

The Art of Experiencing Vivartavāda

1. According to Advaita Vedanta, Ārambhavāda, Parināmavāda, and Vivartavāda are three philosophical theories explaining the relationship between the physical world and Brahman (the Ultimate Truth). These three processes explain how the world originated, or how it appears to exist.

Yes. Your statement is broadly correct, with one important refinement: **Ārambhavāda, Parināmavāda, and Vivartavāda are not simply three “processes” accepted equally by Advaita Vedānta.** They are different philosophical explanations of **how the effect (world) is related to its cause (Brahman or the material cause).**

1. Ārambhavāda — “New beginning/origination”

The effect is considered something **newly produced from its cause.**

A classic analogy is:

Clay exists first → pot is produced later.

The pot is regarded as a new effect that begins to exist through the transformation/combination of its causes.

This view is associated especially with **Nyāya-Vaiśeṣika**, rather than with Advaita Vedānta.

Basic idea:

Cause → produces → genuinely new effect

So, if applied to Brahman and the world, Brahman would somehow produce a world that is genuinely newly originated.

Advaita does **not** accept Ārambhavāda as its final explanation because Brahman is **changeless (nirvikāra).**

2. Parināmavāda — “Real transformation”

Here the **cause itself actually transforms into the effect.**

A familiar analogy is:

Milk → curd.

The milk does not merely *appear* to be curd; it actually undergoes transformation.

Thus:

Cause → actually transforms → effect

Some Vedāntic schools use forms of Pariṇāmavāda to explain creation. But classical Advaita rejects the idea that **Brahman itself undergoes a real transformation**, because that would make Brahman subject to change.

If Brahman changed into the world, then Brahman would no longer remain eternally changeless and complete.

3. Vivartavāda — “Apparent transformation”

This is the explanation most closely associated with **Advaita Vedānta**.

Brahman does **not actually transform** into the world.

Rather, the world **appears upon Brahman without changing Brahman's essential nature**.

The traditional analogy is:

Rope → snake.

In dim light, a rope may be mistaken for a snake.

The rope has **not actually transformed into a snake**. The snake is an appearance based upon the rope.

Similarly:

Brahman remains Brahman; the changing universe appears through Māyā.

Therefore:

Brahman → does not actually change → world appears

This preserves the fundamental Advaitic teaching:

Brahman is changeless, infinite, and non-dual.

The key distinction

Theory	Relationship between cause and effect	Does cause really change?	Advaita's position
Ārambhavāda	Effect is newly produced	Not necessarily transformation of cause	Not accepted
Pariṇāmavāda	Cause becomes/transforms into effect	Yes	Not accepted for Brahman
Vivartavāda	Effect is an apparent manifestation	No	Closest to classical Advaita

In the language of your earlier inquiry

You could express the Advaitic progression like this:

Brahman is not a physical object that existed first and then manufactured the universe.

Rather:

Brahman alone is the underlying reality. The world is a dependent appearance upon that reality.

Therefore, the important Advaitic question is not merely:

“How did Brahman create the world?”

but rather:

“What is the reality of the world when it is examined?”

Just as examination reveals that the **snake has no independent reality apart from the rope**, Self-inquiry examines whether the **world has an independent reality apart from Brahman**.

This leads to the important Advaita formulation:

Brahman is the reality; the world is mithyā — dependent reality; the individual self is not ultimately separate from Brahman.

So, in your earlier “**fresh perception → what is this entire experience appearing in?**” practice, the purpose is not to mentally declare “*the world is unreal.*” Instead, one quietly investigates the **underlying reality in which the entire changing experience appears**, without adding a conceptual conclusion.

That is much closer to the spirit of Advaitic inquiry than simply adopting *Vivartavāda* as an intellectual theory.

2. Theories like Arambhavada, Parinamavada, etc., believe that more than one entity truly exists. But Vivartavada alone formulated the theory that only one reality exists, and everything else is its manifestation or reflection.

Yes, **your statement captures the central Advaitic intuition**, but it needs a small qualification to be philosophically precise.

The essential distinction

The three theories differ primarily in how they understand the **cause–effect relationship**:

- **Ārambhavāda**: the effect is a genuinely newly originated entity.
- **Parīṇāmavāda**: the cause genuinely transforms into the effect.

- **Vivartavāda:** the cause does **not** undergo real transformation; the effect is an apparent manifestation.

From the standpoint of **Advaita Vedānta**, Vivartavāda is especially important because it allows us to say:

There is only one independent reality—Brahman.

The multiplicity does not constitute a second independent reality alongside Brahman.

One important correction

I would avoid saying:

“Ārambhavāda and Pariṇāmavāda believe that more than one entity truly exists.”

That is **too broad**.

It is better to say:

Ārambhavāda and Pariṇāmavāda give the effect a stronger ontological status than Advaita's Vivartavāda does. Advaita denies that the world is an independently existing second reality apart from Brahman.

For example, in Pariṇāmavāda, the effect is a **real transformation of the cause**. In Vivartavāda, Brahman remains unchanged.

“Manifestation or reflection”

Your phrase is useful, but there is another subtle distinction.

Advaita may use metaphors such as:

Brahman → appearance of multiplicity

or

One consciousness → reflected/manifested as many

But **“reflection” should not be taken literally**, as though Brahman is an object somewhere producing physical copies of itself.

A more precise formulation would be:

Vivartavāda explains that the one changeless Brahman appears as the manifold universe without undergoing any actual transformation. The multiplicity has no independent existence apart from Brahman.

Thus:

One Reality → many appearances

not:

One Reality → many independently real entities

And this connects beautifully with your earlier “**one appearing as many**” contemplation: the purpose is not to deny the appearance of plurality, but to discover that **plurality does not establish a second independent reality**.

In short:

Many names and forms appear; the underlying reality is one.
The forms change; the reality does not.
The appearance is many; the independent reality is one.

3. What the Parinamavadins say is that the creator remains partly as the creator and partly transforms into the form of the world. That means Paramatma remains partly formless and motionless, and partly undergoes a real transformation into the creation called Jiva-Jagath-Iswaras. They are stating that even though the substance is one, transformation (Parinama) can certainly exist.

Yes—that is a useful way to understand **Pariṇāmavāda**, especially when contrasting it with Vivartavāda, but there is one important refinement.

What Pariṇāmavāda is saying

The basic idea is:

The cause genuinely becomes the effect.

So, unlike Vivartavāda, the world is not merely an appearance that leaves the cause completely unchanged. There is a **real transformation (pariṇāma)**.

Your description can therefore be represented as:

One causal reality → real transformation → Jīva–Jagat–Īśvara

The important point is that **the material cause remains the substance underlying the effect**, while its condition or form undergoes transformation.

A simple analogy is:

Milk → curd

The curd is not merely an illusion appearing over milk. The milk has actually undergone a transformation.

But “partly remains” needs care

I would slightly modify this part of your statement:

“Paramātmā remains partly formless and motionless, and partly undergoes transformation.”

That formulation can accidentally imply that **Brahman has two spatially divisible portions**, with one portion remaining unchanged and another portion becoming the world.

That is not a necessary implication of Pariṇāmavāda.

A better formulation is:

The cause remains the underlying substance while undergoing a real transformation in its manifested condition.

So the issue is not necessarily:

50% Brahman + 50% transformed Brahman

but rather:

One causal substance → genuinely modified into the effect.

This is precisely where Vivartavāda differs

Pariṇāmavāda:

The cause **really changes** into the effect.

Vivartavāda:

The cause **does not really change**; the effect is an apparent manifestation.

So your central insight is correct:

Pariṇāmavāda accepts real transformation while maintaining a causal continuity of substance. Vivartavāda maintains the changelessness of the ultimate reality and therefore explains multiplicity without requiring Brahman itself to undergo transformation.

And this gives a very clean contrast:

Pariṇāma:

One → genuinely becomes many forms

Vivarta:

One → appears as many forms while remaining One

That distinction is the heart of the philosophical difference.

4. A non-existent substance can never come into being. An existing substance can never become non-existent. If a substance exists now, it means it existed before as well. It will continue to exist in the future too. It is impossible for it to be completely destroyed into nothingness; it will remain in some form or another.

Yes. **This is very close to the Vedāntic reasoning behind the principle of *Satkāryavāda***—the view that the effect is not absolutely nonexistent before its manifestation.

But one important distinction is needed.

1. The basic principle

Your statement can be expressed as:

That which is absolutely nonexistent cannot suddenly become existent, and that which truly exists cannot become absolute nothingness.

This is the intuition behind the famous Bhagavad Gītā statement:

“**Nābhāvo vidyate sataḥ, nāsato vidyate bhāvaḥ.**”
The unreal has no being; the real never ceases to be.
— Bhagavad Gītā 2.16

So, if something is **absolutely real**, its existence cannot be destroyed.

2. This is important for Parināmavāda

The Parināmavādin argues approximately:

The effect cannot arise from absolute nothingness. Therefore, the effect must somehow pre-exist in its cause.

For example:

Milk → curd

The curd did not emerge from absolute nothingness. There was a causal substance from which the curd arose through transformation.

Likewise:

Cause → transformation → effect

This is the logic of **Satkāryavāda**.

3. But Advaita takes the argument one step further

This is where your discussion becomes particularly interesting.

If we ask:

What is truly existent through all changes?

We find that names and forms continuously change.

A	body	changes.
Thoughts		change.

Emotions change.
Objects arise and disappear.
The entire universe undergoes change.

So Advaita asks us to distinguish between:

Changing name-form
and
the underlying existence (sat) in which the name-form appears.

The changing form cannot be treated as independently permanent.

Therefore, Advaita ultimately says:

Existence itself never becomes nonexistent.

And that existence is not ultimately separate from **Brahman**.

4. This gives an important three-level distinction

You can formulate your idea more precisely as:

Absolute nonexistence → cannot become existence.

Changing appearance → can arise and disappear.

Existence itself → never becomes nonexistent.

Therefore, when a pot is broken:

The **pot-form** disappears,
but **existence** does not disappear.

Similarly, when a wave subsides:

The **wave-form** disappears,
but the water does not become nothing.

And Advaita takes the inquiry deeper:

Names and forms arise and disappear, but Brahman—the underlying reality—is never born, transformed, or destroyed.

So your statement is a strong starting point, but I would modify the final sentence from:

“It will remain in some form or another.”

to:

“That which is absolutely real never ceases to exist; forms may arise, change, and disappear, but existence itself is never destroyed.”

That distinction is crucial because **Advaita does not claim that every particular form must continue forever in another form.** It claims that **the underlying Reality is never destroyed.**

5. If we accept Arambhavada, birth and death belong to us. If we accept Parinamavada, birth and death belong to Paramatma.

Yes—as a conceptual comparison, that is a powerful formulation, but it needs one qualification to make it technically accurate.

Ārambhavāda

If the effect is a **newly originated entity**, then the individual/world has a genuine beginning.

So, conceptually:

Jīva/Jagat is newly produced → it is born → it can be destroyed.

Therefore, birth and death belong to the **effect**.

But this does **not necessarily mean “birth and death belong to us”** in the sense of the ultimate Self. It means the created entity has an origin and dissolution.

Parināmavāda

Here the effect is a **real transformation of the cause**.

So:

Cause → genuinely transforms → world/Jīva

If the world is a real transformation of the ultimate causal substance, then the **cause itself undergoes modification**.

Therefore, your statement captures the crucial implication:

If Brahman/Paramātmā itself truly transforms into the world, then change has entered into the causal reality.

And once real transformation is admitted, one has to explain how the supposedly changeless Brahman can undergo birth, modification, and dissolution.

That is precisely the difficulty Advaita raises.

Vivartavāda

Advaita avoids both conclusions:

Ārambhavāda: “A genuinely new world comes into existence.”

Pariṇāmavāda: “Brahman genuinely transforms into the world.”

Vivartavāda: “Brahman neither originates nor transforms; the world appears without altering Brahman.”

Therefore:

Birth and death belong to the appearance—not to Brahman.

This gives a very important Advaitic distinction:

The	body	is	born	and	dies.
The	personality		appears	and	disappears.
The	world		arises	and	subsides.

But the underlying Awareness/Existence is not born and does not die.

So I would refine your statement to:

“If Ārambhavāda is accepted, the created effect has a real beginning and ending. If Pariṇāmavāda is accepted in a Brahman-based cosmology, Brahman itself must undergo real modification. Advaita’s Vivartavāda avoids both by asserting that Brahman is unborn and changeless, while birth and death belong only to the apparent names and forms.”

That is the sharper philosophical distinction.

6. Whichever exists prior is the cause.

Yes—as a basic causal principle, that is correct, but it needs one qualification.

Whatever exists prior to an effect, and from which that effect arises, is called its cause.

Merely existing earlier does **not by itself** make something the cause. For example, the sunrise existed before your breakfast, but it is not necessarily the cause of your breakfast. There must be an appropriate **causal relationship**.

In the context of your discussion

Suppose we have:

Cause → Effect

Then:

- The **cause precedes** the effect.
- The effect depends upon the cause.
- The effect cannot arise from absolute nonexistence.

This becomes especially important for **Satkāryavāda** and **Pariṇāmavāda**.

For example:

Milk → Curd

Milk exists prior to curd and undergoes transformation to become curd.

So:

Milk
Curd = effect

=

cause

But Advaita makes the inquiry deeper

If we say:

“The world exists now, therefore something must have existed prior to the world as its cause.”

Advaita asks:

What is that prior cause?

