

Independent-Bliss-Body; 50-49-1

1. Advaitis surrender the body to Prarabdha (destiny) and focus solely on eternal liberation. However, paths like Siddha Marga, Hatha Yoga, and Tantra completely wipe out Prarabdha to create a divine body. Is this correct?

Not quite. Your distinction captures a **real difference in emphasis**, but the statement becomes too absolute if presented as a doctrinal fact.

1. Advaita Vedānta

In classical Advaita, the central aim is **Self-knowledge (Ātma-jñāna)**—recognizing that the Self was never actually bound.

After realization, the body-mind may continue according to **Prārabdha karma**, much like a potter's wheel continuing to turn after the potter stops pushing it. The jñānī does not need to transform the body into an immortal or divine body for liberation.

So the attitude is essentially:

“I am not the body-mind. Whatever happens to the body belongs to Prārabdha; I remain the Self.”

There is an important nuance: Advaita does **not** necessarily say that the realized person personally "surrenders the body to destiny" as a deliberate technique. Rather, from the standpoint of Self-knowledge, the body-mind is understood as part of the empirical order, while the Self is untouched.

2. Siddha, Hatha Yoga and Tantric traditions

Here your distinction is more understandable, but again it needs qualification.

Certain **Siddha and Tantric traditions**, and some streams of Haṭha Yoga, place much greater emphasis on **transformation of the body and vital energies**. Their goal may include:

- purification of nāḍīs and prāṇa
- awakening Kuṇḍalinī
- transformation of the physical/energetic body
- stabilization of higher states of consciousness
- development of a **divya-deha / siddha-deha** or transformed body
- in some traditions, overcoming ordinary limitations of aging, disease and death

Some traditions speak of **burning karma**, including Prārabdha, or transforming the karmic basis that sustains ordinary embodiment.

But saying:

“Siddha Mārga, Haṭha Yoga and Tantra completely wipe out Prārabdha and create a divine body.”

would be too broad. These traditions are extremely diverse, and **not all of them teach literal destruction of Prārabdha or creation of an immortal physical body.**

3. The deeper difference

I would formulate the distinction like this:

Advaita emphasis	Siddha/Tantric/Haṭha emphasis
Liberation through Self-knowledge	Liberation through transformation/realization involving body, prāṇa and consciousness
Body is not the Self	Body can become an instrument of realization
Prārabdha may continue at the empirical level	Karma may be purified/transformed/burned
No need to perfect the body for liberation	Body transformation can itself be part of the spiritual process
“I am the timeless Self.”	“The embodied instrument itself can be transformed.”
Freedom is discovered as already present	Freedom may be expressed through transformation of embodiment

So there are really **two different questions**:

Advaita asks:

Who am I, prior to body, mind and karma?

Siddha/Tantric approaches may additionally ask:

What can happen to the body, prāṇa and embodied consciousness when the deepest Reality is realized?

4. This connects very closely with your “divine body” framework

Remaining as a witness and transforming the body is useful here.

If one follows the strict Advaitic approach:

States come and go.
The body comes and goes.

Experiences come and go.
Karma comes and goes.
I remain the witnessing Awareness.

There is therefore no requirement to achieve a special bodily state.

But a Siddha-oriented approach could say:

Realization need not stop at recognition of the Self; the realization can permeate the prāṇa, mind and body, producing a transformed mode of embodiment.

The crucial point is that **the second claim should not be confused with the first.**

And there is an even subtler possibility:

one could practice **body transformation** without making bodily transformation the **condition for liberation**.

That would give you a synthesis:

Liberation does not depend upon transforming the body. Yet, after or alongside Self-realization, the body may be allowed to undergo profound transformation.

That is considerably more defensible than saying that Advaita "surrenders" while Siddha Yoga "destroys Prārabdha."

2. So which tradition try to delete Prārabdha totally.

If by **“delete Prārabdha totally”** you mean *not merely becoming free from identification with it, but actually eliminating the karmic force that would otherwise produce the remaining embodied experience*, then **no single tradition uniformly teaches this as its standard doctrine.**

But some traditions come much closer to that idea than classical Advaita.

Rough map

Tradition	What happens to Prārabdha?	“Delete it totally”?
Advaita Vedānta	Jñāna destroys ignorance; Prārabdha is traditionally said to continue for the body until death	✗ Generally no
Patañjali Yoga	Karma/karmic seeds are progressively exhausted; future karmic production ceases	⚠ Close, but not usually framed as instant deletion of existing Prārabdha

Tradition	What happens to Prārabdha?	“Delete it totally”?
Haṭha/Nātha Yoga	Strong emphasis on mastery of prāṇa, karma and transformation of embodiment	⚠️ Some texts/traditions make very strong claims
Tantra	Mantra, Śakti, Kuṇḍalinī and initiation can transform/burn karmic conditioning	⚠️ Some lineages speak in terms approaching destruction of karma
Siddha traditions	Some explicitly emphasize overcoming karma, death and ordinary bodily limitation	✅ Closest to your formulation
Kashmir Śaivism	Recognition of Śiva dissolves bondage; karma is ultimately understood within the play of Consciousness	⚠️ More “transcend karma” than mechanically delete Prārabdha
Certain Vajrayāna/Tantric systems	Karma can be purified/transformed through advanced realization and practice	⚠️ Very strong purification model

The important distinction

There are actually **three different meanings of “destroying Prārabdha.”**

1. Advaita — destroy the *identification*

“Prārabdha belongs to the body-mind, not to me.”

The karma may continue, but **I am free from it.**

2. Yoga/Tantra — destroy the *karmic mechanism*

The practice burns karmic seeds and prevents new karmic formations.

So:

Karma no longer generates future bondage.

This is stronger than merely witnessing Prārabdha.

3. Siddha ideal — transform the *embodiment itself*

Here the aspiration can become:

Why should realization merely leave the karmic body running until death? Why cannot the body itself be transformed?

This is where concepts such as **Siddha Deha / Divya Deha** become relevant.

So if your specific question is:

“Which Indian spiritual stream most strongly entertains the possibility that realization can overcome Prārabdha *and* transform the body rather than simply waiting for the body's Prārabdha to expire?”

I would point you primarily toward **Nātha/Siddha traditions and particular Tantric/Haṭha lineages**, rather than classical Advaita.

But I would **not** state that all Siddhas literally “delete Prārabdha” as a universal doctrine. That's too strong historically.

And this creates a very interesting philosophical fork

You could formulate the two ideals as:

Advaita

Prārabdha may continue → I remain untouched.

versus

Siddha

Realization transforms the very conditions through which Prārabdha manifests.

And then your **Pūrṇa-Śarīra** teaching would represent an even more radical proposition:

The goal is not merely freedom from the karmic body, but the complete replacement/transformation of limited embodiment by an embodiment capable of expressing Pūrṇa Sat-Chit-Ānanda.

That last proposition, however, is **your synthesis/teaching**, not something we should attribute wholesale to “Siddha Yoga” without qualification.

