CONCLUSION

We have neared the end of our voyage into the unknown realms of being. It may well be asked: what is the metaphysical haul we have brought home? We have seen an amazing variety of metaphysical doctrine. There seems to be no end to endless disputation on nice points of detail. All these doctrines seem to be ninepins set up by one doctor only to be knocked down by another. Is there anything more to it than metaphysical sleight of hand, jugglery with concepts, manipulation of intellectual tools? Are we treading a region of quicksands where it is impossible to find a foot hold, a firm stance?

Those who were looking for neat parcels of metaphysical doctrine tied in red ribbons of certainty as the reward of our efforts are bound to be disappointed. But the answer of the Advaitin to this objection is clear and forthright.

That the nature of the world cannot be logically articulated redounds to the credit of the Advaitin since if it could lend itself to logical determination, it would become something real and would cease to be Maya that Advaita brands it to be. For the Advaitin Maya is neither 'Sat' nor 'Asat', nor both, nor 'neither' and thus no logical category can embrace it. But no such divergence or uncertainty obtains with regard to the existence of Brahman, the Highest reality. These conflicting views only confirm the insight of the Advaitin that the disputant is still on the hither side of realization, in the region of
mentation or intellecction and that Manana has not been
transformed into Nididhyasana, that ratiocination has not been
replaced by gnosis. If finality could be attributed to a mental
concept, then we shall have therein a rival principle, an
'other' to Brahman and thus compromise our non-dualism. This
multiplicity of view-points and the resultant lack of certitude
is thus to the credit of Advaita. All these variously imagined
ways to the Real cannot challenge the bed-rock certainty of
Brahman that is no imagination.