If we eventually arrive at **Brahman**, then another question arises:

Does Brahman itself have a prior cause?

Advaita answers **no**.

Brahman is **anādi**—beginningless—and **not an effect**.

Therefore:

Every effect has a cause, but the ultimate Cause is not itself an effect.

This is why Brahman is described as the **ultimate reality**, rather than merely one more object in a chain of causes.

And this leads directly into your earlier distinction:

Ārambhavāda:

Cause → produces a new effect.

Pariṇāmavāda:

Cause → genuinely transforms into effect.

Vivartavāda:

Cause (Brahman) → remains unchanged while the effect appears.

So the crucial Advaitic question eventually becomes not merely “**What existed before the world?**”, but:

“What is that which exists independently, before, during, and after every appearance?”

That inquiry points toward **Brahman as Sat—Existence itself**, rather than merely a first event occurring before creation.

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7. When it is said that there is only one substance and that is my own nature, then there is no meaning to the cause-and-effect relationship. Only if there are two can we speak of cause and effect. When it is determined that there is only one, then what is the relationship? If there is no relationship, there is no meaning to Arambhavada or Parinamavada anymore. Only Vivarta

remains. Vivarta means: the cause itself exists and appears in two ways, both as the cause-form and as the effect-form, as one and the same. Presently, the formless itself, while remaining formless, is pretending to exist as many forms as well.

Yes. You are moving from a causal explanation of reality to a non-dual explanation of **appearance**, which is exactly where Advaita's use of Vivarta becomes significant. I would, however, refine a few words to avoid making Vivarta sound like a literal transformation.

1. If there is absolutely only One, ordinary causality becomes problematic

Cause and effect ordinarily presuppose a distinction:

Cause → Effect

For example:

Clay → Pot

There is a conceptual distinction between the clay and the pot-form.

But if we establish that **Brahman alone is independently real**, there cannot be a second independent substance standing opposite Brahman.

Therefore, Brahman cannot be understood as a cause in exactly the same way that clay is the cause of a pot.

This is why Advaita ultimately says that **Brahman is the material and intelligent cause of the universe only from the empirical standpoint**, while from the absolute standpoint Brahman is simply **non-dual reality**.

2. Why Ārambhavāda and Parināmvāda become inadequate

Your reasoning can be represented like this:

Ārambhavāda

Cause + newly produced effect

This gives the effect a substantial status distinct from its cause.

Parināmvāda

One cause → genuinely transforms → effect

This requires genuine modification in the cause.

But Advaita says:

Brahman is one, non-dual, and changeless.

Therefore Brahman cannot become something other than Brahman.

3. What Vivarta means

Here your formulation is close, but I would change:

“The cause itself exists and appears in two ways, both as cause-form and effect-form.”

because “two ways” can sound as though Brahman actually assumes two forms.

A more precise Advaitic formulation is:

The one changeless reality appears as the manifold world without undergoing any actual transformation.

The classic analogy is the rope and snake:

Rope remains rope → snake appears.

The rope does not become a snake.

Similarly:

Brahman remains Brahman → the manifold universe appears.

Thus there are not actually two substances:

Brahman + World

There is:

Brahman → appearing as the world

with the qualification that the world has **dependent (mithyā) reality**, not independent reality.

4. Your final statement is especially important

You said:

“The formless itself, while remaining formless, is pretending to exist as many forms as well.”

As a contemplative expression, this is beautiful. Philosophically, I would make it:

“The formless Brahman, while never becoming a form, appears as innumerable forms.”

That preserves the essential Advaitic point:

Formless	does	not	become	form.
The changeless	does	not	become	changing.
The One	does	not	become	many.

The One appears as many.

And therefore the deepest shift is:

I am not one form among many forms. The many forms are appearances in the one Reality that I am.

That is a much more precise expression of the movement from **Pariṇāmavāda → Vivartavāda → non-dual Brahman**.

8. Parabrahman or Paramatma remains motionless while putting everything else in motion.

Yes—**this is a very useful Advaitic expression**, provided “putting everything else in motion” is understood carefully.

A more precise formulation would be:

Parabrahman/Paramātman is changeless and actionless, while the entire field of movement and change appears in its presence.

Why?

Everything we ordinarily call “movement” involves change:

- body moves,
- thoughts move,
- emotions change,
- prāṇa moves,
- planets move,
- the universe evolves.

But the **Awareness in which all these changes are known does not itself need to move.**

A traditional analogy is the **screen and movie**:

The movie contains enormous movement, while the screen itself remains motionless.

Likewise:

Brahman remains motionless; movement appears in Brahman.

However, there is an important Advaitic refinement.

It is better not to say literally:

“Brahman acts and puts everything into motion.”

because that can make Brahman into an individual **doer (kartā)** who performs an action.

Advaita ultimately says Brahman is **akartā — non-doer**.

Therefore:

Brahman does not move anything through an action. In the presence of Brahman, the entire field of Māyā/nāma-rūpa appears to function and move.

This connects beautifully with your earlier formulation:

Formless

→

remains

Brahman

motionless

→

appears

as

innumerable

forms

→

forms

move,

change,

arise

and

disappear

→ **Brahman itself remains unchanged.**

So the deepest statement is:

“The unmoving is the reality of all movement; the changeless is the reality underlying all change.”

And from the standpoint of Self-inquiry:

I observe movement, therefore movement is an appearance known to me. What I am fundamentally is not another moving object, but the changeless Awareness in which movement is appearing.

9. So there is no need to do alchemy, that is transforming negative-positive-neutral energies into divine-pure energy if we follow Vivartavāda.

Yes—with an important refinement. **If by “alchemy” you mean trying to fundamentally transform negative, positive, and neutral experiences into some other kind of ultimate substance, then Vivartavāda does not require that.**

The key is **recognition rather than transformation.**

In Parināmavāda-style thinking

The movement might be:

Negative energy → transform → positive/pure energy → transform → divine energy

Here the practice is essentially **changing one condition into another.**

In the Vivarta approach

The movement is:

Negative

appearance

Positive

appearance

Neutral

appearance

↓

Recognize their common underlying Reality

You don't need to manufacture a fourth substance called “divine-pure energy.”

The negative does not need to be converted into Brahman.

The positive does not need to be converted into Brahman.

The neutral does not need to be converted into Brahman.

Their underlying Reality is already Brahman.

So your earlier formulation can be refined to:

“In Vivartavāda, there is no need to alchemically transform negative, positive, and neutral appearances into divine-pure Reality. Instead, one recognizes that none of these appearances independently exists apart from Brahman.”

But this does not mean “do nothing”

This distinction is very important.

At the **vyāvahārika** level, transformation can still be useful:

- anger can be regulated,
- unhealthy habits can be changed,
- painful emotions can be processed,
- the body can be treated,
- relationships can be repaired.

But these are **relative transformations within the appearance**.

They are not transformations of Brahman.

So you can simultaneously hold:

Relative level:

“This energy/behavior may need to change.”

Advaitic level:

“Its ultimate Reality does not need to be changed.”

The deepest shift

Instead of:

“How do I transform this negative energy into divine energy?”

Vivarta contemplation asks:

“What is this experience before I divide it into positive, negative, or neutral?”

Then:

“What is aware of it?”

And finally:

“Has that Awareness actually been contaminated by the appearance?”

If the answer is directly seen as **no**, the need for metaphysical alchemy falls away.

So the practice becomes:

Not transformation → recognition.
Not purification of Brahman → recognition of ever-pure Brahman.
Not eliminating appearances → seeing their non-independent nature.

That is a much more genuinely **Advaitic** way of approaching what you are calling “divine-pure energy.”

10. Explain how to practice Vivartavāda by integrating it with the 50-49-1 framework.

Yes. You can integrate your **50–49–1 framework** with Vivartavāda as a **contemplative model**, provided you keep one distinction clear: **50–49–1 is your experiential framework, whereas Vivartavāda is an Advaita philosophical teaching.** The percentages should not be treated as a literal description of Brahman's composition.

50–49–1 through Vivartavāda

Your framework can be understood contemplatively as:

50% — **Stillness** / **Sat-Chit-Ānanda**
The unmoving, formless Awareness.

49% — **Moving energy** / **nāma-rūpa activity**
Thoughts, emotions, prāṇa, sensations, actions, relationships, and the changing world.

1% — **Apparent material form**
The tangible body and physical objects as experienced through the senses.

The crucial Vivarta insight is:

The 49% and 1% do not constitute a second independent reality apart from the 50%. They are appearances within the one Reality.

So don't practice:

50% Brahman + 49% energy + 1% matter = three substances.

Instead practice:

One Reality → appearing as stillness, movement, energy, body, and world.

The actual practice

Step 1 — Establish the 50%

Sit or lie down peacefully.

Don't try to stop thoughts or bodily movement.

First notice:

“I am aware.”

Remain with the simple fact of awareness.

Don't visualize a form of God.

Don't create an image of Brahman.

Simply recognize the **formless knowing presence**.

Then contemplate:

“This Awareness is unmoving even though experiences are moving.”

This is your **50% anchor**.

Step 2 — Allow the 49% to move

Now deliberately allow life to appear.

Thoughts may arise.

Emotions may arise.

Breathing continues.

Sensations appear.

Sounds appear.

Don't suppress them.

Instead observe:

“Movement is appearing in stillness.”

Anger appears.

Joy appears.

Fear appears.

Peace appears.

Don't immediately perform your old alchemy of:

negative → positive → pure.

Instead:

“This too is an appearance.”

This is the Vivarta shift.

Step 3 — Include the 1%

Bring attention to the physical body.

Feel the hands.

Face.

Chest.

Abdomen.

Legs.

Whole body.

Then open your eyes.

See the physical world.

Now recognize:

“This body and this world are also appearances.”

You don't need to mentally dissolve the body.

You don't need to make the body disappear.

You simply stop granting the body **independent ultimate existence**.

Step 4 — See all three simultaneously

Now hold the whole field:

50%	—	Stillness Movement
49%	—	
1% — Form		

But don't divide reality into three.

Instead contemplate:

Stillness	is	present. present. present.
Movement	is	
Form	is	
Yet there is only one underlying Reality.		

This is where your 50–49–1 model becomes a **Vivarta meditation** rather than an energy-manipulation technique.

Step 5 — Practice with positive, negative and neutral

Whenever experience arises, classify it if useful:

Positive

pleasant, joyful, attractive

Negative

painful, disturbing, unpleasant

Neutral

ordinary, neither particularly pleasant nor unpleasant

Then don't transform any of them.

Instead:

Positive

appears.

Negative

appears.

Neutral appears.

And ask:

“What is common to all three?”

All three are **known**.

The knowing presence does not become positive when pleasure appears.

It does not become negative when pain appears.

It does not become neutral when neutrality appears.

Therefore:

One Awareness, innumerable appearances.

Step 6 — Drop the need for “energy purification”

This is perhaps the biggest change from your earlier practice.

Instead of:

49% negative energy → purify → divine energy

use:

49% movement → recognize its appearance in the 50% stillness.

The energy can still be regulated at the practical level.

But you no longer assume that Brahman itself has become contaminated and therefore needs purification.

Your contemplation becomes:

“Nothing appearing has the power to modify the Reality in which it appears.”

Step 7 — Bring the principle into action

This is where the practice becomes **living Vivarta**, rather than meditation only.

While walking:

Movement appears in stillness.

While speaking:

Speech appears in stillness.

While working:

Action appears in stillness.

When emotions arise:

Emotion appears in stillness.

When the body is tired:

Tiredness appears in awareness.

When pleasure arises:

Pleasure appears in awareness.

You don't need to withdraw from life.

You simply cease to lose sight of the **unchanging basis** while engaging with the changing appearance.

The 50–49–1 Vivarta Formula

You can summarize the whole practice as:

**50% — Abide as the unmoving Reality.
49% — Allow movement to arise without resisting or transforming it.
1% — Let the physical form function naturally and responsibly.**

Then add the decisive Vivarta recognition:

**“The 49% does not modify the 50%.
The 1% does not modify the 50%.
The 50% does not become the 49% or 1%.
Yet the 49% and 1% have no independent existence apart from the One Reality.”**

A 15-minute daily meditation

Minutes 1–3 — 50%

“I am unmoving aware.”
“I am the unmoving witness.”
“I do not need to create stillness.”

Rest.

Minutes 4–7 — 49%

Allow thoughts, emotions, breath and sensations to move freely.

“Movement appears in stillness.”

Don't manipulate them.

Minutes 8–10 — 1%

Feel the physical body and open to the external world.

“Form appears in the formless.”

Minutes 11–13 — Integration

See everything simultaneously:

“Stillness.”

“Movement.”

“Form.”

Then:

“One Reality, appearing as all.”

Minutes 14–15 — Drop even the framework

This final step is important.

Let go of:

50

49

1

Let go of:

stillness

movement

form

Don't maintain even the thought **“I am practicing Vivartavāda.”**

Simply remain.

The mature form of the practice

Eventually the 50–49–1 framework itself becomes unnecessary.

At first:

50% Stillness + 49% Movement + 1% Matter

Then:

One Reality appearing as stillness, movement and matter.

Finally:

No calculation. No division. No manipulation.

Life simply unfolds, while the recognition remains:

“Whatever	appears,	appears	in	That.
Whatever	changes,	changes	in	That.
That itself does not change.”				

That is the point where your **50–49–1 framework becomes a practical doorway into the Vivarta vision**, rather than another system that the mind has to maintain.