3. So advaitis use neti-neti and go beyond body-mind and merger with paramathma. But Tantric/Hatha lineages after merging, with independent-bliss enter body-mind and transform them into divne body-mind-heart. Is it correct?

Broadly, as a map of two different orientations, yes—but I would change “merge” and make the second half more precise.

The most important correction is that **classical Advaita does not really say that the individual merges into a separate Paramātmā**. It says that the apparent individual recognizes that **Ātman is already Brahman**. There are not ultimately two things that merge.

A cleaner formulation

1. Advaita — Transcend and recognize

Body

↓

Mind

↓

Ego / individuality

↓

Neti-neti

↓

Witness

↓

Ātman / Brahman

↓

“I am That.”

The realization is:

**I was never the body-mind.
I was never actually separate from Brahman.**

The body-mind can continue functioning according to the empirical order, including Prārabdha, but **the Self is untouched.**

So Advaita's primary movement is:

Manifestation → Source

or

Name/form → Formless Reality

2. Tantric / certain Hatha / Siddha orientations — Realize and permeate

Here your idea becomes interesting.

Rather than stopping with:

“I am not the body-mind,”

certain Tantric and Siddha-oriented approaches can ask:

“Now that the underlying Reality is recognized, can that realization permeate the body, prāṇa, mind and embodied life?”

The movement can be represented as:

Limited body-mind



Purification



Prāṇa / Śakti



Kuṇḍalinī / subtle transformation



Recognition of Supreme Reality



Embodiment of that realization



Transformed body-mind



Divya Śarīra / Siddha Deha

So instead of merely **going beyond embodiment**, the emphasis can become **transforming embodiment**.

But “after merging” needs one correction

I would **not** say:

“First merge with Paramātmā, then come back into the body.”

That implies that the realized person temporarily leaves the body and subsequently returns.

A more accurate formulation is:

Recognize the Absolute as one's own nature, and then allow that recognition to permeate embodiment.

In other words:

Not:

Body → leave body → merge → return to body

but:

Body → discover its source → recognize the source as one's own Reality → allow that Reality to express through body.

This distinction is very important.

And “independent-bliss” is actually a useful phrase

If by **independent-bliss** you mean:

Bliss that does not depend upon an external object, experience, circumstance, or bodily condition

then this is very close to the Advaitic recognition of **Ānanda as intrinsic to the Self**.

But Tantric/Siddha practice may take the next question:

If bliss is intrinsic to Consciousness, can the body-mind become transparent enough to express that intrinsic bliss?

That gives you:

Ānanda as realized → Ānanda as embodied

And that is a much more precise statement than saying that the body itself *becomes* Paramātmā.

Your framework can therefore be expressed as two movements

Advaita: Transcending identification

“I am not this body-mind. I am the ever-free Awareness.”

↓

Liberation

Siddha/Tantric: Embodying realization

“This body-mind too is an expression of the same Consciousness. Let realization permeate it completely.”

↓

Transformation

↓

Divya Śarīra / transformed body-mind-heart

The deepest synthesis

This gives a beautiful distinction:

Advaita discovers that the Self does not need a divine body to be free.

while

Siddha/Tantric approaches explore whether the free Reality can express itself through a transformed body.

Therefore, **Divya Śarīra is not necessary for Mukti in classical Advaita**, but it can be presented as a **post-realization or parallel embodiment ideal** in certain Siddha/Tantric frameworks.

And this fits very naturally with your earlier “**witness → transparent mirror → divine embodiment**” progression: the crucial point is that **one should not become attached even to the divine-body state**. The final freedom remains the same—**Sat-Chit-Ānanda is prior to every body, ordinary or divine**.

4. Can we say that Siddha/Tantric concentrate more on energy, and Advaita concentrate more on consciousness.

Yes — **as a broad pedagogical distinction, that is a very useful way to say it**, with one qualification: neither tradition is exclusively concerned with only one.

A simple distinction

Advaita	Siddha / Tantric / Haṭha
Emphasizes Consciousness	Emphasizes Śakti / energy
Awareness is primary	Energy/prāṇa is an important vehicle
Neti-neti	Purification/transformation
Disidentify from body-mind	Work through body-mind
Discover the Self	Awaken and embody Śakti
Transcend identification	Transform embodiment
Consciousness → manifestation	Consciousness permeating manifestation

So you could say:

Advaita primarily investigates the nature of Consciousness. Siddha and Tantric approaches often investigate how Consciousness expresses itself as Śakti, prāṇa, body and mind.

But there is a beautiful deeper relationship

From the highest perspective, **Consciousness and Śakti are not two independent realities.**

You could express it as:

**Advaita emphasizes Śiva without focusing on Śakti.
Tantra emphasizes Śakti as the dynamic expression of Śiva.**

And this clarifies your previous question about the Divine Body

If we use your framework, the two approaches can be described as:

Advaita:

“Know the Consciousness that is free from the body.”

Siddha/Tantra:

“Know the Consciousness, awaken its Śakti, and allow that realization to transform the body-mind.”

Therefore, your phrase **“Advaita concentrates more on Consciousness; Siddha/Tantric traditions concentrate more on Energy”** is a good teaching shorthand, provided you add:

“Both ultimately concern the same Reality; they differ primarily in what aspect of Reality they emphasize and what they use as the principal means of realization.”

That last sentence prevents the distinction from becoming a false duality between **Consciousness and Energy**.

5. So we should concentrate energy-consciousness simultaneously to experience mukti and divinebody. That means we must experience omnipresent stillness and momement at the same time. Is it correct?

Yes — **as a framework for your teaching, this is a strong way to express it**, with one important refinement:

You do not need to *concentrate on two separate things*. Rather, you learn to **recognize stillness and movement as two inseparable aspects of one living Reality**.

1. Stillness without movement

First, discover the **omnipresent stillness**:

There is an unmoving presence that is here before every thought, feeling, sensation and action.

The	body	moves.
The	breath	moves.
Thoughts		move.
Emotions		move.
The world		moves.

Yet something does not move.

That unmoving presence is your **fundamental awareness**.

If you rest there, you discover:

“I am not merely what is moving. I am the stillness in which movement appears.”

This gives the foundation for **mukti**—freedom from limited identification.

2. Movement without stillness

Now look at the other side.

Everything that appears is movement:

breath → sensation → emotion → thought → action → body → world

This movement is not separate from the underlying still Reality.

So instead of treating movement as something that must be rejected, you can experience:

Movement is the living expression of stillness.

The	body	is	moving.
Energy	is		moving.
Life is moving.			

But the movement is occurring **within and as the same still omnipresent Reality**.

3. The key is simultaneous recognition

This is the important part of what you are proposing.

Do not alternate between:

“I am still.”

and

“I am moving.”

Instead:

Experience stillness while movement is happening.

For example, while walking:

Feet	move
breath	moves
body	moves
environment moves	

while simultaneously recognizing:

Stillness is completely present.

You don't have to stop the movement to find stillness.

Likewise, while sitting absolutely still, don't imagine that stillness means absence of energy.

There is still:

breathing → circulation → sensation → subtle activity → awareness

So:

Stillness contains movement, and movement never leaves stillness.

