

# Saddharshanam, Class 12

As far as dehathma bava (experience of limitation caused by physical body) is concerned it is same for gyani and agyani. This experience of limitation is common on jagrada avastas and swapna avasta. But in sushukthi avasta, there is absence of experience. There is no third experience in sushukthi as the experience of limitlessness does not exist. The very word experience presupposes thripudi (experience, the experiencing instrument and the experienced object). The moment thripudi comes, there is limitation. Experience of limitlessness is a contradiction. In sushukthi what we have is not experience of limitation (because the experiencer himself is not there) but the absence of experience of limitation.

You cannot make a difference between gyani and agyani based on their experiences. Difference between gyani and agyani is not in experience but in gyanam or knowledge that I am the consciousness that pervade the body and universe and as a result, I am poornatvam. Gyani also experiences but he attributes to the body and not to I the subject. This is a conclusion and not an experience. Knowledge need not change the experience. For example, the experience of sun going around the earth continues even after we gain the knowledge it is actually the earth that goes around the sun. Knowledge can falsify the experience, even after that the experience can continue. I am a limited body is a fact for agyani and it is a fiction for gyani. Therefore, don't expect experiential difference after the study of vedanta.

Verse 20

*The world exists for the ignorance and the Wise Man. To the former the seen world alone is real. To the other, the one that has become substratum of the seen, the full, formless Truth shines.*

As long as there is duality, there will be limitation. As long as there is limitation, there will be mortality. As long as there is mortality, there will be insecurity. As long as there is insecurity, there will be samsara.

If samsara must be negated, insecurity must go away.

If insecurity must be negated, limitation must go away.

If limitation must be negated, duality must go away.

If duality must be negated, object must go away.

The objective world must be negated for the negation of samsara. The I the subject alone will be there.

Negation of the world is not the negation of the experience of the world. It is only the negation of the reality that we have attributed to the world. Vedanta only changes my perceptive of the world. That perspective is that the world enjoys a reality which is lesser than my reality. The world includes the external objects, our own body, our own mind. Objects plus body plus mind has lower order of reality. Pradhibathika Sathyam and vyavaharika Sathyam are many, but paramarthika Sathyam is one. Pradhibathika sathyam and vyavaharika sathyam will continue but I, the paramarthika sathyam will not be affected. World will be experienced by both gyani and agyani.

Perceived world is common to both gyani and agyani and experientially there is no difference, but the gyani knows that the perceived world is mithya and the agyani thinks it is real.

Verse 21

*It is possible to talk of fate and self-effort for them who know not the source of the two. To them who know well the source of fate and effort, there is neither fate nor effort.*

Experiential change is not required for liberation. Cognitive change is enough. Experiential change can't give liberation because they are temporary. If liberation is based on knowledge. it will be permanent because knowledge is permanent.

I create my own fate with my own free will and efforts; free will alone control my destiny. The counter argument is free will controls your future, but current free will by your past free will. A debate between fate and effort will be inconclusive and therefore we should never enter into this debate. Both fate and effort are mithya for a gyani.