11. Here what is meant my appearance in Vivartavāda.

In **Vivartavāda**, “appearance” has a very specific meaning. It does **not** mean “imaginary,” “hallucinated,” or “completely nonexistent.”

Appearance = dependent manifestation

An **appearance** is something that:

1. **is experienced,**
2. **functions at the empirical level,**
3. **changes,** and
4. **does not possess independent ultimate existence apart from its underlying Reality.**

The classic example is the rope-snake.

There is a rope.

Because of incomplete knowledge, it is experienced as a snake.

The snake is therefore an **appearance**:

- You experience it.
- It can produce fear.

- It appears to have a form.
- But the rope has not actually transformed into a snake.
- When the rope is known, the independent reality attributed to the snake disappears.

Applied to Brahman

Vivartavāda says:

Brahman does not transform into Jīva, Jagat, and Īśvara.

Rather:

Jīva, Jagat, and Īśvara appear through nāma-rūpa while Brahman remains unchanged.

So:

Brahman

↓

appearance

of

multiplicity

↓

Jīva | Jagat | Īśvara

The appearance is **not a second substance** added to Brahman.

What does “appearance” mean for your body?

When we say:

“The body is an appearance.”

we do **not** mean:

“The body is imaginary.”

We mean:

“The body is empirically experienced, but it does not have independent, absolute existence apart from Brahman.”

The body is born, changes, becomes ill, heals, ages, and eventually dies.

Those changes belong to the **body as nāma-rūpa**.

They do not constitute a transformation of Brahman.

And what about positive/negative/neutral?

Here another layer is involved.

The **bodily/world appearance** is one thing.

The mind's classification of it as:

positive / negative / neutral

is a further **conceptual interpretation**.

So you can observe:

Appearance → mental classification → reaction

For example:

bodily sensation → “illness” → “negative” → fear

Vivartavāda invites you to see all these layers without confusing any of them with the ultimate Self.

Therefore, the simplest definition is

In Vivartavāda, “appearance” means an empirically experienced name-and-form that depends upon an underlying Reality for its existence, while that Reality itself remains unchanged.

Or, in your terminology:

The formless Brahman does not become the forms. The forms appear without changing the formless Reality.

That is why **Vivarta is different from Pariṇāma**:

Pariṇāma:

Cause actually becomes the effect.

Vivarta:

Cause remains unchanged; effect appears.

And ultimately:

The appearance is experienced; Brahman is the Reality because of which the appearance can appear and be known.

12. Can we experience only Pāramārthika consciously.

Yes—but with an important Advaita qualification.

You can **consciously abide as the Pāramārthika reality**, but you cannot turn Pāramārthika into a special *experience* in the same way that you experience an object.

Why?

An ordinary experience has three parts:

Experiencer → experiencing → experienced object

For example:

“I experience a flower.”

But **Brahman is not an object that the individual can experience**. In Advaita, Brahman is the very **Awareness because of which every experience is possible**.

So the more precise statement is:

You cannot experience Pāramārthika as an object; you can recognize and abide as the Pāramārthika Reality that is already present as your own Self.

What happens to the empirical world?

You don't necessarily have to stop seeing the empirical world.

The	body	may	still	be	perceived.
Thoughts		may		still	arise.
People		may		still	appear.
Actions			may		continue.

Pleasure and pain may arise.

But the **understanding of their status changes**.

Instead of:

“This is independently real.”

there is the recognition:

“This is an empirical appearance whose underlying Reality is Brahman.”

So there can be two simultaneous recognitions:

Vyāvahārika: “The body is here; I must respond appropriately.”

Pāramārthika: “The body is not an independently existing reality; Brahman alone is the ultimate Reality.”

Therefore, your phrase can be refined

Instead of:

“I experience only Pāramārthika.”

I would recommend:

“I consciously abide as the Pāramārthika Reality while allowing Vyāvahārika appearances to arise and function naturally.”

Or even more simply:

“I remain as the changeless Reality while the changing appearance continues.”

This is especially important for your **50–49–1 framework**:

50 — Reality: consciously recognized as your Self.
49 — Movement: allowed to arise and function.
1 — Form: allowed to function empirically.

You don't have to destroy the **49–1** to know the **50**.

The mature Vivarta practice is therefore not **“experience only the Absolute and reject the relative.”**

It is:

“Know the Absolute as the Reality, while recognizing the relative as dependent appearance.”

And eventually even the effort to maintain this distinction can become effortless.

13. Explain how multiplicity can appear without Brahman actually transforming.

Exactly. **That is one of the central purposes of Vivartavāda:** to explain how the experience of multiplicity can occur **without requiring the One Reality, Brahman, to undergo any actual transformation.**

1. The problem

If Brahman is:

- one,
- infinite,
- changeless,
- formless,
- indivisible,

then a question arises:

How can this one Brahman appear as countless Jīvas, objects, bodies, thoughts, and worlds?

If Brahman actually became these things, Brahman would have changed.

That would contradict its changeless nature.

2. Vivarta's answer

Vivartavāda says:

Brahman does not become many. The many appear upon/in Brahman.

The classic illustration is the **rope-snake**.

A rope is present.

Under inadequate perception, a snake is seen.

But:

The rope did not transform into a snake.

The rope remains exactly what it is.

Yet the experience of the snake occurs.

Likewise, according to Vivartavāda:

Brahman remains Brahman, while the manifold universe appears.

3. What actually becomes multiple?

Not Brahman.

Names and forms become differentiated within experience.

For example:

One Reality

appears as:

body
tree
mountain
person
thought
emotion
planet
galaxy

The names and forms differ.

But their ultimate independent existence is not separate from Brahman.

Hence:

Multiplicity belongs to nāma-rūpa; unity belongs to Reality.

4. This does not mean the world is simply “nothing”

This is where **mithyā** becomes important.

The world is not:

Absolutely real like Brahman.

Nor is it:

Absolutely nonexistent like a square circle.

It is **empirically experienced and functional**, but **dependent upon Brahman for its existence.**

Thus:

Brahman	=	independent	Reality
World = dependent appearance			

5. Your 50–49–1 framework

This fits your framework particularly well as a **contemplative analogy**:

50	—	Stillness	/	Sat-Chit-Ānanda
The changeless Reality.				
49	—	Movement	/	energy
The changing activity of experience.				
1	—	Form	/	matter
The tangible manifestation.				

The important Vivarta insight is:

50 does not transform into 49 + 1.

Rather:

49 + 1 appear while 50 remains unchanged.

And even “50, 49, 1” are ultimately conceptual divisions. From the highest standpoint:

There is only One Reality.

6. How to experience this rather than merely understand it

When you see a tree, don't merely think:

“The tree is Brahman.”

Instead observe:

Tree appears.

Then notice:

The appearance is known.

Then ask:

What is aware of the appearance?

Don't search for an object called Awareness.

Rest as the knowing itself.

Then observe that the tree can change, your thoughts can change, your body can change, and the surrounding scene can change.

Yet the **knowing presence does not have to transform into each object.**

This is the experiential movement:

Many appearances → one knowing Reality.

Eventually you don't need to repeat "Brahman" mentally.

You simply see:

Forms	are	changing.
Awareness	is	unchanged.
Forms		appear.
Reality does not transform.		

That is the practical heart of **experiencing Vivartavāda.**

14. The formless-divine Brahman, while never becoming a form, appears as innumerable divine-forms. That means formless Brahman, while never becoming a form, appears as innumerable positive-negative-neutral forms.

Yes—if “**positive–negative–neutral**” is being used as your way of describing the **three kinds of appearances within experience**, your statement is compatible with the Vivarta perspective, with one important qualification.

You can understand it as:

Formless Brahman never actually becomes any form. Yet, within its appearance, innumerable positive, negative, and neutral forms arise.

For example:

- **Positive** → pleasant, attractive, expanding, joyful appearances
- **Negative** → unpleasant, painful, contracting, disturbing appearances
- **Neutral** → ordinary or seemingly indifferent appearances

From the Advaita standpoint, **Brahman itself is not divided into positive, negative, and neutral portions.**

Rather:

One	formless	Brahman
↓		

appears as innumerable names and forms

↓

those forms are experienced as positive / negative / neutral

So the sequence is:

Brahman → appearance of multiplicity → differentiation into positive/negative/neutral experience

—not:

Brahman → actually transforms into positive + negative + neutral substances.

The key contemplation

When you encounter a positive form, you can notice:

This appearance is present.

When a negative form appears:

This appearance is present.

When a neutral form appears:

This appearance is present.

Then ask:

What is common to all three?

The positive changes.

The negative changes.

The neutral changes.

But the awareness in which all three are known does not need to become positive, negative, or neutral.

This preserves your central Vivarta insight:

The formless does not become the forms.

The forms appear in the formless.

The One remains One while appearing as innumerable forms.

And from the highest Advaitic standpoint, even “positive,” “negative,” and “neutral” are ultimately conceptual divisions imposed upon the undivided appearance.

15. And from the highest Advaitic standpoint, even “positive,” “negative,” and “neutral” are ultimately conceptual divisions imposed upon the undivided appearance. That means

here mind is showing undivided one-appearance as “positive,” “negative,” and “neutral” divided-appearances.

Yes — **with one important refinement**, your understanding is very close to the Advaitic way of looking at perception.

The mind does not literally manufacture separate substances called **positive, negative, and neutral**. Rather, it **interprets and divides the undivided field of experience through concepts, memory, preferences, and judgments**.

You can express the process as:

Undivided appearance → mental interpretation → “positive / negative / neutral”

For example, suppose a sound occurs.

Before interpretation, there is simply:

hearing.

Then the mind compares it with stored information:

“I like this sound.” → **positive**

or

“I dislike this sound.” → **negative**

or

“This doesn’t matter to me.” → **neutral**

The original sensory appearance has not necessarily divided itself into three substances. **The mind has classified it.**

This is important for your Vivarta practice

You can observe three layers:

1. Immediate appearance

Something is seen, heard, felt, or thought.

2. Mental division

“Good	/	bad	/	neutral.”
“Pleasant	/	unpleasant	/	indifferent.”
“Mine	/	not		mine.”
“Wanted / unwanted.”				

3. Awareness

The entire process is known.

Now the contemplative movement is to recognize:

The division occurs in the mind; Awareness itself is not divided by the division.

So when the mind says:

“This is positive.”

Awareness doesn't become positive.

When the mind says:

“This is negative.”

Awareness doesn't become negative.

When the mind says:

“This is neutral.”

Awareness doesn't become neutral.

One subtle point

I would avoid saying “**the undivided one-appearance**” if that makes it sound as though there is literally one giant physical object before the mind divides it.

A more Advaitically precise expression is:

“Prior to conceptual classification, experience is simply present as an undivided field of appearance. The mind subsequently introduces distinctions such as positive, negative, neutral, subject, object, Mine / not mine, desirable, undesirable, and so forth.”

And then Advaita goes one step deeper:

Even the undivided field of appearance is not the ultimate Reality. It too is known in Awareness.

So there are actually two levels of deconstruction:

Many		divided		appearances
↓	remove		mental	classifications
Undivided		field	of	experience
↓	inquire	into	its	reality
Awareness / Brahman				

This is why merely thinking “*everything is one*” is not the final step.

You first notice how the **mind creates multiplicity through naming and judging**, and then you investigate:

“In what is even this undivided appearance appearing?”

Rest there without trying to divide it or transform it.

That takes your practice from **mental non-duality** toward **direct Self-inquiry**.

16. The formless-divine Brahman, while never becoming a form, appears as innumerable divine-forms.” That means formless Brahman, while never becoming a form, appears as cancer. So cancer is appearance not independent illness. Also here mind is showing undivided one-appearance as negative divided-appearance.

Yes, **the philosophical structure is understandable**, but I would separate two different Advaitic points so that they don't get conflated.

1. Cancer as an appearance

From the **Pāramārthika** standpoint, Brahman does not become cancer.

A more precise statement is:

Brahman remains formless and changeless; the body, including its disease state, appears within the empirical field of nāma-rūpa.

Therefore, cancer does not possess **independent ultimate existence apart from Brahman**.

But this does **not** mean that cancer is merely a mental label or that the physical disease isn't real at the empirical level. At the **Vyāvahārika** level, cancer is a genuine bodily condition with observable biological processes and requires appropriate medical care.

So:

Ultimately non-independent ≠ medically imaginary.

2. The mind's “negative” classification is a separate layer

Suppose a bodily condition is perceived.

There are at least three layers:

Layer 1 — Bodily appearance

A particular physiological condition is present.

Layer 2 — Mental interpretation

“This	is	cancer.”
“This	is	dangerous.”
“This	is	negative.”
“I don't want this.”		

Layer 3 — Awareness

All of the above are known.

The word “**negative**” belongs primarily to **Layer 2**. It is a value judgment made by the mind based on its biological knowledge, memories, preferences, survival mechanisms, and conditioning.

So I would modify your sentence:

“The mind takes an undivided field of experience and conceptually divides it into categories such as positive, negative, and neutral. Cancer is then categorized as negative because of its perceived consequences.”

But the **underlying bodily condition** should not be reduced to merely the mind's classification.

3. This gives you a very useful Vivarta contemplation

When confronted with something like illness, you can distinguish:

Brahman	—	changeless	Reality
↓			
Body/physiological	condition	—	empirical appearance
↓			
“Cancer”	—	conceptual identification of that condition	
↓			
“Negative”	—	evaluative	interpretation
↓			
Fear, resistance, hope, etc. — further mental reactions			

Then inquire:

“Which of these is actually changing?”