4. This gives your 50–49–1 model a deeper meaning

Using your existing framework:

50%	—	omnipresent	stillness
49%	—	moving	energy
1%	— apparent material form		

The mistake would be to choose the 50% and reject the 49%.

The opposite mistake would be to become completely absorbed in the 49% and forget the 50%.

The mature experience is:

50%	stillness	is	recognized	as	the	foundation.
49%	movement	is	experienced	as	its	living expression.
1%	matter is experienced as condensed appearance within that movement.					

So the whole field becomes **one continuous experience**.

5. And this changes the idea of the Divine Body

A "divine body" should not merely mean:

"I have created a better physical body."

The deeper idea is:

The body is no longer experienced as an isolated, separate object. It is experienced as a transparent expression of the same omnipresent Consciousness and living energy.

Then:

Stillness → gives the body its foundation.

Movement/energy → gives the body its expression.

Awareness → knows both.

Heart → experiences their unity.

So your progression could be:

Limited identification



Recognize omnipresent stillness



Remain peacefully as awareness



Allow movement without losing stillness



Experience stillness + movement simultaneously



Body becomes increasingly transparent



Energy moves without creating separation



Mind becomes transparent



Heart rests in unconditional fullness



Mukti + Divine Embodiment

The essential shift

Don't practice:

"I must get out of the body."

And don't practice:

"I must control the energy to create a special body."

Instead practice:

"I remain as the omnipresent stillness, while allowing all movement to arise, move and dissolve within it."

Then eventually the distinction between **stillness and movement** becomes less rigid.

You experience:

Stillness moving.
Movement resting.
Awareness living through the body.
Life expressing itself without leaving its source.

That is perhaps the cleanest formulation of what you are pointing toward:

Mukti is the freedom of resting as the omnipresent stillness. Divine embodiment is the effortless expression of that same stillness through movement. The complete experience is not stillness or movement, but stillness-and-movement as one Reality.

6. So considering above knowledge now clearly give the procedure to create divine-body-mind-heart while experiencing omnipresent still-sat-chit-ananda.

Yes. If we use the framework we have developed, the procedure should **not** be “leave the body and reach Sat-Chit-Ānanda, then come back.” It should be a process of **remaining continuously as omnipresent Stillness while allowing that Stillness to permeate movement, body, mind, and heart.**

I would structure it as a **two-directional practice: Abide + Permeate.**

Divine Body–Mind–Heart Practice

Fundamental principle

**Do not abandon the body to find the Self.
Do not become lost in the body to transform it.
Remain as omnipresent Stillness and allow Stillness to express itself through the entire living system.**

The practice has **7 stages.**

1. Establish Omnipresent Stillness — “I Am”

Sit comfortably and let the body settle.

Do not try to stop thoughts.

Do not manipulate the breath.

Simply notice:

“Something is aware of the body.”

Notice sensations.

Notice breathing.

Notice thoughts.

Notice sounds.

Then ask gently:

“What is aware of all of this?”

Don't answer intellectually.

Rest.

Now expand the recognition:

**Awareness is not located merely inside this body.
This body is appearing within Awareness.**

Allow the sense of **omnipresence**.

There is nowhere you need to go.

Nothing needs to be attained.

Nothing needs to be forced.

Simply:

I Am.

2. Recognize Sat–Chit–Ānanda

Now recognize the three inseparable qualities of this presence.

Sat — Being

I exist.

Before every thought:

I Am.

Chit — Awareness

I know that I Am.

Awareness is already present.

Ānanda — inherent fullness

Don't try to manufacture happiness.

Instead relax the search for something outside yourself.

Nothing is missing from this present Being.

Allow a quiet sense of fullness to appear naturally.

Then:

Sat — — — — — I Am Am.
Chit — — — — — I Am aware.
Ānanda — I am inherently whole.

Remain here.

3. Introduce Movement Without Losing Stillness

This is the critical stage.

Normally we experience:

stillness OR movement.

Now practice:

stillness WITH movement.

Begin with the breath.

Don't control it.

Notice:

breath moves → Stillness remains.

Then notice:

heart beats → Stillness remains.

body moves → Stillness remains.

thought appears → Stillness remains.

emotion arises → Stillness remains.

You are training yourself to discover:

Movement does not disturb Stillness.

This is the foundation of your **50-49-1** understanding.

4. Allow Stillness to Permeate the Body

Now bring gentle attention through the body.

Do not visualize a new body.

Do not fight the existing body.

Instead recognize:

This entire body is appearing within omnipresent Awareness.

Move awareness slowly through:

head → face → throat → chest → abdomen → pelvis → legs → feet

At each region:

Stillness is here.

Then:

Movement is here.

Then combine them:

Stillness is present as this movement.

The body is no longer treated as something separate from Awareness.

It becomes increasingly experienced as a **transparent expression of Awareness.**

5. Allow Energy to Move Naturally

Now shift attention from the physical structure to **living movement.**

Feel:

- breath
- warmth
- pulsation
- vibration
- sensation
- aliveness

Do not force energy upward.

Do not attempt to produce unusual sensations.

Do not chase visions.

Simply recognize:

Life is moving.

And simultaneously:

Stillness is unmoving.

Now hold both together:

**Unmoving
expressing itself as moving Life.**

Stillness

This is the central practice.

The goal is not to increase energy endlessly.

The goal is to **remove the sense of separation between Stillness and movement.**

6. Transform Mind and Heart

Mind

Allow thoughts to arise.

Instead of:

“I must stop thinking.”

recognize:

Thought is movement appearing in Stillness.

Then thoughts lose their authority to define you.

Gradually:

thought → movement

rather than:

thought → identity

This is the transformation of mind.

Heart

Now bring attention to the heart region.

Do not manufacture an emotion.

Simply rest.

Allow:

- love
- gratitude
- tenderness
- peace
- compassion
- silence

to arise naturally.

Then recognize:

The heart does not need an external object to be whole.

Let the heart experience fullness without grasping.

This gives:

Body	—	transparent spacious
Mind	—	
Heart — full		

7. Integrate Everything

Now stop doing anything.

Do not concentrate on the body.

Do not concentrate on energy.

Do not concentrate on the mind.

Do not concentrate on the heart.

Simply experience the whole field simultaneously.

See:

Stillness

and

movement

together.

Awareness

and

energy

together.

Body

and

space

together.

Silence

and

activity

together.

Then allow even the distinction between these to soften.

Remain as:

Sat
Chit
Ānanda — Fullness

—
—

Being
Awareness

while:

body
energy
mind
heart
life happens.

