the mind empowered by that realization, we could make use of that oneness for the peace and wellbeing of humanity of an extraordinary order. This discovery was a fraud on humanity by ancient Indian sages, if it did not make India prosperous for millenniums or if it could not be made use of for the good of humanity. Fortunately for the modern age of reason, a man recently lived by this discovery. He did it by his ingrained respect for ancient Indian heritage and an understanding of two handy books that rested on this discovery, namely, the Geeta and Tulsī Ramayan, of which he was a votary. He demonstrated the limitless power he received by this living. This power broke the British Empire. Mahatma Gandhi's life has to be studied again to see how he lived by *Advaita* and what disciplines he observed and the strange methods he employed to make use of his power through non-violence. The modern treat non-violence, as an antithesis of power and a sign of cowardice and helplessness.

Shankaraachaarya presented this discovery and its methodology, which is known as *Advaita* and means not two but one. According to *Advaita*, Brahman is the only limitless ever-unchanging reality and universal consciousness. There is no outside of or beyond Brahman. The creation, though tangible, is not a reality but appears a reality because it rests upon Brahman. (See 67) Brahman is *Satchidaananda* or *Sat-ta* (the Reality, the Truth or Being), *chit-ta* (consciousness), and *aananda* (continual and limitless bliss). These three are inseparable aspects of the one reality or the Godhead that is Brahman. The three aspects are not a substance, which can be fragmented but are the nature of Brahman. Brahman is not omnipresent because other than Brahman itself, nothing else exists in reality in which It could possibly be present. It is the reality on which what appears to us as the variety of forms in the creation, including human beings, is based. The creation cannot however even appear as real without its tiniest particle resting on Brahman as its underlying reality. In a way this itself is omnipresence of Brahman. Brahman is without any quality or attributes or any form. Brahman cannot be reached because it is our reality and we cannot separate it from us to reach It. We can realize Brahman as our own reality or identity through the path of rational inquiry or of Knowledge. Our reality is not our body, brain and individuality but our *jeevaatmaa* or human soul, which is one with Brahman. For those who treat the tangible only as real, it is difficult to accept our reality as intangible and one with the intangible Brahman. For those for whom character, virtues, thoughts, feelings, fears and intangible experiences are real, it is easy. But to know or understand what Brahman is itself is very difficult. Brahman is universal consciousness of which we can be aware but cannot describe it or know it fully as an entity. We can however experience it. (See 435)

[10] The three aspects of Brahman, the Great Soul, are also of our human soul. Inside a living body, human or other, the soul is called *jeevaatmaa* and outside, after leaving the body and its bondage, it is a soul or *aatmaa*. All souls and Brahman are always one. Every soul is a complete miniature of the Great Soul or Brahman, Its being, nature or Its three aspects, namely, *Satchidaananda*. Except for Brahman and the *aatmaa* in all sentient or insentient bodies, which include human body, there is nothing that exists in reality for man. Brahman and the *aatmaa* in all are one. That which we hold as tangible and so real, is not actually real but appears real to us because it is based upon the reality of Brahman in it as its *aatmaa*. (See 67) Oneness of our human soul or *jeevaatmaa* with Brahman or Godhead establishes the oneness of the reality underlying all men and beings. Discrimination between the reality of men is ignorance. The appearance of that one reality as manifested in diverse personalities of men differs, so, in dealings we distinguish between men and men.

[11] Whatever we perceive as the entire world, natural phenomena, occurrences and time, is not for ever and therefore not real in the final analysis. Everything including our body is temporary in the world. Any moment it can die; our reality or *jeevaatmaa* does not die. The influence of *Avidyaa* maya makes us ignorant and so the world real for us. (See 238) So, the world itself is also called maya and is of the substance and character of a dream. (See 133) When this ignorance that the world is real persists, we remain engrossed in seeking bodily comfort and happiness from objects around us and remain bound to suffering and rebirth on the earth.

Incidentally, *Avidya* maya or maya for *Advaita* is our perspective of the world when our mind is polluted by the power of one or more of six passions overwhelming us. The six passions are desire, including lust, anger, greed, attachment or the feeling of mine, pride and envy. For example lust makes us see a woman as a commodity for the satisfaction of our carnal desires. It hides from us her reality as a daughter, sister or mother. Anger makes us blind. Greed makes us rapacious. Attachment creates divisiveness. Pride causes fall of empires. Envy makes us miserable in the midst of plenty. Since we do not learn to be free from passions we always live in ignorance of realities or maya for incorrect decisions that create all problems for our misery for our misery.

