

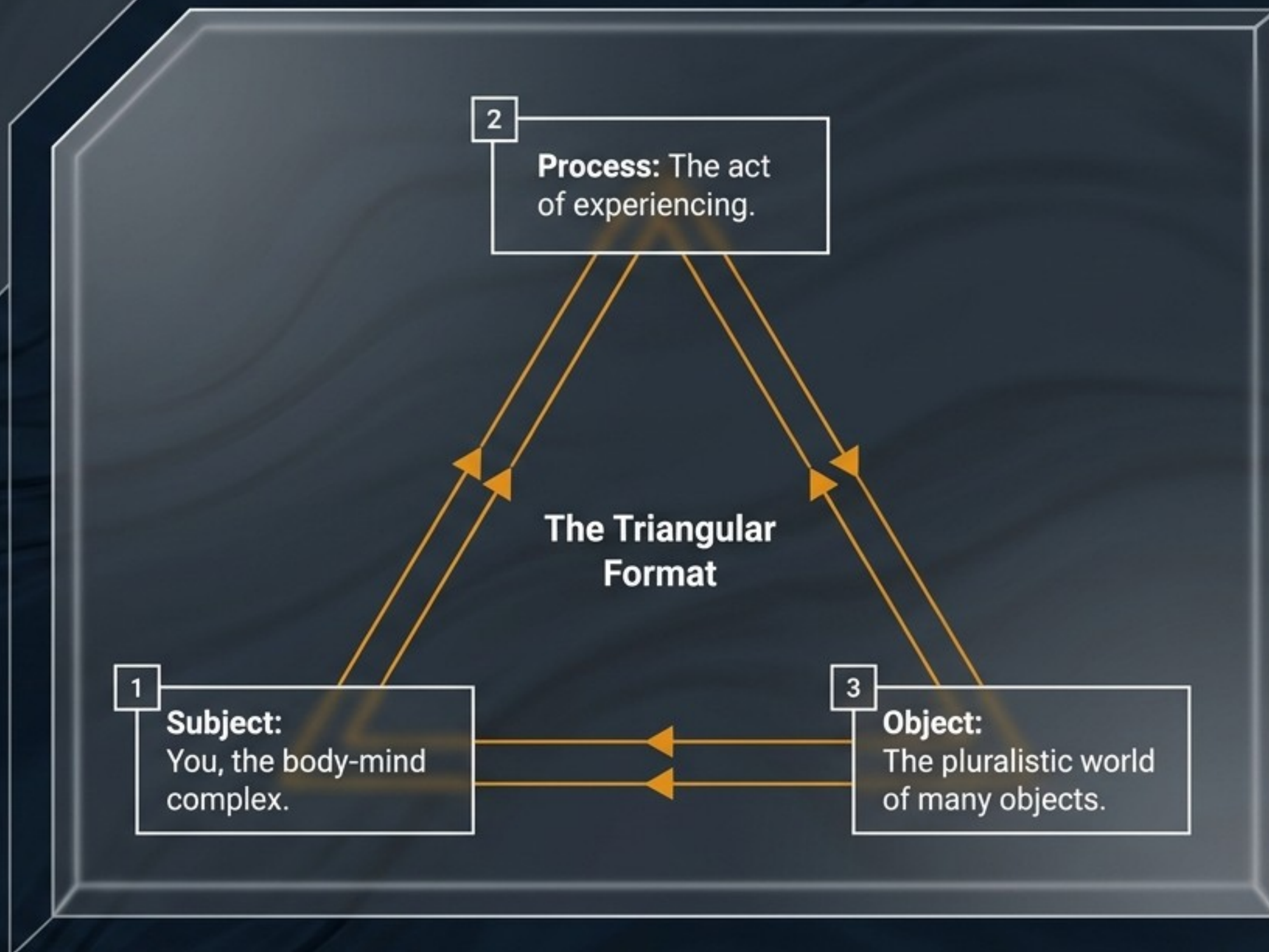
# Two Steps to Not-Two

The *pedagogical* architecture of *Advaita* and  
the shift from *agitation* to profound *peace*

## The Starting Point is Duality (*Dvaitam*)

You begin in a state of natural, unquestioned duality. Your senses report a world of multiple objects, and you firmly identify as one limited entity within it.