The bodily condition can change.

The label can change.

The judgment can change.

Fear can change.

But the **Awareness in which all of these are known** does not become cancer, fear, negative, or positive.

That is the important Vivarta insight.

And practically, you can **work vigorously at the empirical level to treat the disease while simultaneously recognizing at the deepest level that neither the disease nor the body's condition defines the ultimate Self.**

17. That means here mind is showing undivided one-appearance, that is one body which has healthy parts and illness parts as negative-positive-neutral divided-appearance. So

we should experience total body at once as an object. Then we should also experience subject in which this object is appearing.

Yes — **as a contemplative practice, this is a useful refinement**, with one important correction: the body is not literally an undivided object in a metaphysical sense that the mind later cuts into pieces. Rather, **the mind selectively attends to and conceptually classifies different aspects of the bodily experience** as healthy/unhealthy, pleasant/unpleasant, positive/negative, etc.

Your practice can therefore proceed in two movements:

1. Experience the body as one whole appearance

Instead of repeatedly moving attention:

“This	part	is	healthy.”
“This	part	is	diseased.”
“This	part	is	attractive.”
“This part is unattractive.”			

allow the **entire body to be present simultaneously as one field of experience**.

Don't try to change anything.

Simply recognize:

“The whole body is appearing at once.”

Healthy sensations, uncomfortable sensations, neutral sensations—all can be included without mentally dividing the body into separate identities.

The important shift is:

From selective identification with individual parts → to awareness of the whole bodily appearance.

2. Then include the subject

Now make the inquiry subtler.

You are aware of the entire body.

Therefore ask:

“This entire body is known. What is it known in?”

Don't answer intellectually.

Notice that the body is an **object of awareness**.

Then sounds, thoughts, emotions and bodily sensations are also objects of awareness.

So the meditation becomes:

Whole body → known as one appearance.
 Whole world → known as appearances.
 Knowing Awareness → recognized as the subject.

3. Don't create a new division

There is a subtle danger here.

Don't turn it into:

“Here is the body-object, and over there is the Awareness-subject.”

That would merely create another duality.

Instead ask:

“Is the subject itself an object that I can locate?”

You cannot find Awareness as another thing alongside the body.

The body is **known**.

Thoughts are **known**.

Sensations are **known**.

But the knower cannot be found as another object.

So finally:

Object is self-evident as **appears.**
Subject is self-evident as **knowing.**
The subject is not another form within the object.

4. Your practice in one sequence

You could use this:

First: Let the entire body appear as one whole field.

Second: Notice the mind's classifications—healthy/unhealthy, positive/negative/neutral—without becoming identified with them.

Third: Recognize that the whole body is an object known to you.

Fourth: Ask, **“In what is this entire body appearing?”**

Fifth: Allow the entire body, mind, surroundings, and thoughts to appear together.

Sixth: Rest as the knowing presence without trying to locate it as another object.

This is a very direct bridge between your **“whole-body perception”** practice and **Advaitic Self-inquiry**.

And importantly, regarding illness: **experiencing the whole body does not mean ignoring a particular medical problem.** At the empirical level, a specific illness can still be diagnosed and treated. The contemplative practice simply prevents the mind from reducing the entirety of your identity to that particular bodily condition.

18. That means we should experience jivas (Limited-I) jagat and ishwara at once as an one-object-appearance as mine. That means we should include limited-I in the objective field and experience undivided one-appearance. Then we should inquire where is this undivided one-appearance appearing, which is original-subject, which is original-unlimited-I. Is it correct?

Yes — **this is very close to a powerful Advaitic self-inquiry**, with one important correction to the wording “as mine.”

If “mine” means *possessed by the ego*, it would preserve the limited-I. Instead, the movement is to see **Jīva, Jagat, and Īśvara together as one objective field of experience**, rather than treating the Jīva as the subject and the other two as objects.

The sequence

Normally the mind operates like this:

Limited-I (Jīva) → experiences → Jagat and Īśvara

So the limited-I is unconsciously placed on the **subject side**.

Your proposed inquiry reverses this:

Jīva + Jagat + Īśvara → all included in one field of appearance

The body is included.

The thoughts called “my thoughts” are included.

The personality called “me” is included.

The world is included.

Even the idea or experience of **Īśvara** is included.

Thus:

Jīva + Jagat + Īśvara = one undivided objective appearance

Not three independently existing realities.

Then comes the crucial inquiry

Once the entire Jīva–Jagat–Īśvara field is recognized as an object of awareness, ask:

“This entire appearance is known. In what does it appear?”

Don't answer:

“It appears in Brahman.”

as merely a concept.

Instead, turn attention toward the **knowing itself**.

Can you find the knower as another object?

You can find:

- body,
- sensations,
- thoughts,
- emotions,
- memories,
- the world,
- the concept of “me,”
- even the concept of God.

All are knowable.

But the **knowing subject** cannot be objectified in the same way.

This leads to your “original-unlimited-I”

Your phrase can be refined:

The limited-I is included in the objective field; the original-I is that which knows the entire field.

The limited-I says:

“I am this person experiencing the world.”

Self-inquiry discovers:

“This person, this world, and even my conception of God are all appearances known to me.”

Then:

“What am I prior to all these objectifications?”

That is the direction toward **Ātman/Brahman**, the original unlimited Self.

One subtle but essential point

Don't conclude:

“I, the individual, am now the unlimited-I.”

That would simply make the ego claim a larger identity.

Rather, the inquiry dissolves the assumption that the **individual ego was ever the ultimate subject**.

So the movement is:

Limited-I

↓
include it in the objective field
↓
Jīva + Jagat + Īśvara as one appearance
↓
“What is this entire appearance appearing in?”
↓
the objective field cannot reveal the subject as another object
↓
abide as the self-evident Awareness

This is very close to the heart of **Advaitic Self-inquiry**.

And your phrase **“experience undivided one-appearance”** is useful as an intermediate practice, but ultimately even the “one appearance” is not the final Self. The final inquiry goes **beyond both divided multiplicity and undivided appearance**, to that in whose presence both are known.

19. That means ultimately we must go beyond unlimited-mine and unlimited-I

Yes — **if by “unlimited-mine” and “unlimited-I” you mean conceptual identities**, then ultimately Advaita asks us to go beyond both.

But there is an important distinction between **conceptual “Unlimited-I”** and the **Ātman/Brahman itself**.

The progression

You can see the inquiry as:

1. Limited-I

“I am this individual body-mind.”

This is the ordinary ego-identification.

↓

2. Unlimited-mine

“The entire Jīva–Jagat–Īśvara field is one appearance belonging to me / appearing in me.”

This is subtler, but **“mine” still contains a possessor.**

↓

3. Unlimited-I

“I am the unlimited Awareness in which the entire appearance arises.”

This is a powerful pointer toward Self-knowledge.

↓

4. Go beyond even the conceptual Unlimited-I

Why?

Because if you can formulate:

“I am the Unlimited-I,”

then that sentence is still a **thought known by Awareness.**

So ask:

“Who knows even this thought ‘I am the Unlimited-I’?”

Don't create another answer.

Don't create another identity called “Absolute-I.”

Just remain with the **self-evident Awareness.**

Therefore

The movement is not:

Limited-I → bigger I → infinitely bigger I.

It is:

Limited identification → disidentification → recognition of the Self → transcendence of even conceptual identity.

This is why Advaita ultimately doesn't ask you to manufacture a new identity.

It points toward what is **already present before the concepts “limited,” “unlimited,” “mine,” and “I.”**

So your formulation can be sharpened to:

“Ultimately, we go beyond both unlimited-mine and conceptual unlimited-I, because the Self is not an identity that the mind can possess or describe. It is the Awareness in which even the ideas of ‘mine’ and ‘I’ appear.”

And this is also where your **50–49–1 framework itself can finally be dropped**:

50 → 49 → 1 are useful contemplative pointers.

Then:

No		calculation.
No		division.
No		possessor.
No	separate	experiencer.
No conceptual 'Unlimited-I'.		

Just **That which is self-evidently present.**

20. In the dark, we mistake a rope for a snake, but in the light, the snake disappears and the rope is revealed. Similarly, only when that self-luminous Reality shines forth is it realized that Jīva, Jagat, and Ishvara do not truly exist, and that what exists is solely the self-luminous Supreme Self, or Brahman.

Yes. **This is essentially the rope–snake analogy used to point toward Advaita's distinction between appearance and ultimate reality**, but one wording needs refinement.

The statement:

“Jīva, Jagat, and Īśvara do not truly exist”

can be misunderstood as “**they are absolutely nonexistent.**” Advaita's position is subtler: they are **not independently or ultimately real** (*mīthyā*), although they have empirical reality (*vyāvahārika-sattā*).

Rope–snake analogy

In darkness:

Rope → mistaken as snake

When sufficient light is present:

Snake-appearance is sublated → rope is recognized

The light doesn't **destroy a real snake**.

Rather, it reveals that what was taken to be a snake was never independently a snake.

Similarly, Self-knowledge does not destroy Jīva, Jagat, and Īśvara as though three independently existing entities were physically eliminated.

Instead:

Brahman is recognized as the underlying Reality, and the independent reality attributed to Jīva–Jagat–Īśvara is sublated.

The important distinction

Before Self-knowledge:

Jīva + Jagat + Īśvara → taken as independently existing realities

With Self-knowledge:

Jīva + Jagat + Īśvara → recognized as dependent appearances

Ultimately:

Brahman alone is independently real.

This is why the rope–snake analogy is so powerful.

The snake doesn't have to be **transformed into the rope**.

The rope doesn't have to **destroy the snake**.

There is simply **correct knowledge of what was actually present all along**.

Applied to your earlier practice

Your progression can therefore be:

Limited-I

→ include it in the field

Jīva + **Jagat** + **Īśvara**

→ recognize them as one appearance

One

→ inquire: *“In what is this appearing?”*

Self-luminous

→ recognize it as the ever-present Reality

And finally, even the thought:

“I am the Unlimited-I”

is allowed to disappear.

What remains is not a new experience or a new identity.

It is the recognition that:

The Self was never actually bound, divided, transformed, or created.

That is the deeper meaning of the **rope being revealed when the snake-appearance is sublated**.

21. So explain the art of experiencing Vivartavāda

Yes. Based on the progression we have developed, the **Art of Experiencing Vivartavāda** can be understood as a gradual shift from **experiencing multiplicity as independently real** to **recognizing the one self-luminous Reality in which multiplicity appears**.

The essential principle is:

Do not transform the appearance. Do not suppress the appearance. Do not mentally destroy the appearance. Recognize its dependent nature and discover what is present as its Reality.

1. Begin with the ordinary divided vision

Normally experience is structured as:

“I am this limited Jīva → I experience Jagat → I relate to Īśvara.”

There appear to be three:

Jīva | Jagat | Īśvara

The limited-I is unconsciously placed on the **subject side**, while the world and God are placed on the **object side**.

Don't fight this perception initially. Simply observe it.

2. Include the Limited-I in the objective field

Now make the crucial shift.

Instead of:

“I am this body-mind experiencing everything else.”

observe:

“This	body	is	appearing.”
“These	thoughts	are	appearing.”
“This personality called ‘me’ is appearing.”			

The sense of **“I am this person”** is itself something that can be known.

Therefore include:

Body + thoughts + emotions + personality + memories + sense of individuality

in the same field as everything else.

Now:

Jīva + Jagat + Īśvara

can be contemplated together as **one objective field of appearance**.

3. Experience the whole appearance simultaneously

Don't jump from object to object.

Open awareness to the entire field:

body
surroundings
sounds
sensations
thoughts
emotions
people
world
your concept of Īśvara

Let everything be present together.

Don't divide it into:

positive / negative / neutral

or:

me / world / God.

For this moment, simply recognize:

“One undivided field of appearance is present.”

This is an important intermediate stage.

4. See how the mind creates divisions

Now watch the mind.

The mind begins naming:

“This	is	me.”
“That	is	you.”
“This	is	good.”
“That	is	bad.”
“This	is	positive.”
“That	is	negative.”
“This	is	healthy.”
“That is unhealthy.”		

Notice that these distinctions are **mental classifications imposed upon experience**.

Don't fight them.

Simply see:

“Division is being produced by thought.”

Then return to the undivided field.

5. Stop the “alchemy”

This is where your earlier idea about energy transformation changes.

Don't practice:

negative → positive → neutral → pure → divine.

Instead:

positive

negative

neutral appears

appears

appears

and recognize:

All are appearances.

You don't have to purify Brahman.

You don't have to transform Brahman.

You don't have to make the appearance spiritually perfect.

The inquiry is:

“What is the Reality of all these appearances?”

6. Turn from the appearance toward its Reality

Now ask:

“This entire Jīva–Jagat–Īśvara appearance is known. In what is it appearing?”

Don't answer verbally.

Don't imagine a cosmic space.

Don't visualize Brahman.

Instead, turn attention toward the **knowing itself**.

The body is known.

The world is known.

Thoughts are known.

The sense of “I” is known.

Even the thought:

“Everything is Brahman”

is known.

Then ask:

“Can the knower itself be found as another object?”

7. Recognize the self-luminous Subject

You cannot turn Awareness into an object and look at it.

Why?

Because **Awareness is that by which looking occurs.**

This is the crucial reversal:

I am not merely the limited-I looking at the world.