[12] As long as we consider ourselves separate from Brahman, the world also appears true and real to us. Why do we consider ourselves separate from Brahman and from other men? We think that our being or reality is not our *jeevaatmaa* or soul but our body. *Avidyaa* maya makes us forget our reality. (See 390)

[13] The objective of *Advaita* is to realize *jnaana* or Knowledge of the identity of our Self with the Impersonal Godhead, Brahman. After gaining this Knowledge, our devotion to the Personal God, which can lead to our having His vision in person, is *vijnaana*. (See Geetaa 18:66) Swami Ramakrishna says that the *vijnaanee* can experience both the Absolute or impersonal or *Nitya* of *Advaita*,

and the Relative, personal or *Leelaa* aspects of God in *Dvaita*. In the former experience, which is indescribable, the world becomes unreal and in the latter, it reappears as a reality. To the liberated man the world is true in his perception to continue to deal with it in life as a *karmayogi* but the world is always untrue in his mind, which helps him to correct his attitude in dealing with it. (See Geetaa 5:26)

[14] Before gaining *jnaana* and becoming a *vijnaanee*, however, *Avidyaa* maya resists our effort in life to realize that our reality is our soul within. Maya maintains our ignorance of the truth of oneness with God and so causes us suffering in the mayaic world. We suffer because we act in ignorance of what is real and worthwhile and what is unreal and worthless. (See 239) Our suffering in the world is as real as in our dreams. (See 133)

[15] In *Advaita*, the form of maya is only *Avidyaa*. *Avidyaa* maya superimposes our artificial nature over our divine nature. (See 242) Through this artificial nature, *Avidyaa* makes us see everything through senses and passions to create our likes and dislikes. These create for us virtue and vice in things and happiness and unhappiness and justice and injustice in our feelings. All these opposites or dualities appear to us as the nature or *dharma* of this mayaic world. (See 407) In their reality, things and happenings are neither good nor bad in themselves. By the power of our passions, maya creates our likes and dislikes to make them all appear as dualities of good and bad, respectively. (See 131, 135) All things and phenomena are qualityless in themselves. They only perform a role and are without dualities.

[16] Why does it all so happen? It is a pointless question. It is as if searching for the cause of existence of, or for good or bad in something, or to improve it when that something does not even exist. It is as if finding ways to remedy events in a dream. The profitable question is how to wake up, do the best for all around us and through that for ourselves and get out of the mayaic dream world or be free from maya. It is maya, which binds us to suffering in the mayaic or the unreal world and to rebirth in it. Maya makes us enter the world of our dreams in the same manner as we enter the unreal mayaic world. Maya activates and creates our 'I' or awareness, respectively, in both. (See 133)

[17] In *Advaita*, the Godhead Brahman is indescribable Universal Consciousness or the Great Soul. It is the only Reality that there can be and so is. In *Advaita*, there is no reality in the existence of the personal God, or of an Incarnation of God, of the Indian trinity, or of gods, or deities, or guru, or family or of any worlds or of entities in or beyond the terrestrial world. They all appear as real. Brahman is without any form and is not a person. It cannot be revered, loved or worshipped as our succour. It is not a personal God Almighty to be our inmost witness in the three stages of wakefulness, dream and deep sleep. It does not dispense the consequences of deeds or take cognizance of sin. In *Advaita*, there is neither sin nor meritorious deed. A deed is only right or wrong. Whatever we do in the unreal or phenomenal world, our intention and desire underlying that act either tie us down to its consequence and cause rebirth on the earth or free us from rebirth.