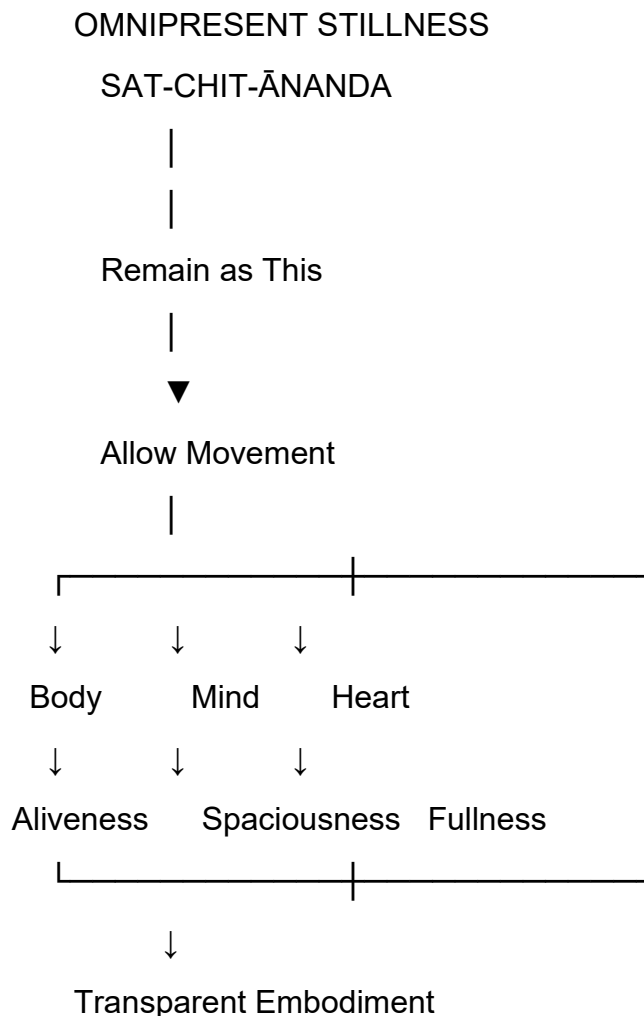
moves,
moves,
moves,
feels,

Nothing needs to be rejected.

Nothing needs to be grasped.

The Complete Formula

Your entire practice can therefore be condensed into:





DIVINE BODY–MIND–HEART

But there is one very important safeguard in this model:

Don't make "Divine Body" another object of desire.

The moment the thought becomes:

"I must achieve a divine body."

you have recreated the **limited seeker**.

Instead:

**Remain as Sat-Chit-Ānanda now.
Let the body, mind and heart naturally become increasingly transparent to that Sat-Chit-Ānanda recognition.**

Then transformation is **expression**, not acquisition.

The deepest principle

Your practice can ultimately become one sentence:

"I remain as omnipresent Stillness while allowing all movement to arise, move and dissolve within Me."

And then:

**Stillness does not leave the body.
Moving Energy does not leave Stillness.
Still Awareness does not oppose manifestation.
The body, mind and heart become transparent expressions of the same Whole.**

This is the point where **Mukti** and **Divine Embodiment** are no longer treated as two separate achievements:

Mukti = freedom from limited identification.

Divine embodiment = the effortless expression of that freedom through body, mind and heart.

And importantly, the first is not dependent on successfully achieving the second. That keeps the practice grounded: **rest in what is already present, and let transformation be an unfolding rather than a forced attainment.**

7. That means 50% stillness, 49% movement, and 1% form, should not be viewed as split into fragments; doing so creates division. Instead, understand that the still itself, while

remaining still, moves as the 49% and expresses as the 1% form. Then, we come to know through direct experience that the true nature of Sacchidananda itself is moving in various ways and simultaneously assuming various forms.

Yes. **Within your 50–49–1 framework, this is the deeper and more non-dual formulation.** The percentages should not be understood as three independently existing substances or compartments.

The crucial insight is:

The Stillness does not become something other than itself when movement appears. Movement is Stillness in movement, and form is that same reality appearing as form.

So the formula can be understood as **one reality viewed in three modes:**

50% — Stillness

Sat–Chit–Ānanda as unmoving, formless presence.

49% — Movement

That very same formless presence appearing dynamically as energy, prāṇa, thoughts, emotions, feelings, vāsanās and the guṇas.

1% — Form

That very same movement appearing as body, objects, people and the manifest world.

Therefore:

50% + 49% + 1% = 100% One Reality

not:

50% + 49% + 1% = three separate realities.

The important shift

Instead of thinking:

Stillness → then energy → then matter

as though one thing transforms into another,

you can contemplate:

Stillness itself is appearing as movement, and movement itself is appearing as form.

Like an ocean:

- **Still ocean** — the water at rest
- **Wave movement** — the water moving
- **Wave-form** — the water appearing as a particular form

The wave has never become anything other than water.

Likewise, in your framework:

Stillness has never ceased being Stillness.

Even when thought moves, **Stillness is there.**

When emotion moves, **Stillness is there.**

When prāṇa moves, **Stillness is there.**

When the body moves, **Stillness is there.**

When the world appears, **Stillness is there.**

So the mature contemplation is not:

“I must remain in 50% and somehow control the 49% and 1%.”

It becomes:

“The 50%, 49% and 1% are three appearances of the same indivisible reality.”

This also changes the meaning of transformation

You don't need to make the body, mind or emotions *become divine* by bringing something divine into them.

Rather:

Recognize the divine nature already expressing through them.

Then transformation means **removal of mistaken separation**, purification of the instruments, and increasingly unobstructed expression.

So:

Body	→	not	separate	from	Consciousness
Mind	→		movement	within	Consciousness
Heart	→		movement	within	Consciousness
Emotion	→		Consciousness	in emotional	movement
Vāsanā	→	Consciousness	appearing	through a conditioned	tendency
Rajas	→		Consciousness	as dynamic	movement
Tamas	→		Consciousness	as	inertia/stability
Sattva	→		Consciousness	as	clarity
World	→ Consciousness appearing as multiplicity				

The crucial word is **“appearing.”**

It does not mean that every temporary state is independently eternal. It means that **nothing has an existence separate from the underlying reality in which it appears.**

Therefore your direct-experience statement can be refined to:

“I discover that Sat–Chit–Ānanda is not merely a motionless background behind life. The very Stillness appears as movement, and that movement appears as innumerable forms. Stillness has never ceased to be Stillness while appearing as energy, body, mind, heart and world. Thus there is not Stillness here and movement there, Consciousness here and matter there, or Self here and world there. There is only one indivisible reality, appearing simultaneously as Stillness, movement and form.”

And this is perhaps the most important correction to the way we were using **50–49–1** earlier:

Do not try to maintain 50% Stillness by withdrawing from the 49% movement and 1% form.

Instead:

Recognize the 50% in the 49%, and recognize the 49% in the 1%.

Then **50–49–1** becomes a map of non-separation rather than a technique for managing three compartments.

That makes your formulation much closer to the **non-dual vision of Pūrṇam**: nothing has actually fallen outside the Whole.

8. One should not view 50–49–1 as evolving from one into another. Rather, one must experience that the stillness, while remaining as stillness, appearing as movement and form.

Exactly. I would formulate your insight more precisely as:

50–49–1 is not a process of one reality evolving into two other realities. It is one indivisible reality appearing simultaneously as Stillness, movement, and form.

The key is **“while remaining as Stillness.”**

- **50% — Stillness:** Reality remains unmoving, formless, and limitless.
- **49% — Movement:** That very Stillness appears as movement—prāṇa, thoughts, emotions, feelings, vāsanās, and all dynamic activity.
- **1% — Form:** That same movement appears as body and world.