Rather:

The limited-I itself is something known within Awareness.

So the subject is not the personality.

The subject is not the body.

The subject is not the mind.

The subject is the **self-luminous Awareness.**

8. Experience the rope–snake principle directly

Now bring the analogy into your actual experience.

You don't need to think:

“The world is a snake.”

Instead understand the structural principle:

Appearance does not require transformation of its underlying Reality.

The rope never became the snake.

Likewise:

Brahman	never	becomes	Jīva.
Brahman	never	becomes	Jagat.
Brahman never becomes Īśvara.			

The manifold appears without Brahman undergoing transformation.

Therefore:

Change belongs to the appearance; changelessness belongs to Reality.

9. Integrate your 50–49–1 framework

Now your framework becomes particularly useful as a **meditative pointer**:

50 — Stillness

Recognize:

Changeless Awareness.

49 — Movement

Allow:

thoughts, emotions, prāṇa, actions, experiences and changing world to move naturally.

See:

Movement appears in stillness.

1 — Form

Allow:

body and physical world

to appear naturally.

See:

Form appears without the formless becoming form.

Therefore:

50 does not transform into 49 + 1.

Rather:

49 + 1 appear without modifying the Reality represented by your 50.

Eventually, however, even the 50–49–1 division is dropped.

10. Go beyond “Unlimited-Mine”

At this stage, don't say:

“The entire universe is mine.”

That still contains a possessor.

Then don't replace it with:

“I am the Unlimited-I.”

That can still become another conceptual identity.

Instead ask:

“Who knows even this thought ‘I am Unlimited-I’?”

Remain silent.

This is the final movement of the inquiry.

The complete practice

You can remember it as **8 movements**:

1. See Jīva, Jagat and Īśvara as separate.
2. Include Jīva—the Limited-I—in the objective field.
3. Experience Jīva–Jagat–Īśvara as one undivided appearance.
4. Observe the mind dividing that appearance into positive, negative, neutral, mine, yours, etc.
5. Stop trying to transform the appearances; simply recognize them.
6. Ask, “In what is this entire appearance appearing?”
7. Recognize the self-luminous Awareness that cannot itself become an object.
8. Drop even the concepts “Unlimited-Mine,” “Unlimited-I,” and “50–49–1,” and remain as That.

The final attitude

You don't have to make the world disappear.

You don't have to make the body disappear.

You don't have to eliminate negative experiences.

You don't have to convert every energy into another energy.

You don't have to create a new identity.

You simply learn to **see appearance as appearance and Reality as Reality.**

Forms

Forms

Forms

Awareness does not undergo those changes.

**appear.
change.
disappear.**

Jīva

Jagat

**appears.
appears.**

Īśvara

appears.

The Self is the self-luminous Reality in whose presence all three are known.

And finally, even this formulation is released.

Nothing	needs	to	be	transformed.
Nothing	needs	to	be	added.
Nothing	needs	to	be	removed.

The Reality that you are is already self-evident.

That is the deepest sense in which **Vivartavāda** becomes an experience rather than merely a philosophical theory.

22. What are the advantages and disadvantages of Vivartavāda?

From the standpoint of **Advaita Vedānta**, Vivartavāda has major philosophical and contemplative strengths, but it also has potential disadvantages—especially if it is misunderstood or applied carelessly.

Advantages of Vivartavāda

1. It preserves the changelessness of Brahman

This is perhaps its greatest advantage.

If Brahman actually transformed into the universe, Brahman would undergo change.

Vivartavāda avoids this:

Brahman remains unchanged; multiplicity appears.

Therefore the attributes traditionally associated with Brahman—**changeless, infinite, indivisible, unborn**—can be maintained.

2. It explains “One appearing as many”

It provides a framework for understanding how:

One Reality → innumerable names and forms

without requiring many independently existing substances.

Thus Jīva, Jagat, and Īśvara can be understood as **dependent appearances**, rather than three ultimately independent realities.

3. It supports non-duality directly

If the world were a second independently existing substance, strict non-duality would be difficult to maintain.

Vivartavāda says:

Brahman alone has independent reality.

Multiplicity does not establish a second ultimate reality.

This supports the Advaitic statement:

Ekam eva advitīyam — One alone, without a second.

4. It explains why Self-knowledge changes our understanding without necessarily changing the world

The rope–snake analogy is useful here.

Self-knowledge does not require:

“Destroying the universe.”

Rather:

The mistaken attribution of independent reality is removed.

The world can continue appearing, while its status is understood differently.

This is especially relevant to your earlier practice:

Don't transform the appearance; recognize its Reality.

5. It reduces the need for metaphysical “alchemy”

Within your framework, this is particularly useful.

If positive, negative and neutral experiences are all appearances, then liberation does not require endlessly transforming:

negative → positive → pure → divine.

Instead:

Recognize the underlying Reality of all appearances.

Relative transformation may still be useful, but it is no longer confused with realization of Brahman.

6. It provides a powerful Self-inquiry method

You can ask:

“This body is known—what knows it?”

“This thought is known—what knows it?”

“This sense of ‘I’ is known—what knows it?”

Eventually the inquiry turns away from all objects toward the **self-luminous subject**.

Thus Vivartavāda naturally supports:

Jīva → objectification → Self-inquiry → recognition of Ātman/Brahman.

Disadvantages or difficulties

These are mostly **philosophical difficulties and risks of misunderstanding**, rather than disadvantages that Advaita itself accepts as defects.

1. “Appearance” can be misunderstood as “illusion = nonexistent”

This is the biggest practical danger.

Someone may conclude:

“If the world is Vivarta, nothing is real, so nothing matters.”

That is **not** the Advaitic position.

The world has **vyāvahārika** validity.

Therefore:

illness	→	medical	treatment
hunger		→	food
danger	→	appropriate	action
ethical conduct	→ still important		

The point is that these do not possess **independent pāramārthika reality**.

2. It can encourage spiritual bypassing

A person might say:

“Pain	is	only	appearance.”
“Disease	is	only	appearance.”
“Financial problems are only appearance.”			

and use Advaita to avoid dealing with ordinary responsibilities.

That is a misuse.

A mature Advaitic approach is:

Respond appropriately within vyavahāra while remaining free inwardly from the assumption that vyavahāra is the ultimate Reality.

3. It can become purely intellectual

It is easy to repeat:

“Everything is Brahman.”

without actually examining one's identification.

Someone can intellectually understand Vivartavāda while still deeply experiencing:

“I am this body; the world is outside me; God is somewhere else.”

Therefore:

Understanding Vivarta conceptually ≠ Self-realization.

It has to become **direct recognition**.

4. The word “appearance” itself can create confusion

If you say:

“The world is an appearance,”

the mind may ask:

“Appearance of what?”

Then someone may imagine Brahman as a hidden physical substance behind the universe.

That is not quite right.

Brahman is not another object hiding behind appearances.

Rather:

Brahman is the very Reality because of which existence and knowing are possible.

5. The rope-snake analogy has limits

The rope-snake analogy is excellent for explaining:

apparent difference without actual transformation.

But it shouldn't be stretched too far.

In the analogy, there is an actual rope and an erroneous snake-perception.

The universe is considerably more complex because Advaita has to account for:

- empirical consistency,
- Īśvara,
- karma,

- causality,
- individual experience,
- Māyā.

So the analogy is a **pointer**, not a complete cosmological model.

6. It can produce the wrong attitude toward the body

This is particularly relevant to your 50–49–1 framework.

If you say:

“The body is only an appearance,”

you might mistakenly conclude:

“Therefore I don’t need to care for the body.”

That doesn’t follow.

The body remains part of **vyāvahārika reality**.

You can simultaneously recognize:

“The body is not my ultimate identity.”

and:

“This body should be cared for appropriately.”

The most important advantage for your 50–49–1 framework

Vivartavāda changes the purpose of the 50–49–1 model.

Instead of using it to **control reality**, you can use it to **recognize reality**:

50	—	changeless		Awareness
49	—	movement	appearing	Awareness
1	— physical form appearing in			

Then gradually:

50 + 49 + 1 → one dependent appearance

And finally even:

50–49–1 → dropped

because the numbers themselves are conceptual divisions.

The deepest advantage

Perhaps the most beautiful feature of Vivartavāda is that **liberation does not require you to manufacture a new ultimate reality.**

Nothing has to be added to Brahman.

Nothing has to be removed from Brahman.

Nothing has to be transformed in Brahman.

The essential movement is simply:

Misidentification → inquiry → recognition.

Like the rope:

The rope was already the rope before the snake disappeared.

Likewise, in Advaita:

The Self is already the Self before realization.

Realization is not the production of Brahman.

It is the **removal of the mistaken assumption that the appearance is independently real and that the limited-I is the ultimate subject.**

23. This means that until the realization of the self-luminous Self, one must live harmoniously at the vyāvahārika (practical) level with the body-mind and the dualities like joy and sorrow. One should constantly receive guidance from the Self and implement it in daily life; only then will there be progress both worldly and spiritually. Until Self-realization is attained, one should not neglect this world by merely labeling it as an appearance, illusion, or mithyā.

Yes. **That is a very important and balanced conclusion**, and it prevents a common misunderstanding of Vivartavāda.

I would refine it slightly:

Until Self-knowledge is firm, one should fully honor the vyāvahārika order while using Self-inquiry as the guiding principle. One should care for the body-mind, respond intelligently to joy and sorrow, fulfill responsibilities, and act ethically. One should not use the words “appearance,” “mithyā,” or “Vivarta” as an excuse to neglect practical life.

Why this is important

When we say:

“The body and world are mithyā.”

we are making a statement about their **ultimate status**, not saying:

“They don't matter.”

At the empirical level:

- hunger is experienced → eat appropriately;
- illness is experienced → seek appropriate treatment;
- relationships exist → respond with care;
- work exists → perform it properly;
- sorrow arises → meet it intelligently;
- joy arises → enjoy it without clinging;
- responsibilities exist → fulfill them.

So:

Pāramārthika knowledge should not become vyāvahārika negligence.

“Receiving guidance from the Self”

Your statement can also be made more precise.

Instead of imagining the Self as a separate inner person giving instructions, understand it as **allowing one's decisions to become less dominated by egoic conditioning and more aligned with clarity, discrimination, dharma, and present understanding.**

A useful daily inquiry is:

“What is actually needed here?”

rather than:

“What does my fear, attachment, memory, or ego demand?”

Then act appropriately.

This is particularly relevant to your earlier **50–49–1** framework:

50	—	Self	/	stillness:
Remain inwardly grounded in Awareness.				
49	—			movement:
Allow thought, emotion, energy and action to function intelligently.				
1	—			body/world:
Take proper care of the physical and practical circumstances.				

So the formula is **not**:

“50% Self → ignore 49–1.”

It is:

“Remain rooted in the 50 while intelligently participating in the 49–1.”

Before realization and after realization

There is also a subtle distinction.

Before firm Self-knowledge:

“I am practicing to recognize that I am not merely this limited body-mind.”

Therefore discipline, inquiry, meditation, ethical living and discernment are valuable.

After firm Self-knowledge:

“The body-mind and world continue at the empirical level, but I no longer mistake them for my ultimate identity.”

The world doesn't have to disappear.

The body doesn't have to become perfect.

Dualities don't have to stop occurring.

The fundamental **misidentification** is what is removed.

A very useful rule

You could formulate your teaching as:

“Treat the world as real enough to be responsible for, but not real enough to be mistaken for the Absolute.”

Or even more simply:

“Honor Vyavahāra; know Pāramārtha.”

That prevents both extremes:

Extreme 1 — Material identification

“Only the changing world is real.”

Extreme 2 — Spiritual bypassing

“The world is mithyā, therefore nothing matters.”

Advaita points toward neither.

It says:

Function completely in the empirical world while knowing that the empirical world is not the ultimate Reality.

And until that knowledge is **firm and spontaneous**, your safest practice is exactly what you stated: **live harmoniously, responsibly and intelligently in Vyavahāra while continually turning toward the self-luminous Self.**

24. Since we do not undertake any spiritual practice without expecting a result, what is the fruit we attain after practicing Vivartavada and realizing experientially that I am always the Self?

Yes. In Advaita, this question leads to a very important distinction:

The fruit of Vivartavāda practice is not the production of a new state of the Self. It is the removal of the mistaken identification that I am something other than the Self.

The Self was already present before the practice.

What is gained?

Traditionally, the fruit is **mokṣa — freedom**.

Not freedom as a special experience that comes and goes, but freedom from the fundamental error:

“I am this limited Jīva.”

When that error is genuinely resolved, the recognition becomes:

“I am the changeless Awareness in whose presence Jīva, Jagat and Īśvara appear.”

What changes experientially?

The world may continue to appear.

The body may continue to age.

Pleasure and pain may continue.

Thoughts may continue.

Actions continue according to the empirical order.

But the **ownership and identification** change.

Previously:

“I am suffering.”

Then:

“Suffering is appearing in the body-mind and is known to me.”

Previously:

“I am successful.”

Then:

“Success is an appearance in the empirical field.”

Previously:

“I am this body.”

Then:

“This body is known to me; therefore it cannot be the whole of what I am.”

The important point is that this is **not emotional detachment or indifference**. It is freedom from taking changing appearances to be one's ultimate identity.

What happens to your 50–49–1 framework?

At first you may use it as a practice:

50%	—	stillness	/	Awareness
49%	—	movement	/	energy
1% — physical form				

Eventually, realization makes the framework itself unnecessary.