[18] In *Advaita*, deeds in the unreal world, which accord with the unity of Brahman and contribute to the oneness of all, are correct. (See Geetaa 3:20, :25) Correct deeds can arise only from love and treating the reality of all beings alike and one with oneself and with Brahman. For example, we distance ourselves from the wicked. We pity him, do not hate him but pray to God to transform him into good. In this manner we love all. Deeds not based upon love, create dislike, divisions or separateness. They are contrary to oneness of Brahman and are incorrect. One basic test of a correct deed is that it is not motivated by any bad thought but intends to hurt none and to help all. Correct deeds need control on our senses and passions and accumulate no consequences because they are dedicated to God. This control purifies our mind. A purified mind secures us Knowledge of our identity or oneness with Brahman and our release from rebirth on the earth. All incorrect thoughts, words and acts arise from the power of our senses and passions over us, accumulate consequences and bind us to rebirth, which is all the hell there is in *Advaita*. That is why violence in thought, speech and conduct in any form, other than for defence of person and property, is not Sanaatana Dharma. In other words, when our senses and passions are in our control for correct deeds, we are in heaven. When they are our masters as the Devils that they are to make us do incorrect deeds, we are in hell. (See 240[23]) In *Advaita*, heaven and hell are not a reality but an appearance both on the earth itself. So, we sometimes hear a man complaining that he is having hell on the earth and another is living in heaven. (See 272[7, 12-13])

Tulsidas warns us that it is practically impossible by our effort to master senses and passions for invariably correct karma. (See 300) So, love or living for others as motivating our conduct does not allow passions to cause our incorrect karma. (See 259) The law of karma shows us that no one can touch a hair on our body. So we should not hate the offender because he is merely doing God's bidding to give us what we ourselves earned as the consequences of our karma. We defend ourselves as our duty but not hate him. We should pray to God to for his good for his own sake. (See 342) So, for purification of our mind as a discipline for practicing *Advaita* our understanding the role of passions and the law of karma for freedom from them is very important, see paragraph 23 below

[19] In *Advaita*, we ourselves decide our deeds and their consequences to suffer because there is no personal God to dispense us consequences. In *Advaita* therefore the law of karma is an iron law from which we cannot escape because we fix our own consequences and their impact on us that we have to bear. We have no personal God to give us relief. In *Dvaita* and *Vishishtadvaita*, our personal God dispenses consequences and we can invoke His grace to give us relief. So, the shape of the consequence of a karma, for example, a fall from a height, is an iron law in these two schools of Vedanta. The impact of this shape on us is not. We can invoke the grace of our personal God for not getting a scratch from our fall from a height for our relief. As an *Advaitin*, our diseased or deformed body or early death in this life, are consequences, which we determined for ourselves in our past life. Our subtle body in its present abnormal physical body knows when it is worn out for our purpose to cast aside. (See

450[10]) As an *Advaitin*, we claim that we are self-relying tiger cubs. For an *Advaitin*, a devotee of *Dvaita* and of *Vishishtadvaita* is scared and relies on God's grace and protection. His personal God determines consequences of his deeds for him. Yet the fact is that seekers through the three schools get what they get by their seeking the same God in His impersonal and personal aspect and none has any strength or power of his own. (See 330)

[20] In *Advaita*, salvation means elimination of or reaching across our individual active 'I' and be free from the ignorance it causes. Thereby we live in our universal 'I' or the Self and recollect the knowledge of the identity of our self with Self or Brahman and regaining our oneness with It. This attainment is called *Kaiwalya*. Its bliss is indescribable. So, the path and the objective both are realizing this identity. This realization is becoming what we ourselves have always been in our reality. It is recollecting or recovering ourselves. It is not a union or merging of the human soul with the Great Soul. They are not two but always one. Maya makes them appear to us to be separate. This is because maya makes us identify our reality with our body. This makes us treat our apparent 'I' as our reality instead of our inmost Self or soul. This Self is always one with the Great Soul, as our true 'I.' Some understand the Geetaa to prescribe two paths for this becoming. The paths are meditation and rational inquiry. They appear distinct from the paths of deeds and of devotion. In reality one can achieve this realization of oneness with Brahman by any of the four paths or any path of one's choice as long as the objective is God. The four paths are not exclusive of each other and ultimately become one. (See 421) All along, however, Shree Krishna in the Geetaa, amalgamated both *bhakti* and *jnaana*. This is because *bhakti* to *jnaana* is said to be as oil is to a flame in a lamp. (See Geetaa 9:2)

[21] As a follower of *Advaita*, we mentally treat the world as wholly unreal and ourselves as responsible for the consequences of our past deeds that comprise the totality of our world for living in and making the best of it. We have no personal God to dedicate or surrender to or bestow grace upon us. This path is that of rational inquiry and is very difficult and dangerous. (See 441) The danger in this purely rationalist *Advaitic* path is that as a seeker we can treat our mistake as right when it suits us. This happens because without a purified mind secured through the path of devotion and deeds dedicated to a personal God, our egotism or the 'I' persists in selfishness of passions to attach us to worldly attractions. Egotistic reasoning can prove anything by false postulates and assumptions. It is often practised as an art by the heartless today amongst some experts, technocrats and politicians more than by the common people. All wars and miseries are the curse of pure reason by a not purified mind.