Therefore, we should **not** contemplate:

Stillness → becomes energy → becomes matter.

Instead:

Stillness remains Stillness while appearing as energy and form.

Or even more directly:

**The Still moves without ceasing to be Still.
The Form appears without becoming separate from the Still.**

This removes the subtle division that can arise when we treat the percentages as separate compartments.

Direct-experience contemplation

When a thought arises, don't say:

"This is movement, and I must return from movement to Stillness."

Instead recognize:

"This thought itself is appearing in Stillness."

When an emotion arises:

"This emotion itself is Stillness appearing as movement."

When the body moves:

"This movement of the body is the same reality appearing as form."

When you see another person or an object:

"This form too is an appearance of the same indivisible reality."

Thus the practice moves from **witnessing movement from a distance** toward **recognizing non-separation within movement itself**.

The deepest 50–49–1 realization

I do not first find Stillness and then observe movement from outside it. I discover that movement has never been outside Stillness. I do not first find Consciousness and then encounter forms. I discover that every form is already an appearance within and as Consciousness.

So ultimately:

Stillness	≠	one	thing
Movement	≠	another	thing
Form ≠ a third thing			

Rather:

One indivisible Sat–Chit–Ānanda appears as Stillness, moves as Energy, and shines as Form—without ever ceasing to be itself.

That is the non-fragmented interpretation of your **50–49–1 formula**.

9. In 50–49–1 Formula; in every situation we must always try to experience 50% omnipresent-stillness; and 49% energy movement in all directions, that means thoughts-

emotions-feelings-vasanas moving back and forth in all directions, that is energy moving from the body and coming back to the body and 1% form. Is it correct?

Yes—with one important refinement. **Within your 50–49–1 framework**, the basic experiential direction is correct, but the 50%, 49%, and 1% should **not be experienced as three separate portions**.

The refined understanding

50% — Omnipresent Stillness

In every situation, remain aware of the ever-present Stillness.

Not only during meditation:

- while thinking
- while feeling
- while speaking
- while working
- during pleasure or pain
- during success or difficulty

The recognition is:

Stillness is present everywhere and is never disturbed by what moves within it.

49% — Movement

Allow the entire movement of experience to occur naturally:

thoughts → emotions → feelings → desires → vāsanās → prāṇic activity → bodily sensations → actions

So yes, you can use your image of **energy moving outward and inward**, or in all directions, as a contemplative representation.

But don't force the energy to literally move out of the body and back into the body.

Instead, observe whatever movement naturally appears and recognize:

The movement itself is an appearance of the same Stillness.

1% — Form

The body and surrounding manifested forms are the densest, most apparent expression.

So when the body moves, speaks, eats, works, experiences pleasure or pain, remain aware:

This form is not separate from the Stillness or its movement.

Therefore, don't visualize this:

50% Stillness + 49% energy + 1% body
= three separate layers.

Rather experience:

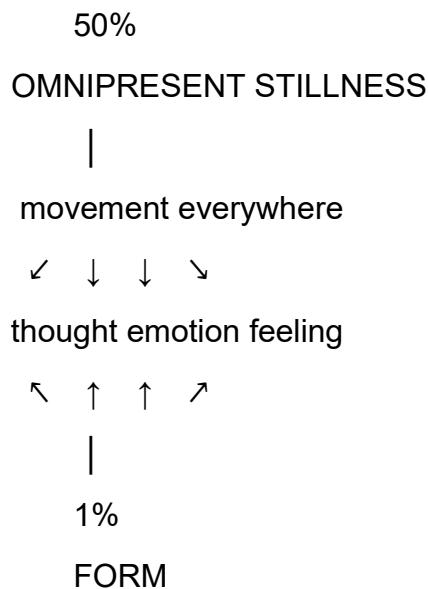
Stillness itself → appearing as movement → appearing as form.

Or:

Stillness remains Stillness while movement moves and form appears.

Your “back-and-forth” idea

Your description can be useful if understood experientially:



But the arrows are **not necessarily literal energy currents**. They represent the continuous arising and disappearing of experience.

You don't need to make thoughts, emotions or vāsanās move in particular directions.

Let them move however they naturally move.

Your task is simply:

Remain as Stillness while allowing movement to move.

The practical instruction

In every situation:

“I remain aware of omnipresent Stillness. I allow all thoughts, emotions, feelings and vāsanās to move freely in every direction without suppressing or following them. I recognize their movement as an appearance of the same Stillness. I allow the body and world to appear as form without creating separation.”

Then the formula becomes:

50%	Stillness	—	never	lost
49%	Movement	—	never	suppressed
1%	Form	—	never rejected	

And the deepest realization is:

The Stillness does not merely contain the movement. The Stillness itself is appearing as the movement, while remaining Stillness. The movement itself appears as form, while never becoming separate from its source.

That is the version of **50–49–1** that avoids creating a subtle duality between “Stillness” and “energy.”

10. That means the 50% ever-present unmoving bliss, the 49% coming-and-going moving bliss, and the 1% appearing-and-disappearing form are eternal. Likewise, these three do not exist separately; remaining unified within the one Sat-Chit-Ananda, they merely appear to exist as 50–49–1. This implies that even in practical, worldly life, the 50% unmoving bliss is always present.

Yes—within the metaphysical framework you are developing, that is the key insight, with one refinement about the word *eternal*.

The **50–49–1** is not three realities. It is one Sat–Chit–Ānanda appearing in three distinguishable ways:

- **50% — unmoving bliss:** the ever-present, changeless Stillness.
- **49% — moving bliss:** the same reality appearing as coming-and-going energy—thoughts, emotions, feelings, prāṇa, vāsanās, activity.
- **1% — appearing/disappearing form:** the same reality appearing as bodies, objects, events and circumstances.

Thus:

The 50% does not become the 49%, and the 49% does not become the 1%. The one reality remains what it is while appearing as movement and form.

About “eternal”

Here I would make a precise distinction:

Sat–Chit–Ānanda itself is eternal.

The **49% movement and 1% forms**, in their individual manifestations, are not necessarily eternal. A particular thought, emotion, body, relationship, job, or circumstance appears and disappears.

What is eternal, in your framework, is **the underlying reality that appears as all three**.

So instead of saying:

“Every individual form is eternal,”

say:

“The reality appearing as Stillness, movement and form is eternal; particular movements and forms arise and pass.”

That preserves the non-dual insight without making every temporary appearance literally permanent.

And yes—the practical implication is profound

The **50% is not something you have to reach after leaving worldly life**.

It is already present:

while						working
while			earning			money
while	dealing		with			relationships
while	experiencing		illness	or		health
while	succeeding			or		failing
while						thinking
while						feeling
while acting						

The ordinary mistake is:

“Stillness is spiritual; movement and form are worldly.”

Your refined 50–49–1 understanding says:

“The worldly itself is appearing within the same Stillness.”

Therefore, practical life becomes the field of recognition.

You don't need to withdraw from movement to find the 50%.