You no longer need to maintain:

“I must remain 50% in Awareness.”

Why?

Because you recognize:

Awareness was never actually lost.

Even when the mind is active, Awareness is present.

Even during sleep, the waking mind's absence does not destroy the Self.

Even during intense activity, Awareness does not become active in the same way the body-mind does.

Thus the practice gradually changes from:

“I must remain as the Self.”

to:

“I was never anything other than the Self.”

That is a profound difference.

The fruit is not a permanent special experience

This is particularly important.

If you expect:

constant

constant

no

no

perpetual mystical ecstasy,

bodily

bliss,
visions,
thoughts,
pain,

then you are still looking for a **temporary experience**.

Advaita's claim is deeper:

Experiences come and go; the Self is that in whose presence they come and go.

Therefore, even if blissful experiences disappear, Self-knowledge is not lost merely because the experience changed.

What about Sat-Chit-Ānanda?

Your realization is traditionally described as **Sat-Chit-Ānanda**:

Sat — you are not subject to coming into or going out of existence.

Chit — you are the Awareness because of which all experiences are known.

Ānanda — your fullness does not depend fundamentally upon obtaining a particular external experience.

So the fruit is not:

“I acquired Sat-Chit-Ānanda.”

Rather:

“I recognize that Sat-Chit-Ānanda was never absent.”

The deepest fruit: freedom from seeking

This is perhaps the most beautiful consequence.

If you believe:

“Something outside me will complete me,”

then seeking continues endlessly.

But if the Self is recognized as already whole:

What can I fundamentally gain that I don't already have?

Then seeking becomes less compulsive.

You can still pursue:

- health,
- relationships,
- meaningful work,
- material prosperity,
- learning,
- creativity,

but these become **relative pursuits**, not attempts to complete the Self.

So there is a shift from:

“I need this to become whole.”

to:

“I am already whole; let appropriate action happen.”

And ultimately, even “the fruit” disappears

This is the deepest answer to your question.

You began with:

“I practice Vivartavāda to obtain a result.”

Then you discover:

“The result is freedom from the belief that I am an incomplete individual who needs to obtain something.”

Therefore the seeker discovers that the very premise of seeking was based on misidentification.

In that sense:

The final fruit of Self-knowledge is not gaining something new, but the end of the need to gain something for the Self.

Or in your terminology:

The	Limited-I	seeks	a	result.
The	Unlimited-I	seeks		completion.
Self-knowledge	reveals that	the Self	was never	incomplete.

Therefore the deepest fruit is effortless fullness.

And even **“I am the Self”** is eventually recognized as a teaching statement rather than a new identity to maintain.

The	Self	does	not	become	the	Self.
-----	------	------	-----	--------	-----	-------

The Self is what you always were.

25. Dakshina Murthy Stotra says that realizing experientially that I am always the Self naturally leads to Asta-siddhis?

Yes—but the **Dakṣiṇāmūrti Stotram** needs to be read carefully here.

The **phalaśruti (verse 10)** does explicitly connect realization of **sarvātmatva**—the recognition of the Self as all—with **Īśvaratva** and an eightfold form of **aiśvarya** (divine sovereignty/power). The verse says that hearing, reflecting, meditating upon, and reciting the teaching of *sarvātmatva* leads to this.

The relevant ending is:

Sarvatma-tva-maha-vibhuti-sahitam Syad-ishvaratvam Tatah

Sidhyet-tat-punar-ashtadha Parinatam Chaishvaryam-avyahatam.

So your statement has **scriptural support within this hymn**:

Self-realization → Sarvātmatva → Īśvaratva → eightfold aiśvarya.

But there is an important distinction

The verse does **not necessarily mean**:

“After I realize the Self, my ego-personality will deliberately acquire eight magical powers that I can use.”

That interpretation can easily turn Self-realization into a **goal of obtaining siddhis**, whereas Advaita's central goal is liberation through Self-knowledge.

The hymn's preceding verses emphasize something deeper. For example, verse 1 describes realization of one's **own non-dual Self** and the universe appearing in that Self like a city reflected in a mirror.

And verse 3 says that through direct realization of the truth indicated by “**Tat Tvam Asi**,” there is no return to the ocean of worldly existence.

So the primary fruit is:

Ātma-jñāna → freedom from saṃsāra.

The eightfold *aiśvarya* is presented in the phalaśruti as accompanying the realization of **sarvātmatva**.

How this fits your earlier Vivartavāda understanding

You have been describing:

Jīva	+	Jagat	+	Īśvara	→	one	appearance
↓							
“In		what		is		this	entire appearance appearing?”
↓							
Self-luminous							Awareness
↓							
I am that non-dual Self							

That corresponds remarkably well to the imagery of the Dakṣiṇāmūrti Stotram.

But I would make your conclusion:

“When Self-realization becomes firm, the vision of sarvātmatva and Īśvaratva is established; the stotra associates this with eightfold aiśvarya.”

rather than:

“I must realize the Self in order to obtain eight supernatural abilities.”

That distinction is important.

And what are the eight?

Traditional explanations commonly identify the eight as:

- **Aṇimā** — minuteness
- **Mahimā** — greatness/expansion
- **Laghimā** — lightness
- **Garimā** — heaviness
- **Prāpti** — attainment
- **Prākāmya** — fulfillment of will
- **Īśitva** — lordship
- **Vaśitva** — mastery

The text itself uses the broader expression **aṣṭadhā pariṇatam aiśvaryam**—eightfold divine sovereignty—so interpretations of the exact practical meaning of these powers vary.

Therefore, yes: the Dakṣiṇāmūrti Stotram does explicitly associate **sarvātma realization with eightfold aiśvarya**. But within an Advaitic reading, **Self-knowledge and freedom are primary; siddhi/aiśvarya is not something the limited ego needs to chase as proof of realization.**

26. Explain how to practice Vivartavada by integrating it with the Dakṣiṇāmūrti Stotram framework.

Yes. The **Dakṣiṇāmūrti Stotram** can be integrated with your Vivartavāda practice very naturally, because its opening imagery itself uses the language of **appearance, reflection, and recognition of the non-dual Self**.

Verse 1 describes the universe as like a city seen in a mirror—appearing outwardly while abiding in the Self—and culminates in directly recognizing one's own Self as non-dual.

I would structure the practice as follows.

The Vivartavāda–Dakṣiṇāmūrti practice

1. Begin as the Limited-I

Initially allow the ordinary experience:

“I	am	this	Jīva.
This	is	my	body.
This	is	the	world.
Īśvara is other than me.”			

Don't try to suppress this perception.

Simply observe it.

2. Apply the mirror teaching

Contemplate the first verse:

The universe is like a city reflected in a mirror.

The important point is not that the reflected city is nonexistent.

It is **experienced**, but it has no independent existence apart from the mirror.

Likewise, contemplate:

“Jīva, Jagat and Īśvara appear, but their existence is dependent upon the Self.”

This is the Vivarta standpoint.

The Self does not transform into the appearance.

3. Include Jīva in the reflection

This is particularly important for your approach.

Usually the mind thinks:

“I am the experiencer, and the world is what I experience.”

Now include the experiencer itself.

Observe:

body	→	known
thoughts	→	known
emotions	→	known
personality	→	known
sense of “I am this person”	→	known

Therefore:

The Limited-I itself is appearing within awareness.

Now contemplate:

Jīva + Jagat + Īśvara = one field of appearance.

This is much closer to the mirror imagery of the Stotram.

4. See the undivided appearance

Now stop selectively focusing on individual objects.

Let the whole field be present:

body + mind + surroundings + people + sounds + world + conception of Īśvara.

Don't divide it into:

positive / negative / neutral

or:

me / other.

Simply experience:

One undivided field of nāma-rūpa appearing.

The mind will naturally start classifying it again.

Notice that process.

Don't fight it.

Simply recognize:

“Division is being added by conceptualization.”

5. Move from appearance to the Self

Now ask the central question:

“This entire Jīva–Jagat–Īśvara appearance is known. In what does it appear?”

Don't answer verbally.

Turn attention toward the **knowing itself**.

The body is known.

The world is known.

Thoughts are known.

The sense of individuality is known.

Even the thought:

“I am Brahman.”

is known.

Therefore don't turn **“Unlimited-I”** into another object.

Remain with the **self-luminous knowing presence**.

6. Use the Dakṣiṇāmūrti “awakening” principle

Verse 1 describes a kind of awakening in which one directly recognizes one's own non-dual Self.

So don't make your goal:

“I must create a special mystical experience.”

Instead contemplate:

“What I am seeking is already the Awareness in which this entire experience is appearing.”

The practice is therefore not **creating Self-realization**.

It is removing the mistaken identification with the appearance.

Like the rope-snake:

**The rope doesn't become the rope after realization.
It was already the rope.**

7. Integrate the 50–49–1 framework

Now bring in your framework as a **meditative pointer**.

50 — Stillness

Recognize:

Changeless, self-luminous Awareness.

49 — Movement

Allow:

thoughts, emotions, prāṇa, actions and experiences
to move freely.

Contemplate:

“Movement appears without disturbing the changeless.”

1 — Form

Allow:

body and physical world
to appear.

Contemplate:

“Form appears without the formless becoming form.”

Thus:

50 does not transform into 49 + 1.

Rather:

49 + 1 appear dependently while the underlying Reality remains unchanged.

This is your 50–49–1 interpretation of Vivarta.

8. Bring in the Stotram’s “Tat Tvam Asi” teaching

The later verses move toward the recognition of the Self across changing states and identities; verse 7, for example, points to the continuously present “I” through childhood, waking, and other states.

So contemplate:

“The	body	changes.
The	mind	changes.
Experiences		change.
States		change.
Yet the knowing presence is continuously self-evident.”		

Then:

“That is what the Mahāvākya points toward.”

Don't manufacture a new identity.

Recognize what remains when changing identities are observed.

9. Practice Sarvātmatva

This is where the **10th verse** becomes especially relevant.

The phalaśruti says that hearing, reflecting upon, meditating on, and reciting the teaching of **sarvātmatva**—the Self as all—leads to the state described there as **Īśvaratva with eightfold aiśvarya**.

For your meditation, however, let **sarvātmatva** mean first:

“There is no independently existing second Reality apart from the Self.”

So don't think:

“Everything belongs to me.”

Instead:

“The Jīva, Jagat and Īśvara that appear are not independent of the Self.”

This avoids turning non-duality into an enlarged ego.

10. Don't chase the Asta-siddhis

This is an important point given your earlier interest in the eight siddhis.

The Stotram's tenth verse does associate sarvātmatva with eightfold aiśvarya.

But your practice should **not** become:

Self-realization → obtain powers → demonstrate powers.

That would keep the seeker centered on acquisition.

Instead:

**Ātma-jñāna is primary.
Aṣṭa-aiśvarya is secondary to the teaching.**

If extraordinary experiences or abilities arise, they should not become the new identity.

11. Finally transcend “Unlimited-I”

This completes the progression we discussed earlier.

First:

Limited-I

Then:

Jīva + Jagat + Īśvara as one appearance

Then:

“This entire appearance is appearing in Awareness.”

Then:

“I am the self-luminous Awareness.”

But finally, don't hold even:

“I am the Unlimited-I.”

as another mental identity.

Ask:

“Who knows even the thought ‘I am the Unlimited-I’?”

Then stop.

No answer.

No visualization.

No effort.

No new identity.

A complete 20-minute practice

0–3 min — Dakṣiṇāmūrti remembrance

Remember the silent Guru and the mirror teaching:

“The universe appears like a city reflected in a mirror.”

3–7 min — Whole appearance

Experience simultaneously:

Jīva + Jagat + Īśvara

without deliberately separating them.

7–10 min — Observe mental divisions

Notice:

positive	/	negative	/	neutral
mine		/		yours
healthy		/		unhealthy
desirable / undesirable				

Don't fight them.

See them as **mental classifications**.

10–14 min — Self-inquiry

Ask:

“This entire appearance is known. In what does it appear?”

Rest without answering intellectually.

14–17 min — 50–49–1

50	—	stillness
49	—	movement
1 — form		

Recognize:

Movement	does	not	transform	Stillness.
Form does not transform the Formless.				

17–20 min — Drop everything

Drop:

Jīva

Jagat

Īśvara

positive

negative

neutral

50–49–1

Unlimited-I

even the practice itself.

Remain quietly as **self-luminous Awareness**.

The entire practice in one sentence

“See Jīva, Jagat and Īśvara as a dependent appearance, include the Limited-I within that appearance, inquire into the Awareness in which the whole appearance is known, recognize that Awareness as the non-dual Self, and finally release even the concepts ‘appearance,’ ‘Unlimited-I,’ and ‘50–49–1.’”

This is a particularly coherent way of combining **Vivartavāda + Dakṣiṇāmūrti Stotram + your 50–49–1 framework**: the Stotram supplies the Advaitic vision, Vivartavāda explains the appearance, and 50–49–1 serves as your practical meditation map.

27. Explain how to practice Vivartavada by integrating it with these five state Limited-form-I → Mirror-like-I → Transparent Mirror-like-I → All-pervasive Space → Sat-Chit-Ananda.

Yes. Your five-state model can be used as a **progressive meditation map for Vivartavāda**, provided we remember that Advaita's final Self is not actually a state that one enters and later

leaves. The five stages are **pointers for progressively subtler disidentification**, not five different forms of Brahman.