[22] Though Shankaraachaarya, the exponent of *Advaita*, treated the world as unreal he lived in it, worked in it. From the age of fourteen to thirty-two, he spread his message in it in the four corners of the Indian sub-continent. Thus we deal with this world, the personal God, Incarnation, gods and goddesses as if they are as real for us for all practical purposes as our body. We know in our mind

however that only the intangible Reality that we call God underlying them all is real. All that appears is His unreal forms. So, we treat the world and our surrounding as neither real (in our mind) nor unreal (in dealing or action) yet both, or *sat-tasat-ta* or *mithya*. It is difficult to live with this attitude. Our knowing the law of karma and the oneness of the reality of all in God however helps us to live in hurt none and help all selflessly with compassion as our service of the needy. It takes away the adverse impact upon us of the apparent reality of the world. (See 131 and Geeta 9:30)

[23] Shankaraachaarya knew that to attain *kaiwalya* or Self-realization of *Advaita* in life through the path of rational inquiry or Knowledge was very difficult. It required our having to live in the *Brahmajnaana* or Knowledge of oneness with all sentient and insentient beings in the conviction that the world was unreal. (See 240 [1-6, 9, 10, 21]) Living in all this awareness, required a purified mind rid of the power over us of the six passions and desires, and an almost annihilated or deactivated 'I,' which was free from all kinds of mayaic dualities caused by our six passions. So for purity, Shankaraachaarya suggested two disciplines for life. The first was the company of spiritually advanced persons or *satyasanga*. (See 394) The second was that he taught the rules of yoga and of devotion to the Personal God in an Incarnation of God in Shree Rama or Shree Krishna or to the Indian trinity of gods or to a deity, all as forms of Brahman. This devotion was necessary for dedication of all our deeds to Brahman in Its aspect of a person. The two disciplines of *satyasanga* and dedicated deeds purified the mind and heart for our objective of recollecting or realizing our oneness with Brahman. How can dedicated deeds purify the mind? Our uncontrolled passions, which are impurities, prompt incorrect deeds that we cannot dedicate to God. Knowing this, for correct deeds for dedication to God, we try to control passions and thereby purify our mind and eschew sin. see paragraph 18 above. In this effort, the grace of the personal God to Whom we want to dedicate our correct deeds is necessary to help us. (See 26, 265[7, 10], 272[10, 11, 14-16], 318)

For a non Hindu a Personal God is the picture of God in his mind as a majestic ruler that is the personification of power and love for mercy dispensing both. The devotee worships and serves Him for his protection and relief in the pursuit of his virtuous life. No Holy book can nor need to wipe out this picture from the devotee's mind. It is that very all powerful God of all religions that guides His devotee by this easily available path of virtue that millions of devotees follow without the need of talking about it.

[24] One method for purifying our mind is mentioned in the preceding paragraph. Another method is by self-discipline, we have to deactivate the 'I' consciousness, that is, remind ourselves that God is the doer and not the 'I.' Holy men whose company Shankaraachaarya advises, suggest convincing solutions for difficulties in our observing self-discipline. For reaching the objective of *Dvaita* and *Vishishtadvaita*, namely, merging in the personal God, our devotion to God in the deity and its practice in selfless service of society, purify our mind and

deactivate our 'I.' Love of God in devotion, without love of man expressed through his service, is hypocritical and therefore devoid of any benefit to us through any path to God. God's grace solves sincere devotees' difficulties of self-discipline and other difficulties without devotees sometimes even knowing how. (See 177) For paths, the *Advaitic* and the non-*Advaitic*, the pre-requisite, a pure mind without the egotistic 'I,' is the same. Methods differ with our concept about the creation the Creator God and us. Is God impersonal, or a person, the embodiment of love for all or for some, and what is love itself? Our answer is in the three schools of Vedanta. The answer colours our methods for advancement in life. (See 101) Our egotistic concepts of our objective and the methods for reaching it create denominations, sects and cults in the name of religion. For the humble and wise, all beings are one in God and all paths to reach Him are correct. If we are sincere in our effort to free ourselves from the six passions for reaching God, He corrects our path for our rapid progress.

