

Advaita Vedānta: A PHILOSOPHICAL RECONSTRUCTION

by Eliot Deutsch

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2 Levels of Being

Reality is that which cannot be reduced by any other experience.

Appearance is that which can be reduced by other experience.

Essentiality is that which neither can nor cannot be reduced by other experience.

1

What is the mental process through which men generate their ontologies, their ordering of experience in terms of the concept of "being"? And how can this process be employed as a criterion for the making of distinctions between "orders of being"? The Advaitic answer to this is embodied in the Sanskrit term *śūnya*—which means "contradiction" and, in the context of Advaita ontology, is often translated as "annihilation" or "abolition." For purposes of clarity and for drawing out its meaning more fully, this concept may be reconstructed as *ablation*.

Ablation is the mental process whereby one disavows some previously appraised object or content of consciousness because of its being contradicted by a new experience. A judgment about something is contradicted by a new experience when it is impossible—more as a psychological fact of one's being than as a purely logical state of one's mind—to affirm (to rest upon or to orient one's attention upon) both the previous judgment and what is learned or acquired in the new experience. From the standpoint of the subject, to *ablate* means to undergo an experience—practical, intellectual, or aesthetic—which refutes the previous one's judgment about some

experience itself. Brahman is not *anvītananda*, if by designating Brahman as *anvītananda* one does intend to ascribe a positive character to Brahman. As "*anvītananda*," an wholly true affirmation (or negation) can be made about Brahman. Human language is grounded in a phenomenal experience of multiplicity and cannot therefore be used accurately to refer to Brahman; likewise, human logic is based upon phenomenal experience and thus is incapable of "determining," without at the same time "negating," its subject. This condition which the mind finds itself subject to leads to the necessity to distinguish two forms, as it were, of Brahman: Brahman as it is in itself, *supras Brahman*, or Brahman without quality; and Brahman as it is conceived by man from his limited phenomenal standpoint, *apras Brahman*, or Brahman with qualities. The affirmation of *supras Brahman*, however, is not merely an acknowledgment of human limitations; it is also the name for that spiritual experience that transcends rather than abolishes distinctions. *Supras Brahman* is the "content" of a loving experience of unity; *apras Brahman* is the "content" of an intuitive experience of identity. *Supras Brahman* is not the highest possible form of experience; nevertheless, it is an extremely valuable experience in that it enables the Advaitin to affirm on one level of being the essential otherworldly of everything that has being.

1. The Sanskrit word *śūnya* is applied to experience in a manner that is...
2. The Sanskrit word *śūnya* is applied to experience in a manner that is...

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Joacim Rocklöv



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Table of Contents Philosophical Reconstruction

1. Understanding the eBook Philosophical Reconstruction
 - The Rise of Digital Reading Philosophical Reconstruction
 - Advantages of eBooks Over Traditional Books
2. Identifying Philosophical Reconstruction
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Philosophical Reconstruction
 - User-Friendly Interface
4. Exploring eBook Recommendations from Philosophical Reconstruction
 - Personalized Recommendations
 - Philosophical Reconstruction User Reviews and Ratings
 - Philosophical Reconstruction and Bestseller Lists

5. Accessing Philosophical Reconstruction Free and Paid eBooks
 - Philosophical Reconstruction Public Domain eBooks
 - Philosophical Reconstruction eBook Subscription Services
 - Philosophical Reconstruction Budget-Friendly Options
6. Navigating Philosophical Reconstruction eBook Formats
 - ePub, PDF, MOBI, and More
 - Philosophical Reconstruction Compatibility with Devices
 - Philosophical Reconstruction Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Philosophical Reconstruction
 - Highlighting and Note-Taking Philosophical Reconstruction
 - Interactive Elements Philosophical Reconstruction
8. Staying Engaged with Philosophical Reconstruction
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Philosophical Reconstruction
9. Balancing eBooks and Physical Books Philosophical Reconstruction
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Philosophical Reconstruction
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Philosophical Reconstruction
 - Setting Reading Goals Philosophical Reconstruction
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Philosophical Reconstruction
 - Fact-Checking eBook Content of Philosophical Reconstruction
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

-
- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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