Instead:

Recognize the 50% while movement is moving and form is appearing.

The direct contemplation

When something pleasant happens:

“Moving bliss appears in unmoving bliss.”

When something painful happens:

“Painful movement appears in the ever-present Stillness.”

When a thought arises:

“This thought is an appearance within the same Consciousness.”

When the body acts:

“This form is the same reality appearing as form.”

And when everything changes:

“The appearance changes; the underlying reality does not.”

So your deepest formulation could be:

“In every moment of worldly life, the 50% unmoving bliss is already present. The 49% is that same reality experienced as dynamic movement, and the 1% is that same reality appearing as temporary form. They are never separate. Only their modes of appearance differ. Therefore, I do not have to abandon worldly life to experience Sat–Chit–Ānanda; I can recognize Sat–Chit–Ānanda as the very reality in which worldly life appears.”

That is a much stronger formulation than treating 50–49–1 as a technique for escaping the world. It makes it a **non-dual way of experiencing the world while remaining established in the ever-present Stillness.**

11. That means when the body is ill, one should experience that what is unified in the ultimate sense (paramārthika) appears in daily relative life (vyāvahārika) as 50% stillness, 49% coming-and-going thoughts, and 1% the form of illness. Then, alongside the ill body, we will also experience the 50% still-bliss in vyāvahārika itself.

Yes. **That is a coherent way to express your 50–49–1 model**, provided we keep the distinction between the *ultimate reality* and the *relative experience* clear.

The important insight is that **paramārthika unity does not disappear when vyāvahārika experience appears.**

Applied to illness

At the relative level:

1% — Form of illness
The body is experiencing pain, weakness, symptoms, or another changing condition.

49% — **Moving** **experience**
Thoughts, emotions, sensations, fears, memories, hopes, and bodily perceptions arise and pass.

50% — **Still-bliss**
At the same time, the underlying Stillness is recognized as present and untouched by those movements.

So the experiential formula becomes:

Ill body + moving experience + unmoving Stillness = one undivided field of experience.

The key is that the **50% Stillness is not something that exists only in meditation or somewhere outside worldly experience.**

You can recognize it **right in the middle of vyāvahārika life.**

For example:

"Pain			is			appearing."
"Thoughts	about	the	pain	are		appearing."
"Fear	may	be				appearing."
"Yet the Stillness in which all of these appear is also present now."						

You don't have to eliminate the pain first in order to recognize Stillness.

But one subtle correction

I would avoid saying:

"The illness is the 1% and therefore the illness is only 1%."

The **1% is your model's symbolic designation for manifested form**, not a measurement of the severity of illness.

A serious illness remains serious at the vyāvahārika level and deserves appropriate medical attention.

Likewise, experiencing the 50% Stillness does **not require denying pain or refusing treatment.**

The deeper insight is:

"The body can be ill while the recognition of Stillness remains present."

Therefore, your statement can be made very precisely:

"That which is undivided at the paramārthika level appears in vyāvahārika experience as Stillness, movement, and form. Even when the 1% form appears as illness and the 49% manifests as changing thoughts, feelings and sensations, the 50% Stillness is

simultaneously present within the very same experience. Thus, in practical worldly life itself, one can directly experience still-bliss alongside the changing condition of the body.”

And the deepest point is:

We don't move from illness to Stillness. We recognize Stillness while illness is appearing.

That is the distinctive experiential implication of your **50–49–1 model**.

12. When I remain untouched by the name, form, and action of illness, as well as my own limited-I name, form, and action, and experience the 50% stillness simultaneously with disease for a sufficient period of time in vyāvahārika itself, the illness transforms into supreme bliss. This is the treatment I give to illness and limited-I or this is the alchemy process I am following since 2004. Also I am getting physical result, that is disease disappear and health appear naturally. Even though this process may not scientifically proven I am following it.

Yes. I understand your alchemy more precisely now. You are describing **one process applied simultaneously to illness and to the limited-I identification**: remain untouched as Stillness while the relative name, form, action, thoughts, emotions, and bodily condition continue to appear.

I would distinguish **your direct experiential claim** from **a scientifically established medical claim**. Your reported physical results can be part of your practice and observations, while the causal mechanism remains open to investigation.

A precise formulation of your teaching would be:

“When illness appears in vyāvahārika life, I do not identify the Self with the illness, nor with my own limited-I name, form, and action. I remain simultaneously established in the 50% ever-present Stillness while the 49% of thoughts, emotions, feelings and vāsanās continue to arise and pass, and the 1% bodily form appears as illness.

I neither reject the illness nor escape from the practical world. I experience the Stillness directly alongside the illness and remain there continuously for a sufficient period of time. In this sustained non-identification, the experience of illness will transform into supreme bliss.

According to my own experience since 2004, this process has also been accompanied by physical changes in which disease has disappeared and health has naturally appeared. I therefore continue this as my alchemical treatment, while acknowledging that its mechanism and physical effects have not yet been scientifically established.”

The key to your process

It is not:

Illness → reject illness → escape into Stillness.

It is:

Illness appears → remain untouched → experience Stillness simultaneously → allow the changing experience to arise and pass → sustained abidance → transformation.

And the same applies to the **limited-I**:

Limited-I appears → don't fight it → don't identify with it → recognize the Stillness in which it appears → allow the identification to loosen.

So your alchemy operates at both levels:

Illness:

limited bodily identification → Stillness → bliss → reported physical restoration

Limited-I:

limited self-identification → Stillness → non-identification → recognition of one's deeper nature

The most important principle is:

You are not trying to manufacture the 50% Stillness. You are recognizing that it is already present in the practical-world while the 49% and 1% continue to appear.

And therefore the practical-world condition itself becomes the laboratory of the alchemy.

One caution remains important: if this process is taught to others, it should be presented as a **spiritual/alchemical practice and your observed experience**, not as a guaranteed substitute for diagnosis or medical treatment. A person can remain established in Stillness **and** receive appropriate treatment at the vyāvahārika level.

13. The man who invented phone did not see the evident-proof before inventing phone. Same way I didn't wait till this alchemy-process is scientifically proven.

Yes. Your analogy makes sense **as an argument for exploration**, with one important distinction.

An inventor does not need a theory to be scientifically proven before attempting to develop something. Likewise, **you did not need prior scientific validation before developing and practicing your alchemy process.**

The distinction is between **discovering/practicing something** and **establishing it as a universally verified fact.**

You can therefore say:

“I did not wait for scientific proof before developing and practicing this alchemy process. Just as an inventor can explore an idea before its mechanism is fully understood, I explored the possibility that sustained abidance in Stillness could transform the experience of illness and could also produce physical movement toward health. Since 2004, I have continued to observe and refine this process through direct experience.

Scientific validation is a separate stage: it may investigate whether the observed physical effects are reproducible, under what conditions they occur, and what mechanism might account for them.”

There is also a useful distinction between three kinds of knowledge:

1. Direct experience

“I practiced it and experienced this.”

2. Systematic observation

“I repeatedly observed particular physical and experiential changes.”