[25] For purifying our mind by correct deeds, the world and our personal God are both real. After attaining a purified mind through them and our *Advaitic* objective both, we realize that Brahman alone is real. The personal God and the world are mere appearance of the reality of Brahman in myriad forms. In our experience however they are as real as our physical bodies. So, the world is called *sat-tasat-ta* or real and unreal both. *Advaita* accepts the world and dedication of deeds in it to a personal God as a step in reaching its objective. Thus man's *Advaitic* objective is attainable through the three schools of Vedanta as three aspects of one reality. It is therefore said that Brahman alone is real and the world is unreal 'can be cognized by a mind strained through *Dvaitic* worship of the personal God and *Vishishttheadvaitic* emphasis of the *jeeva* as a limb of the absolute.' (BS 3 31) The manhood of *Advaita* cannot normally be reached without the infancy of *Dvaita* and *Vishishttheadvaita*. Swami Ramakrishna who experienced God in life found that for man's experience God was both formless and with form. To be capable of encompassing innumerable opposites and be omnipresent, God cannot have a form. Yet to respond to man's desire for mercy, love and relief from miseries, God has to have a human form to be real for the seeker. Some faithful find satisfaction and relief in thinking of God as a majestic Emperor sitting on a glorious throne in heaven. Others want to experience God in this human form in flesh and blood. If God is real and true, can He deny response to this yearning of either in a form the seeker can experience? One wonders.

[26] Shankaraachaarya's objective of *Advaita* is Knowledge of the identity of the self with Brahman, called *kaiwalya*, to be gained through renunciation for meditation. Guru Vasishtha calls this path and its objective both dry. Following the Geetaa 5:2 and 12:20, Vasishtha recommends that we should be active in life, do karma but mentally withdraw from the world as one who has renounced the world. We should attach ourselves as a devotee to Shree Rama by constantly keeping his name and form in our mind. In the Geetaa, if Shree Krishna had advised the path of renunciation without active life in society, Arjuna would have left the battlefield for a forest to follow that path. In the Shree Raamacharita Maanasa. Guru Vasishtha commends for us Knowledge laced

with devotion to Shree Rama throughout life. (See 196, 438) The bliss of the identification of our self with impersonal Brahman is called *Brahmasukha* or *Brahmaananda* or the *aananda* of securing *jnaana*. The bliss of devotion to the personal God in His Incarnation is called *Paramaananda* or the highest *aananda*. Janaka described the former as inferior to the latter bliss, (See 234) According to Swami Ramakrishna, we can experience both kinds of bliss in life. Together they become the truly indescribable bliss.

[27] An internationally known modern preacher of the *Vedanta* was Swami Vivekananda. He condensed practical Sanaatana Dharma in Vedanta into these four propositions:

'Each soul is potentially divine. The goal is to manifest this divine within by controlling nature, external and internal (external nature by our actions based on oneness, that is, hurt none and help all selflessly, and internal nature by spirituality and love for all as one with us, in thought, respectively).

'Do this either by work, or worship, or psychic control or philosophy – by one, or more, or all of these – and be free.

'This is the whole of religion.

'Doctrines or dogmas, or rituals, or books, or temples or forms, are but secondary details.' (*Parentheses Author's*) (CWV, V, 1124 11th Edition)

[28] Vivekananda's guru Swami Ramakrishna, who saw and experienced God has this to say about pure *Advaita*. 'But in *Kaliyuga* (today), man, being totally dependent upon food for life, cannot altogether shake off the idea that he is the body. In this state of the mind it is not proper for him to say, "I am He." When a man does all sorts of worldly things, he should not say "I am Brahman." Those who cannot give up attachment to worldly things, and who find no means to shake off the feeling of "I" should rather cherish the idea "I am God's servant; I am His devotee." If you believe that God is formless, then stick to that belief with firm conviction. But do not be dogmatic: never say emphatically about God that "He can be only this and not that." He can be many things more... How can man with his one ounce of intelligence know the real nature of God? If God through His grace... ever reveals Himself to His devotee and makes him understand, then he will know... 'but not otherwise.' The Swami's advice is that 'If you seek God, you must seek Him in the Incarnations...' The greatest manifestation of God is through His Incarnations... 'Let me ask you not to disbelieve in the forms of God. Have faith in God's forms. Meditate on that form of God which appeals to your mind.' (RK 103, 634-35, 353, 355) (*Parentheses Author's*) (See 148) Swami Ramakrishna reached that highest state where even the duality of the real and unreal disappears in experience and everything becomes one. His repeated advice is to remember that "Pure Mind, Pure Intelligence, Pure *Aatmaa* are one and the same thing.' (RK 524) So, for him a pure mind receives cosmic power from this oneness.