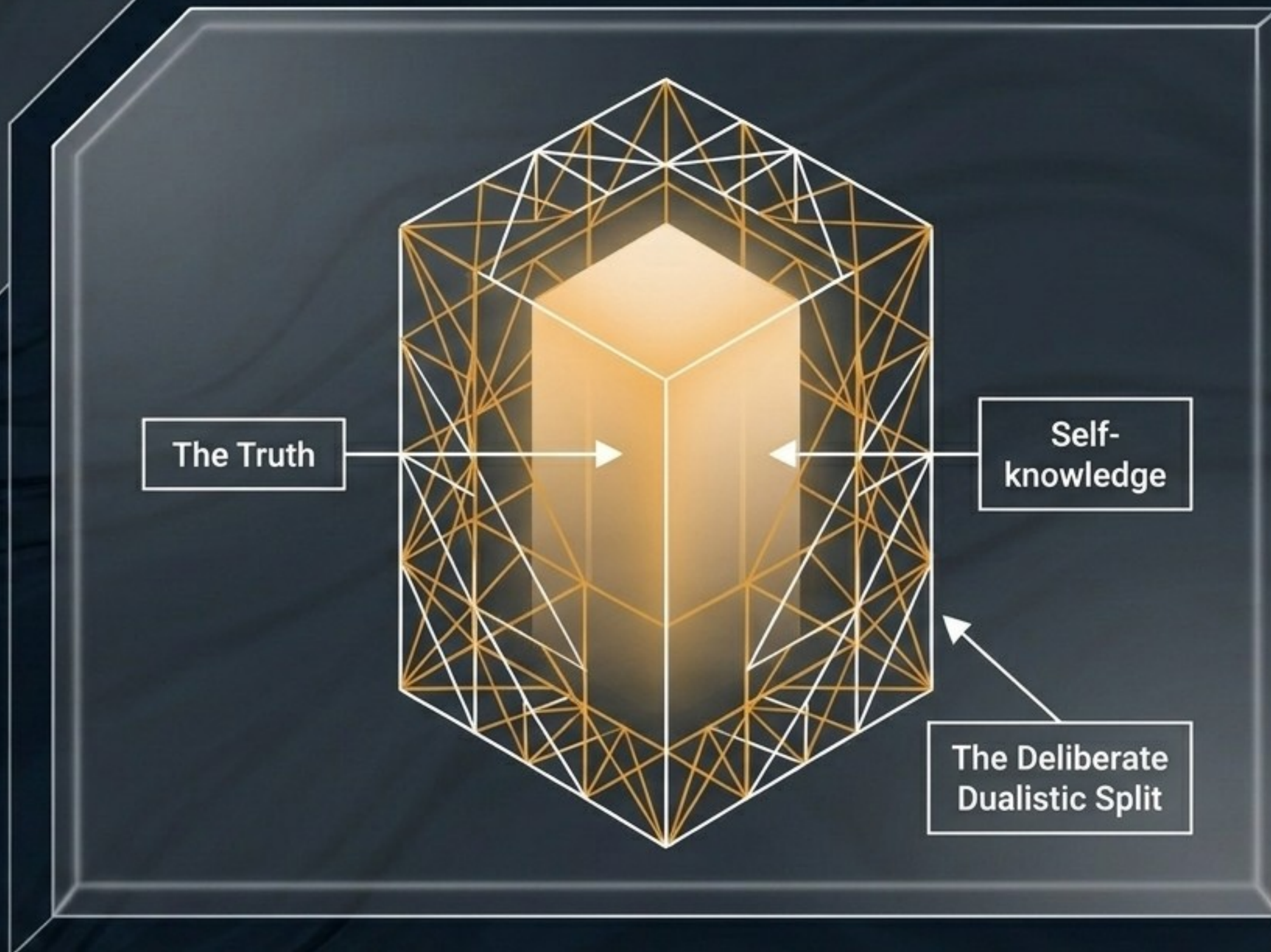
From this standpoint, the statement 'You are the non-dual reality' is not just confusing; it is seemingly absurd. The teacher cannot simply shout 'Advaitam!' from a mountaintop. You must be led from where you are.



## Step 1: The Stage of Deliberate Duality

To prepare your mind, the teacher temporarily accepts and deliberately creates a clear division. This method is called *adhyāropa* (false attribution).

**Key Insight:** It is a scaffolding for the building of knowledge. The teacher steps down to your level, provisionally accepting duality to give you a conceptual handhold, weaning you away from mistaken identifications.



# Creating the Binary Split

**Ātmā** (The Seer)

**Anātmā** (The Seen)

Dṛk  
(The pure Subject)

Dṛśyam  
(The objectifiable  
universe, body, and mind)

Nirguṇam  
(Attributeless)

Saguṇam  
(With attributes)

Cetanam  
(Conscious)

Jaḍam  
(Inert matter)

This diagnostic split (Dṛk-Dṛśya-Viveka) actively separates the observer from the observed.

## The Message of Step 1

**You are none of these.**

You are not the body, not the mind, not the thoughts, not the world.

You are the pure experiencer (sākṣī) of all these. By moving from experiencer-experienced duality to witness-witnessed duality, the teacher has successfully severed your false identifications.