The five-stage Vivartavāda practice

1. Limited-form-I — “I am this”

Ordinary identification is:

“I	am	this	body-mind.
I	am	this	person.
The world is outside me.”			

Here Jīva, Jagat and Īśvara appear strongly divided.

Don't fight this state.

First simply observe:

“This	body	is	known.”
“These	thoughts	are	known.”
“This	personality	is	known.”
“The feeling ‘I am this person’ is also known.”			

Then ask:

“If the Limited-I is known, can it be the ultimate Knower?”

This begins Vivartavāda practice.

2. Mirror-like-I — “Everything appears in me”

Now expand the field.

Instead of selectively identifying with the body, allow:

body + mind + surroundings + people + sounds + Jīva + Jagat + Īśvara
to appear together.

Contemplate:

“Just as a mirror accommodates many reflections without becoming those reflections, Awareness accommodates many appearances without becoming any of them.”

This is your **Mirror-like-I**.

The important Vivarta principle is:

The appearance changes; the underlying Reality does not transform.

You are not trying to change the reflections.

You are recognizing their dependence upon the “mirror.”

3. Transparent Mirror-like-I — “The mirror itself is not an object”

Now go deeper.

A physical mirror is still an object.

So don't imagine Awareness as a giant cosmic mirror.

Ask:

“Where is this mirror-like Awareness itself?”

Can you see it?

Can you locate it?

Can you give it a shape?

Every object is appearing **to** Awareness.

Therefore Awareness itself cannot be another object within the field.

At this stage:

body	→	appearance
mind	→	appearance
world	→	appearance
Īśvara-concept	→	appearance
mirror-like Awareness → not an object		

This is why I would call it **transparent**: there is progressively less tendency to grasp Awareness as a thing.

4. All-pervasive Space — “No inside or outside”

Now your “space” metaphor becomes useful.

Imagine the entire Jīva–Jagat–Īśvara field as appearing in an unlimited expanse.

But don't mistake physical space for Brahman.

Instead use space as a pointer:

“There is no boundary within which Awareness is confined.”

The body is appearing.

The room is appearing.

The world is appearing.

The sense of “inside me” and “outside me” is also known.

Ask:

“Where exactly does Awareness begin?”

“Where does it end?”

Don't answer intellectually.

Notice that the boundary itself is another appearance.

Thus:

All-pervasive Space → pointer to non-local, non-objectifiable Awareness.

5. Sat-Chit-Ānanda — “That which is always present”

Now release the space metaphor too.

Don't try to become an infinite space.

Ask:

“What is present in every experience?”

Experiences change.

States change.

Body changes.

Thoughts change.

The sense of individuality changes.

Yet the fact that experience is **known** remains self-evident.

This points toward:

**Sat
Chit
Ānanda — fullness/non-dependence**

—
—

**Being
Awareness**

But don't turn Sat-Chit-Ānanda into a new form or special experience.

The recognition is:

“I do not have to become Sat-Chit-Ānanda. This is what I am.”

How Vivartavāda operates through all five

The central movement is:

Limited-form-I

“I am the form.”

↓

Mirror-like-I

“Forms appear in me.”



Transparent Mirror-like-I

“I cannot find this ‘me’ as an object.”



All-pervasive Space

“There is no experiential boundary to Awareness.”



Sat-Chit-Ānanda

“I am the ever-present Reality, not a changing appearance.”

But there is an important final step:

Drop the five stages.

Why?

Because if you continue thinking:

“Now I am in Stage 5,”

you have created another limited identity.

The five-state model is a **ladder**.

Once you have used the ladder, you don't carry it around as your new identity.

Integrating your 50–49–1 framework

You can also combine both models:

Five-state model	50–49–1 pointer
Limited-form-I	1 — form strongly identified
Mirror-like-I	1 appears within 50
Transparent Mirror-like-I	49 and 1 recognized as appearances
All-pervasive Space	50 recognized as unmoving background
Sat-Chit-Ānanda	distinction between 50/49/1 eventually dropped

The key Vivarta principle throughout is:

50 does not transform into 49 and 1.

Movement and form appear, while the underlying Reality remains unchanged.

Daily-life version

You don't need to sit in meditation all day.

Suppose anger arises.

Limited-form-I

“I am angry.”

Mirror-like-I

“Anger is appearing in the body-mind.”

Transparent Mirror-like-I

“Anger is known. What knows it?”

All-pervasive Space

“This entire experience—body, emotion, surroundings—is appearing together.”

Sat-Chit-Ānanda

“The changing emotion does not alter the Awareness in which it is known.”

Then **respond appropriately**.

Don't suppress anger and don't use “mithyā” to avoid the practical situation.

The deepest practice

Your entire five-state progression can eventually be reduced to three questions:

- 1. What is appearing?**
- 2. Is it independently real, or does it depend upon Awareness for its appearance?**
- 3. What is the nature of that in which the entire appearance is known?**

Then stop questioning temporarily and **rest without manufacturing an answer**.

That last point is essential.

The purpose of Vivartavāda practice is not to create a permanent state called Sat-Chit-Ānanda.

It is to recognize:

Limited-form-I		is		an		appearance.
Mirror-like-I		is		a		pointer.
Transparent	Mirror-like-I	is		a	subtler	pointer.
All-pervasive	Space	is	a	still	subtler	pointer.
Sat-Chit-Ānanda	points	to	the		ever-present	Self.

And the Self was never actually one of the changing states.

So ultimately:

Don't try to become the fifth state.
 Recognize That because of which all five states are known.

That is the point at which your five-state model becomes fully integrated with **Vivartavāda** and **Advaitic Self-inquiry**.

28. Explain how to practice Vivartavada by integrating it with these Panchakoshas.

Yes. You can integrate the **Pañcakośa** model with **Vivartavāda**, but I would make one important Advaitic correction to the framework you supplied:

The five kośas are not five dimensions of Brahman, and Ānandamaya Kośa is not itself the Supreme Self.

In Advaita, the five kośas are progressively subtler **layers of the empirical individual**. The Self is the **witness of all five** and is not itself any kośa. This actually makes the Pañcakośa model extremely suitable for your Vivartavāda practice.

Also, the idea that a particular “5D frequency” instantly updates the physical body is a **metaphysical/modern spiritual interpretation**, not a standard teaching of Advaita Vedānta. We can retain it as a contemplative metaphor, but not as a classical Advaitic claim.

Vivartavāda through the five kośas

The central question throughout is:

“Is this layer something I ultimately am, or is it something appearing to me?”

If it is known, changing, or experienced, it belongs to the **appearance**.

The Self is the Reality because of which all of it is known.

1. Annamaya Kośa — Limited-form-I

This is the easiest place for identification to occur:

“I am this body.”

Height, weight, appearance, health, age, gender, strength, illness, etc. become the definition of “me.”

For Vivartavāda practice, don't reject the body.

Instead observe:

“This body is present.”
“The body changes.”
“I know these bodily changes.”

Then inquire:

“If the body is known to me, can the changing body be the ultimate knower?”

The answer is not something you have to verbalize.

Simply recognize:

Body = known appearance.

This corresponds closely to your **Limited-form-I** stage.

Practical attitude

Care for the body completely at the empirical level.

But don't make:

“This body is me.”

your ultimate identity.

2. Prāṇamaya Kośa — Moving-I

Now notice breathing, vitality, bodily energy and physiological activity.

Instead of:

“I am breathing.”

observe:

“Breathing is occurring.”

Instead of:

“I am controlling all my energy.”

observe:

“Prāṇic activity is appearing and changing.”

You can use rhythmic breathing to make the mind quieter, but don't conclude that prāṇa itself is Brahman.

Ask:

“Prāṇa is known. What knows prāṇa?”

The answer points beyond Prāṇamaya Kośa.

This is a useful bridge from:

form → movement

in your 50–49–1 framework.

3. Manomaya Kośa — Mental-I

Now observe:

thoughts

emotions

desires

fears

memories

preferences

positive/negative/neutral classifications

This is especially important for your Vivartavāda practice.

The mind takes the undivided field and says:

“This	is	good.”
“That	is	bad.”
“This	is	mine.”
“That	is	yours.”
“I	like	this.”
“I dislike that.”		

Don't fight these divisions.

Simply see:

“These classifications are appearing in the mind.”

Then ask:

“Who knows these thoughts?”

The thought is known.

Therefore:

Manomaya Kośa is an appearance, not the ultimate Self.

This is where your earlier practice of seeing **positive–negative–neutral as mental divisions of the one field** becomes especially useful.

4. Vijñānamaya Kośa — Discriminating-I

This is where your Self-inquiry becomes much more powerful.

Vijñānamaya recognizes:

“I am not merely the body.”

“I am not merely prāṇa.”

“I am not merely thoughts.”

“All these are known to me.”

But there is one correction to your supplied text.

Don't stop at:

“I am infinite consciousness wearing a body.”

That can still leave a subtle picture of an infinite entity **inside** or **wearing** a body.

Instead inquire:

“Is consciousness actually inside the body, or is the body itself an appearance known in consciousness?”

This takes you directly toward your:

Mirror-like-I → Transparent Mirror-like-I

transition.

5. Ānandamaya Kośa — Blissful-I

Here one may experience:

peace

joy

deep

absorption

fullness

subtle happiness

stillness

All versions (rich-poor, healthy-unhealthy, perfect-imperfect) are already ready here like books in a library.

This can feel extremely close to the Self.

But Advaita makes a crucial distinction:

Even bliss is experienced.

Therefore:

experienced bliss = Ānandamaya Kośa

and not yet the ultimate Self.

Ask:

“This bliss is known. What knows it?”

This question prevents you from turning a temporary blissful state into:

“I have reached Brahman.”

So your original five-stage progression becomes beautifully integrated:

Limited-form-I

→ Annamaya

Moving/energetic-I

→ Prāṇamaya

Mental-I

→ Manomaya

Discriminating-I

→ Vijñānamaya

Blissful-I

→ Ānandamaya

Then comes the decisive Advaitic step:

The Self is beyond all five

This is the crucial point.

You don't proceed from:

Annamaya → Prāṇamaya → Manomaya → Vijñānamaya → Ānandamaya

and finally say:

“Ānandamaya is Brahman.”

Instead:

“All five are known.”

Therefore ask:

“What is the Reality in whose presence all five are experienced?”

That is the direction toward Ātman.

Vivartavāda now becomes very clear

You can look at the entire Pañcakośa as **one large appearance**:

Body

↓

Prāṇa

↓

Mind

↓

Intellect

↓

Bliss

All are changing in different ways.

But what does not need to change in order for any of them to be known?

Awareness.

Therefore:

The kośas appear; Awareness does not transform into them.

This is precisely where your Vivartavāda interpretation becomes useful.

Now integrate your “5D” idea carefully

You can retain your “5D” language as a **meditative metaphor** rather than as a literal Advaitic cosmology.

Instead of:

“I must enter the 5D Anandamaya layer so that 3D reality changes.”

use:

“I am progressively withdrawing identification from the gross and subtle appearances and recognizing the Awareness in which all of them appear.”

Then “5D” becomes your symbolic language for **subtle, non-dual vision**, not a physical dimension.

And importantly:

You don't have to wait for the physical world to change before recognizing the Self.

What about manifestation?

This is where I would substantially modify the “5D creation process.”

Don't practice Vivartavāda as:

“I enter Anandamaya Kośa → lock a frequency → force Annamaya Kośa to update.”

That is not classical Vivartavāda.

Instead:

Intention arises in the mind.

Appropriate action follows.

Circumstances unfold according to many empirical causes and conditions.

Results are accepted as Īśvara's order.

Meanwhile:

The Self remains untouched by the entire process.

This is actually more powerful spiritually because you no longer make realization dependent upon getting a particular manifestation.

Integrating your five states with the Pañcakośas

You can now combine your two models:

Pañcakośa	Your state	Vivartavāda inquiry
Annamaya	Limited-form-I	"This body is appearing."
Prāṇamaya	Moving-I	"This movement is appearing."
Manomaya	Mental-I	"These thoughts and divisions are appearing."
Vijñānamaya	Mirror-like / Transparent-I	"The entire field is known."
Ānandamaya	Blissful-I	"Even bliss is known."
Ātman	All-pervasive → Sat-Chit-Ānanda	"What is the Reality of all that is known?"

Notice something beautiful:

The first five are objects of recognition.

The Self is the subject.

Therefore the final movement is not:

"I reached the highest kośa."

It is:

"I am not any kośa."

A complete daily practice

You could practice this in **five movements**.

Movement 1 — Body

“This body is appearing.”

Feel the whole body at once.

Don't divide it into:

healthy / unhealthy / attractive / unattractive.

Simply experience the whole body.

Then:

“Known.”

Movement 2 — Prāṇa

Observe breathing and vitality.

“Breathing is occurring.”

Then:

“Known.”

Movement 3 — Mind

Allow thoughts and emotions to arise.

Don't fight positive or negative thoughts.

“Thought is appearing.”

“Emotion is appearing.”

“Known.”

Movement 4 — Intellect

Now inquire:

“Who knows all of this?”

Don't answer:

“My intellect.”

Go deeper.

Movement 5 — Bliss

If peace or bliss appears:

“Peace is appearing.”

“Bliss is appearing.”

Then:

“Known.”

Now don't seek another experience.

Ask:

“What is present because of which even this bliss is known?”

Remain silently there.

Then integrate your Vivarta vision

Open your eyes.

Don't lose the recognition.