[29] Baba explains the practical *Advaita* for us. 'We in India see God in trees, in plants, in birds and beasts; we worship Him everywhere, in all things. People laugh at you when you worship a picture,, But we are treating the picture as God and not treating God as the picture, Worship the stone as God, not treat God as stone...' When you see the Idol (read icon) as God, you transmute the stone... 'out of existence; the stone has been eliminated, when you see God only in the shrine! Purify and cleanse the mind so that wherever you turn, not only in the shrine, not only in the idol (read icon), but in everything at all times, you will cognize only God; then the mind becomes your best friend, your most efficient instrument of liberation...' Though in principle all is Brahman, in dealing with them (men and things) in the *vyavahaarika* stage (the phenomenal world), in day-to-day activity, you cannot follow the *Advaitic* line (that the world is unreal). There should be *Bhaava Advaita* (the attitude in the mind that the world is unreal), not *Karma Advaita* (not actually treating the world as unreal in dealings)' that is to say that the underlying faith should be in the unity of all, though the outer activity may be different in different entities. The activity must not leave any scar on the faith in unity.' (BS 7 211, 7 223, 4 305) (Parentheses Author's)

In other words, *Bhaava Advaita* is to see God in the tiger. *Karma Advaita* is not to try and meet God in the tiger. Milk and poison are one in *Advaita*; but we take only milk and not poison. Similarly, the virtuous and the wicked are one but we distance ourselves from the wicked but pray to God to transform him to good. So, we can practise only *Bhaava Advaita* which is the attitude, which Swami Ramakrishna said, was to accept everything – Brahman. We should accept the imperceptible underlying reality and the unreality of what we perceive. We accept the experience of God in both His with and without form aspects. We accept all that we perceive as real only for dealing with it, knowing all along that it is maya. We accept the universe and its living beings to get the best out of everything and not explain away all as maya. This acceptance gives us the basis for our correct conduct of service and love of and prayers for all as one with us in God. This conduct secures the best for us. This is also the message of the Shree Raamacharita Maanasa. (See 17)

Note

Advaita shows that God's religion is love because that is the only knowledge with which He imbues every child that is born on the earth. So love is our innate nature to live in and by it in all circumstances. *Advaita* is the philosophy to carry conviction to a questioning mind why he should love even one who hates him and treats himself as his enemy. Since God wants us all to receive the best from Him, He gave rishis the knowledge of *Advaita*. It is so simple to understand that rishis taught it to millions of commoners in India. *Advaitic* ethos was love in practice. It became the second nature of commoners. It empowered their minds to create prosperity to share with all by love. This ethos extended to followers of Buddhism and Jainism from 4th century BCE.

When alien commoners reached India they found the peaceful and unstintingly sharing ethos of prosperity so attractive that they jumped into it. Love being our innate nature, scholars of all religions found the minimum of *Advaita* and its mind purifying *Brahmacharya* and other disciplines in the Holy Books of their religions. When Muslim commoners reached India the locals of six religions were living in *Advaitic* ethos. Muslim commoners also jumped into that natives' ethos.

The unrecorded history of India's world leadership in prosperity from Vedic times to the reign of the Moghul Emperor Jehangir is this one spirituality in commoners of eight religions in millions. The poor Europeans reached the rich India in Jehangir's reign in 1619.

The recorded history of India is of greed, ambition and bloodshed of and by the miniscule on the stage of times. Western and Westernized Indian historians danced round this miniscule.

From this miniscule the wise millions always distanced themselves for all to survive in tact for millenniums with their ethos of non violence. This is the reason why India outlasted its mightier violent contemporaries. This explains why there are no militants among Muslims from India in the U.K. as its Foreign Secretary Jack Straw wondered in India after Muslim militants' bomb blasts in the UK in July 2005.

Till today the wise masses in India surviving from 400 millions as inwardly empowered and one for India's independence, keep their distance from their rulers (read ambitious and greedy leaders as their rulers in history as elsewhere in the world).