## Step 2: Resolving Duality (*Apavāda*)

With the mind prepared, the teacher now executes *apavāda* (retraction).

The previous division is collapsed, and the 'Seen' is resolved back into the 'Seer'.

When you negate all attributes—including 'individuality' and 'totality'—what remains?

Not two consciousnesses, but one, secondless (*advitīyam*) consciousness. Number itself is an attribute.

Retraction of  
Provisional  
Structures



# The Logic of Substance Over Form

Just as a wave has no substance other than water, the entire universe of names and forms has no substance or existence apart from consciousness (*caitanyam*).



The Substance



The Name & Form  
(*nāma-rūpa*)



Does the pot  
have an  
independent  
existence?

No. There is no  
'pot-stuff'. Only  
clay exists.

## The Message of Step 2

You are all of these.

Not as the temporary forms, but as the substratum (*adhiṣṭhāna*) upon which all forms appear.

### The Dream Analogy

In a dream, you experience a tangible, vast world. Upon waking, you realise it did not exist apart from you—it was you alone appearing as many. The waking world is a similar *mithyā* appearance in the one non-dual reality.

# Resolving the Paradox

You have been told 'I am none of these' and 'I am all of these'.  
How do they coexist?

Empirical Advaitam = I (Satya) + The Universe (Mithyā)

- "I am none" means you are not any of the *nāma-rūpa* (name-and-form) objects.
- "I am all" means you are the *satya* substratum upon which all *nāma-rūpa* appear.
- Because *mithyā* has no independent existence, it cannot be counted as a "second". The binary format itself is the empirical expression of *advaitam*.

# Crucial Clarification: What is Actually Negated?

The teacher does not negate your experience of duality. You will continue to see a world of many objects. What is **destroyed** is the conclusion that the duality is fundamentally real.

## Experiential Duality Continues



Just as you see a 'blue' sky whilst knowing factually the sky is colourless, you experience a pluralistic world knowing it is a *mithyā* appearance.

## Factual Duality is Negated



The belief that there are two ultimately real substances (consciousness and independent matter) is entirely destroyed.

# The Master Metaphor: The Whirlpool in the River

The river (*nadī*) represents the continuous flow of *saṃsāra*—experiences, thoughts, and desires. Within it arises the whirlpool (*āvarta*).

## The Ignorant View (*dvaita-dṛṣṭi*)

- It has a distinct name (*nāma*) and form (*rūpa*).
- It appears to be an independent, powerful force that "does" things.
- It creates suffering (*moha*), trapping swimmers in struggle and fear.
- In ignorance, we see the whirlpool as a real substance, just as we see ourselves as an **isolated individual** (*jīva*).



# The Inquiry into Substance

Apply *viveka* (discrimination) and ask: Is there any substance called 'whirlpool-stuff'? No. The whirlpool is entirely constituted by the river water itself. It is merely a modification (*vikāra*) and a mere name (*nāmadēyam*). It is nothing but water in motion.



# The Equation for Non-Duality

## The Whirlpool

The individual self with its sense of separate doership (*ahaṃkāra*) and struggle.

## The River

The flow of *saṃsāra* with all its objects, dramas, and relationships (*prapañca* / *saguṇa Brahman*).

## The Water

The only substance—Consciousness-Existence (*sat-cit* / *Brahman* / *Ātmā*).

The *jīva*

The **Total Field**

The **Non-Dual Substratum**

I am not the limited, suffering whirlpool. I am the very substance of all that appears—the consciousness in which the entire river of *saṃsāra* arises, plays, and subsides.

I am Brahman (*ahaṃ brahmāsmi*).

# From Agitation to Peace

	<b>The Ignorant Whirlpool (<i>ajñānī</i>)</b>	<b>The Enlightened Whirlpool (<i>jñānī</i>)</b>
<u>Identity Focus</u>	Believes it is the temporary form.	Knows “I am the water”
<u>Relationship to River</u>	Struggles against the current.	Enjoys the play of the form while it lasts.
<u>View of Dissolution</u>	Fears its own dissolution; mourns the “death” of other whirlpools.	Unafraid of dissolution; knows the substance is indestructible.
<u>State of Being</u>	Agitation and suffering.	Profound peace; free while appearing in the flow ( <i>jīvanmukta</i> )

# The Shift

Liberation is not achieving a new state; it is the shift in identification from the impermanent form to the permanent substance.

With the vision of non-duality (*advaita-dṛṣṭi*), you see the immortal, non-dual water (*advaita-nitya-jalam*) in and through every perishable wave (*dvaita-anitya-taraṅgāni*).

You abide as the ocean of consciousness, entirely undisturbed by the rising and falling bubbles (*dindīram*) of galaxies, worlds, or your own life events.