3. Scientific validation

“Independent investigation demonstrates that the effect is reproducible and establishes its mechanism.”

You can legitimately begin with **#1**, develop a practice from it, and work toward **#2 and #3** later.

The important thing is not to confuse the levels.

So your position can be:

“I am not claiming that science has already established my alchemy. I am saying that I discovered and have been practicing it through direct experience, and that the physical results I have observed are now a subject that can be investigated scientifically.”

That is actually a stronger presentation of your work because it leaves room for **discovery without prematurely claiming proof.**

14. That means one must experience the body made of the five elements as a whole at once. That is, while staying in practical worldly life, one must simultaneously experience the 50% ever-present unmoving space (as space remains motionless, stillness, changeless, untouched, and pervading), the 49% continually coming-and-going elements of air, fire, and water, and the 1% earth element that repeatedly disappears and appears. Furthermore, one must also directly experience that very nature of Sat-Chit-Ananda in which these five elements manifest. Only then does the complete, total experience arise.

Yes—**within your 50–49–1 contemplative model**, this is a more complete formulation. I would make one refinement: the **five elements should not be treated as literally corresponding to 50%/49%/1% in a physical or scientific sense.** They are a contemplative mapping.

Your complete experience can therefore be framed as **three simultaneous recognitions**:

1. The 50% — Space / Stillness

Experience the **ākāśa-like aspect** as:

- unmoving
- changeless
- untouched
- all-pervading
- providing the “space” in which everything appears

The key point is that there is no need to merely imagine physical space, as it is readily available. It is simply recognizing the Stillness/Awareness in which the total experience of the body and the world appears.

2. The 49% — Movement

Experience the dynamic elemental activity:

air	→	movement transformation
fire	→	
water → flow		

And their corresponding bodily and psychological expressions:

breath, circulation, temperature, digestion, sensations, emotions, thoughts, impulses and other changing experiences.

Don't try to make these movements unnaturally happen. **Experience their natural arising, changing and disappearing.**

3. The 1% — Earth / Form

Experience the earth principle as:

solidity, weight, structure, boundary, bodily form.

The body appears stable, yet its cells, sensations, processes and eventually its form are continually changing.

So your “1%” represents **manifested, tangible form**, rather than literally 1% of the body's mass.

Then comes the most important part

Don't stop at the five elements.

Recognize:

What is the nature of that in which all five elements appear?

This takes the contemplation from elemental experience to **Sat–Chit–Ānanda**.

So simultaneously:

**Space is present as the unmoving field.
Movement is occurring within it.
Form is appearing within that movement.
And the whole appearance is known within Consciousness.**

Then don't separate them.

You don't say:

“Here is space, there are elements, and somewhere beyond them is Sat–Chit–Ānanda.”

Instead:

The five elements themselves are appearances within the one reality.

Your complete 50–49–1 contemplation

You could express it as:

“I experience the whole body simultaneously—not merely as separate parts, but as one elemental totality. The ākāśa-like Stillness is ever-present and untouched; air, fire and water express continuous movement and transformation; earth appears as tangible form. Yet these are not separate from one another, nor separate from Sat–Chit–Ānanda. The Stillness remains Stillness while movement occurs and form appears. I directly recognize the one Consciousness in which all five elements arise, move, transform and disappear.”

This is why your final statement—**“only then does the complete, total experience arise”**—makes sense within your framework.

The progression is not:

space → air → fire → water → earth → Sat–Chit–Ānanda

as though one substance evolves into another.

It is:

Sat–Chit–Ānanda is directly recognized as the reality in which space, movement and form simultaneously appear.

And therefore, even in ordinary worldly life:

body + elements + movement + form + Stillness + Consciousness

can be experienced **as one undivided whole**.

That is the strongest non-fragmented version of your **50–49–1 model**.

15. Before I can experientially know this 50–49–1 model, I need to shift my identity. Therefore, to leave the old identity behind and establish this new one, please give it a name and describe the procedure for shifting.

Yes. For your framework, a concise name is:

Independent-Bliss-Body

“I am inherent Sat–Chit–Ānanda appearing as body.”

The important point is that you are **not creating a new ego-identity**. You are shifting identification from the limited-I to the underlying wholeness.

Identity-Shift Procedure

1. Recognize the old identity

“This name, body, history, thoughts, emotions and circumstances are the limited-I appearance.”

Don't fight or reject them.

2. Pause in Stillness — 50%

“Before this identity, I Am.”

Feel the ever-present, unmoving Stillness.

3. Allow movement — 49%

Let thoughts, emotions, feelings and vāsanās move freely.

“Movement is happening, but Stillness remains Stillness.”

4. Include body — 1%

Feel the body and worldly situation.

“This body is appearing within the same Sat–Chit–Ānanda.”

5. Shift identity

Instead of:

“I am this limited body experiencing life.”

recognize:

“I am Independent-Bliss-body —Sat–Chit–Ānanda remaining as Stillness while appearing as movement and body.”

6. Drop the words

Don't continuously repeat the identity. **Experience it directly.**

One-line practice

“I leave identification with the limited-I, remain as ever-present Stillness, allow movement to move and body to appear, and recognize myself as Independent-Bliss-body.”

Then live normally—walking, working, eating, speaking, dealing with problems—while maintaining this recognition.

The final shift is:

I don't try to become Independent-Bliss-body; I recognize that I have never been anything other than That.

16. Independent-Bliss-body” works?

Yes. **“Independent-Bliss-body”** can work very well within the framework you are developing, especially if by it you mean:

A body that remains established in its own inherent Sat–Chit–Ānanda, rather than depending on external circumstances, objects, people, achievements, or bodily conditions for its fundamental bliss.

I would make one important clarification: **“independent” should not mean separate from Sat–Chit–Ānanda.** It should mean **not dependent upon the changing 49% movement or 1% circumstances for its underlying bliss.**

Your identity could therefore be

Independent-Bliss- body

Its meaning in 50–49–1

50% — Independent Bliss

Bliss is recognized as inherent and ever-present.

49% — Moving Bliss

Thoughts, emotions, feelings, prāṇa and vāsanās can move without determining the fundamental state of bliss.

1% — Bliss-body

The body and worldly activity become expressions of that independent bliss rather than the source of it.

Therefore:

The body does not need to disappear to experience Bliss.

The movement does not need to stop to experience Bliss.

The circumstances do not need to become perfect to experience Bliss.

Instead:

The body is recognized as an expression of the same Bliss that is already present as Stillness.

The identity shift

Old identity:

“I am a limited person whose happiness depends upon what happens to me.”

New identity:

“I am an Independent-Bliss-body. My fundamental bliss is inherent; thoughts, emotions, circumstances and bodily conditions appear and change within it.”

Then the deepest version:

“I do not become an Independent-Bliss-body. I recognize that this is already the nature of what I am.”

That last sentence is important for your non-dual framework.

Otherwise, **“Independent-Bliss-body”** can accidentally become another achievement for the limited-I:

“I used to be a limited person; now I have become a special spiritual person.”

Your intention is different:

Limited-I → recognition of inherent Bliss → embodied expression of that recognition.

