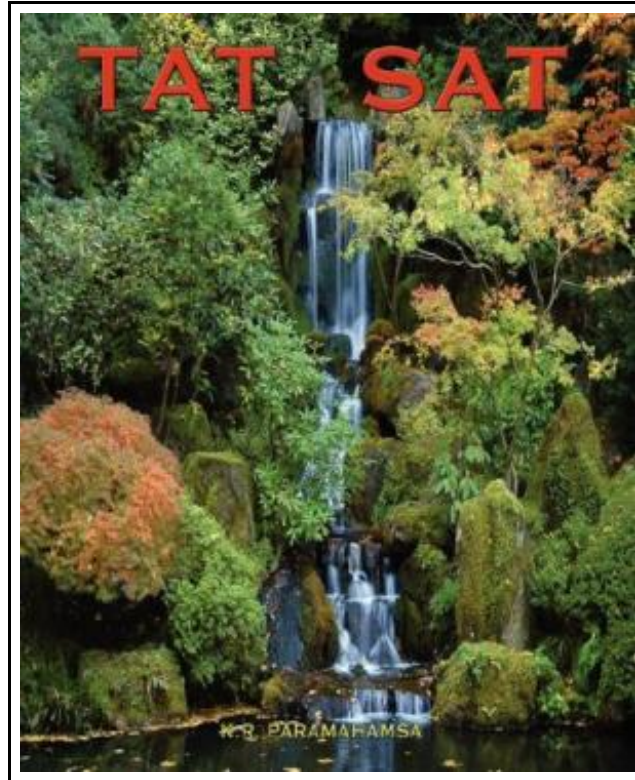


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TotalRecall Publications. Paperback. Book Condition: New. Paperback. 208 pages. Dimensions: 9.0in. x 7.4in. x 0.5in. TAT SAT The Brahman, the Supreme Being, is referred to by three words OM, Tat and Sat. The Brahman is the ultimate reality. It is pure consciousness devoid of all attributes (nirguna) and all categories of the intellect (nirvisesa). Being associated with Its potency (Maya), The Brahman appears as the qualified one, Saguna Brahman, or the Lord (Iswara) who is the Creator, Preserver or Destroyer of the world which is nothing, but His appearance. It is thus, because of Maya, the Brahman is said to be the Creator of the world. Maya is not pure illusion. It is not only absence of knowledge, but also positive wrong knowledge and is, therefore, Bhavarupa (of positive nature). It is indescribable. It is neither existent nor non-existent, nor both. It is not existent for the Brahman alone is the existent (sat). It is not non-existent for it is responsible for the appearance of the world. It cannot be both existent and non-existent as such a statement is self-contradictory. It is thus neither real nor unreal; it is Mithya; but is not a non-entity like the horn of a hare. A rope is mistaken as a snake. The rope is the ground on which the snake is super-imposed. When right knowledge arises, this error vanishes. The relation between the rope and the snake is neither that of identity nor of difference, nor of both. It is unique and known as non-difference (tadatmya). Similarly, the Brahman is the ground on which the world appears through the power, Maya. When right knowledge dawns, the real nature of the so-called Jiva is realized, and Maya vanishes. Tat Sat is a book detailing Advaita Vedanta - the mainstay of the Indian Philosophy, in its...



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