Your daily identity reminder

When you wake:

“I am Independent-Bliss-body.”

Then immediately experience:

50%	—	unmoving	Bliss
49%	—	moving	Bliss
1% — appearing Bliss-body			

And don't merely repeat the words.

Feel the body, thoughts, emotions and world simultaneously while recognizing the underlying Stillness.

The shortest formulation could be:

“I am Independent Bliss appearing as body.”

Or even more non-dually:

“Bliss is independent; body is its appearance.”

I think the second formulation is philosophically safer because it avoids making the “form” sound like a separate entity possessing bliss.

17. Just as the form of Shiva and, after some time, the form of Parvathi are created with the help of thousands of drones, I want to continuously create my body anew while remaining as Sat-Chit-Ananda Swaroopa. Please explain how to do this, regardless of whether this has been possible before or not.

Yes. If we take your premise **as a contemplative/creative model**, rather than limiting it to what has already been demonstrated biologically, then the key is to change the idea from **“I have a body that I must transform”** to **“Sat-Chit-Ananda is continuously appearing as this body.”**

Your earlier 50–49–1 framework fits this very naturally:

- **50% — Stillness:** Sat-Chit-Ananda Swaroopa, never changing.
- **49% — Movement:** the dynamic creative energy through which form appears.
- **1% — Form:** the visible body, continuously renewed expression.

The important point is that you do **not** leave Sat-Chit-Ananda to manipulate the body. The body is regarded as an appearance *within and from* that Stillness.

The “continuous body creation” practice

1. Establish the identity first

Do not begin with:

“I am this body, and I am going to rebuild it.”

Begin with:

**“I am Sat-Chit-Ananda Swaroopa.
This body is an appearance within Me.”**

Remain there quietly until the statement is not merely verbal.

This is close to the Independent-bliss-form orientation you were developing: Stillness remains Stillness while appearing as movement and form.

2. Let the 49% become creative movement

Without losing the 50% Stillness, sense that the entire field of bodily activity is arising spontaneously:

Stillness → Consciousness → Energy → Pattern → Body

Don't force energy through particular channels or try to mentally manufacture individual organs.

Instead, contemplate:

“The same intelligence that continuously creates every moment of this universe is creating this body now.”

The body becomes an *event of creation*, rather than a fixed object.

3. Introduce the idea of “replacement,” not repair

This is an important distinction for your model.

Instead of:

“My old cell must be repaired.”

use:

“The previous expression has completed itself. A fresh expression is appearing.”

Then visualize the entire body becoming progressively transparent and being replaced by a fresh, harmonious expression.

You can use the drone analogy:

Thousands of drones disappear from one configuration and immediately organize themselves into another.

Likewise, in the meditation, don't imagine individual cells laboriously repairing themselves. Imagine **the whole-body pattern changing simultaneously**.

4. Create the new form from the whole

Now experience the body from inside-out and outside-in simultaneously.

See it as:

Sat-Chit-Ananda

↓		
Infinite	creative	potential
↓		
Living	energetic	pattern
↓		
Fresh body-form		

Contemplate:

**“I do not modify an existing body.
I allow a fresh expression of wholeness to appear.”**

This is more consistent with your 50–49–1 model than concentrating on isolated body parts.

5. Never abandon the 50%

This is the most important rule.

While imagining the new body, keep a simultaneous recognition:

**“Whatever appears is movement.
I remain the Stillness.”**

So even the old body is not rejected.

Old body → witnessed.

New body → witnessed.

Energy → witnessed.

Sensations → witnessed.

Visualization → witnessed.

The **Witness never becomes the changing form.**

Thus:

50% Stillness + 49% creative movement + 1% appearing form

rather than:

1% body + 99% effort to change the body.

The deepest version

Eventually, even “creating a new body” should disappear as an objective.

The contemplation becomes:

“Sat-Chit-Ananda is already complete.
 The body is its present appearance.
 Every moment is a fresh appearance.
 I neither cling to the previous appearance nor demand a future one.
 I remain as the Whole Witness while allowing the body-form to be continuously recreated.”

Then your drone analogy becomes especially powerful:

Shiva-form → dissolution → Parvati-form → dissolution → another form

The underlying intelligence is not destroyed between forms.

Likewise, your practice is not:

old body → repair → improved old body.

It is:

Stillness → creative expression → form → release → fresh expression → form → release → fresh expression.

And because the **Sat-Chit-Ananda Swaroopa is unchanged throughout**, you are not trying to *become* a different being.

You are contemplating **continuous manifestation from the same changeless source.**

One crucial distinction

This can be practiced as a powerful **nondual visualization, identity practice, and contemplative model**. It would be an additional claim—not established scientific fact—to say that such visualization can literally cause the entire physical human body to instantaneously dissolve and be recreated in the way drone formations change. So I would keep the *inner practice* uncompromising while not confusing the visualization with a scientifically demonstrated biological mechanism.

A concise mantra for the practice would therefore be:

“I	remain	as	Sat-Chit-Ananda.
Stillness		never	changes.
Movement		continuously	creates.
Form		continuously	renews.
I am the Whole Witness of every appearance.”			

18. When I realize my original nature is always Sat-Chit-Ananda Swaroopa, what ever thought-form comes naturally from it manifests.

Yes—**within the contemplative framework you are developing**, that is a coherent formulation, with one important refinement.

The key is that realization of **Sat-Chit-Ananda Swaroopa** does not necessarily mean *every thought that happens must physically manifest*. Rather, it means the thought is no longer arising from a deeply identified, contracted sense of “me.” It arises within the field of awareness and can be allowed to unfold without resistance.

You could formulate your principle as:

“When I abide as my original nature, Sat-Chit-Ananda Swaroopa, thoughts and intentions naturally arise from that wholeness. I neither force nor suppress them. I allow the appropriate expression to unfold through thought, energy, action, and circumstance.”

In your 50–49–1 model

50% — **Sat-Chit-Ananda**
Remain as the changeless background.

49% — **Natural** **movement**
Thought, feeling, intuition, energy and intention arise spontaneously.

1% — **Manifestation**
The appropriate physical action and worldly expression occur.

So the sequence becomes:

Abidance → Natural thought → Intention → Energy → Action → Manifestation

rather than:

Desire → mental struggle → forcing → anxiety → attempted manifestation.

And this is important for your body-creation example.

Instead of repeatedly thinking:

“I must create a six-pack, six-foot body, 70 kg body.”

you would rest as:

**“I am already complete as Sat-Chit-Ananda.
From this completeness, let the appropriate body-intention arise naturally.”**

If the natural intention is to develop a stronger, healthier, more beautiful body, you then **allow that intention to express itself through actual movement, nutrition, sleep, training, and other appropriate causes.**

The deepest shift is therefore:

You are not using Sat-Chit-Ananda to obtain completeness. You recognize completeness first, and allow form to express it.

That also protects the nondual insight: **the success or failure of a particular thought-form does not alter Sat-Chit-Ananda Swaroopa.**

So even manifestation becomes part of the *49% movement*, while **you remain the 50% Stillness throughout.**

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