See:

body
room
people
sounds
thoughts
emotions
world

as one field of appearance.

Then:

Jīva + Jagat + Īśvara

are included within that field.

Ask:

“In what does this entire appearance appear?”

And don't construct an answer.

Finally release everything

This is the most important step.

Drop:

Annamaya
Prāṇamaya
Manomaya
Vijñānamaya
Ānandamaya

3D

5D

Limited-I

Mirror-I

Transparent-I

All-pervasive

even Sat-Chit-Ānanda as a concept.

Space

Why?

Because **the Self is not the final concept in your ladder.**

It is that by which the entire ladder is known.

So your complete Vivartavāda formula becomes:

I	do	not	transform	the	body.
I	do	not	transform	the	prāṇa.
I	do	not	transform	the	mind.
I	do	not	transform	the	intellect.

I do not chase bliss.

Instead:

I recognize every kośa as an appearance.

Then:

“What is the Reality in which all five appear?”

And finally:

No answer is required.

That is the point at which your **Pañcakośa model, five-state model, 50–49–1 framework, Dakṣiṇāmūrti teaching, and Vivartavāda** all converge: **not in creating a higher state, but in recognizing the changeless Self that was never actually one of the changing layers.**

29. Earlier you said that, Self remains untouched by the Circumstances. This is actually more powerful spiritually because you no longer make realization dependent upon getting a particular manifestation. Explain why it is powerful?

It is powerful because it **moves the center of your spiritual life from controlling appearances to recognizing the Reality in which appearances occur.**

There are several layers to this.

1. It removes the condition: “I will be peaceful only if manifestation happens”

Suppose the practice is:

“I enter Anandamaya → generate the right feeling → the physical world must change.”

Then your peace or bliss secretly depends on the result.

If the body doesn't change, money doesn't arrive, or circumstances don't unfold as expected, the mind concludes:

“My spiritual practice failed.”

That means the **limited-I is still the controller and the world is still the source of completion.**

Vivartavāda turns this around:

Manifestation can change; the bliss of the Self does not change.

Therefore Self-realization doesn't depend upon obtaining a particular result.

2. It separates Self-realization from manifestation

This is perhaps the biggest advantage.

You may want:

- better health,
- a different body,
- prosperity,
- relationships,
- career success,
- particular circumstances.

Those are legitimate **vyāvahārika goals**.

But they are not the measure of whether you know the Self.

Otherwise the equation becomes:

Desired manifestation = proof of Self-realization

which is spiritually dangerous.

Instead:

Self-knowledge = recognition of what is changeless.

Manifestation = changing empirical event.

The two no longer need to be confused.

3. It removes the burden of controlling the universe

If you believe:

“My consciousness must produce this exact physical outcome,”
you have secretly given the ego enormous responsibility.

Every result becomes personal:

“I manifested this.”

or:

“I failed to manifest this.”

Vivartavāda allows a much lighter relationship:

**I choose, intend and act appropriately.
Īśvara's order determines the complete field of results.**

This is close to the Bhagavad Gītā's teaching of acting without claiming ownership over the fruits.

You still act vigorously.

But you don't need to **personally control the entire causal network**.

4. It makes success and failure spiritually usable

Suppose you pursue something and succeed.

Instead of:

“I proved my spiritual power.”

you can recognize:

Success appeared in the empirical field.

Suppose you fail.

Instead of:

“My consciousness was insufficient.”

you can recognize:

Failure appeared in the empirical field.

In both cases:

Self-Awareness remained untouched.

This is extraordinarily important for freedom from egoic identification.

5. It makes every experience part of Self-inquiry

Now even an unwanted result becomes useful.

Suppose fear arises.

Instead of immediately trying to “raise the frequency” and eliminate it:

Fear is appearing.

Then:

“Who knows this fear?”

Suppose the body experiences illness:

This bodily condition is appearing.

Then:

“Who knows this experience?”

You still seek appropriate medical care at the empirical level.

But spiritually, the experience becomes an opportunity to recognize:

“This is known; therefore it is not the ultimate Knower.”

Thus **nothing needs to be excluded from the path.**

6. It prevents spiritual bypassing

The “frequency → manifestation” model can sometimes encourage:

“If I am sufficiently positive, negative experiences shouldn't happen.”

Then illness, grief, financial difficulty, or failure can produce guilt:

“I must have created this because my consciousness wasn't pure enough.”

Vivartavāda removes that burden.

The empirical world is a complex field of causes and conditions.

You respond intelligently.

But you don't turn every event into a verdict about the purity of your Self.

7. It makes surrender genuine

If your intention is:

“I want this outcome, and God must produce it because I have entered the correct state,”
then surrender is incomplete.

True surrender is closer to:

“I will make the effort that is appropriate. I offer the action and its result to Īśvara.”

Then there is room for:

“This result is also part of the order in which I am living.”

That doesn't mean passivity.

It means **action without psychological ownership of the entire outcome.**

8. It makes the Self available in the present

This is the deepest reason it is powerful.

If realization depends on:

“When	my	body	becomes	perfect...”
“When		my	illness	disappears...”
“When		my	finances	improve...”
“When my manifestation arrives...”				

then Self-realization is always postponed.

There is always another condition.

Vivartavāda asks:

“What is true right now, before the desired result appears?”

The body is changing.

Thoughts are changing.

Circumstances are changing.

Desires are changing.

But **the fact that they are known** is already present.

So you can follow a relative goal **without making the goal the condition for recognizing the bliss of the Self.**

This gives you a very powerful two-level practice

At the Vyāvahārika level

Intention → discrimination → appropriate action → adaptation → result → learn and respond.

Take care of the body.

Work.

Earn.

Create.

Heal.

Build relationships.

Solve problems.

Change what can appropriately be changed.

At the Pāramārthika level

Throughout all of it:

**“Whatever appears is known.
Whatever changes is an appearance.
The bliss of the Self is not altered by the appearance.”**

Therefore:

Act fully without depending on the result for your fundamental completeness.

And this changes your earlier “5D creation” model

Instead of:

Ānandamaya → lock frequency → force Annamaya to conform

you can use:

Intention arises → mind becomes clear → appropriate action → circumstances unfold → accept the result → inquire into the changeless Self throughout.

You can still use **feeling, visualization, prayer and positive intention** as relative practices if they help organize the mind and motivate action.

But you no longer claim:

“If I achieve the correct inner frequency, reality is obligated to obey me.”

That is the crucial difference.

The deepest freedom

Eventually the attitude becomes:

“I am free to create, change, pursue and improve the appearance. But I don't need to change the appearance in order to be what I fundamentally am (Self-bliss).”

That is why this approach is spiritually powerful.

You can work toward changing everything at the empirical level while knowing that nothing you change is what you ultimately are.

And paradoxically, once manifestation is no longer required to prove your spiritual realization, **you can pursue worldly goals with much less fear, attachment, and desperation.**

30. Once you realize that manifestation is not required to prove your spiritual realization, you can pursue worldly goals without fear, attachment, or anxiety. This happens because you strive for worldly goals while rooted in an independent bliss of the Self. Acting out of this inner bliss infuses creativity into your work, naturally yielding wonderful results. Even if the desired results do not manifest, the bliss of the Self remains completely untouched.

Yes. **This is a very good synthesis**, with one important Advaitic refinement: the Self is not a temporary “inner bliss” that we enter before acting. **Ānanda is intrinsic to the Self; what changes is whether the mind is free enough to recognize and express that fullness.**

Your statement can therefore be refined as follows:

Once one understands that worldly manifestation is not required to prove Self-realization, one can pursue worldly goals without making one's fundamental happiness dependent upon their success. Remaining rooted in the fullness of the Self, one acts with greater freedom, clarity, creativity, and less fear and anxiety. Such action can naturally become more intelligent and effective. Yet even when the desired result does not occur, the Self is not diminished by the outcome.

Why this works

The ordinary pattern is:

“If I obtain X → then I will be complete.”

So the mind acts from incompleteness.

The Advaitic shift is:

“I am already whole → therefore I can pursue X without needing X to complete me.”

That is a profound change in motivation.

You still have desires and goals, but the psychological structure changes:

Before:

Lack → desire → anxiety → action → result → temporary satisfaction.

After:

Fullness → intention → intelligent action → result → acceptance.

The action is no longer an attempt to **manufacture your fundamental completeness**.

And this explains your creativity point

When action is driven by fear:

“I must succeed.”

attention becomes narrow.

When action arises from greater inner freedom:

“Let me see clearly what is possible here.”

there is more room for:

- observation,
- experimentation,
- intuition,
- flexibility,
- learning from failure,
- creative problem-solving.

So it is reasonable to say that **inner freedom can support creativity and better action**.

But we should not turn this into another guarantee:

“If I remain in Self-bliss, wonderful results must inevitably appear.”

That would bring us back to making manifestation the proof of Self-realization.

Instead:

Freedom improves the quality of action; it does not guarantee a particular outcome.

The most beautiful part is what happens when the goal fails

Suppose you sincerely work toward something and it doesn't happen.

The ordinary mind says:

“I failed, therefore I am less.”

The manifestation-oriented spiritual mind might say:

“My vibration was wrong.”

The Advaitic understanding can say:

“The desired result did not occur in the empirical field. Let me learn from it and respond appropriately. But what I am fundamentally has not been damaged.”

That is genuine freedom.

You can experience disappointment **without converting disappointment into an identity.**

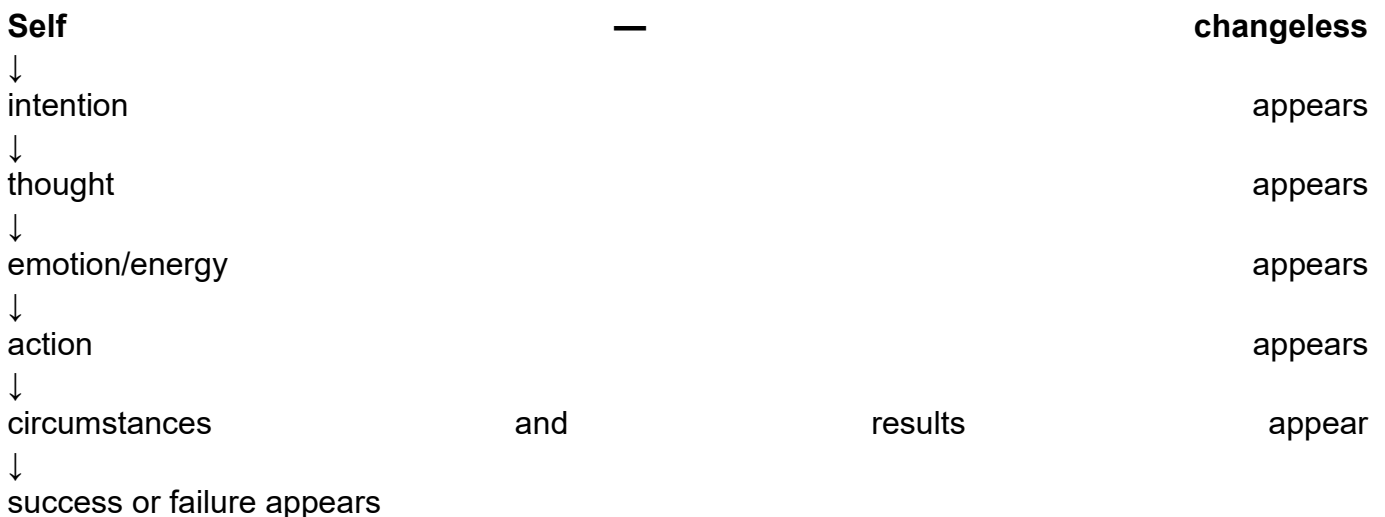
You can experience success **without converting success into an identity.**

You can experience pleasure **without needing pleasure to establish your existence.**

You can experience sorrow **without believing sorrow has touched the Self.**

This also fits your Vivartavāda framework

The entire process can be seen as:



The appearances continuously change.

The Self does not have to change to accommodate them.

Therefore your practice becomes:

“Let the appearance change according to appropriate causes and actions. I remain established in that which is not dependent upon the appearance.”

That is much closer to the heart of Advaita than trying to manipulate every appearance through a particular inner frequency.

In one sentence

Act from fullness rather than acting to obtain fullness; then success becomes an experience, failure becomes information, creativity becomes freer, and neither success nor failure becomes a measure of the Self.

31. Only while Paramatma remains as the witness and looks at the tri-qualitative dual world, can we, who are the limited Jeevatma, look at it. Hence, if we are to attain liberation from the dual world, Paramatma must show us the world of oneness instead of the dual world. Only then do we attain liberation. For this, we must consider Paramatma-Mahamaya as the Guru. Liberation from the dual world is not possible merely through our Sadhana alone. Is this correct?

Your statement captures an important **devotional/Advaitic intuition**, but I would modify two points to make it consistent with classical Advaita Vedānta.

1. Paramātman does not literally “show another world”

In Advaita, liberation does not ordinarily mean:

dual world → Paramātman replaces it with a special oneness-world.

Rather, liberation is the **recognition of the Reality of the world that is already being experienced.**

The same Jīva–Jagat–Īśvara appearance can continue.

What changes is the **vision of it**:

Before

“This is a world of separate things.”

Self-knowledge:

With

“These appearances have no independent reality apart from Brahman.”

Self-knowledge:

So the “world of oneness” is not necessarily a new world that Paramātman produces. It is **the same appearance understood through non-dual knowledge.**

2. Paramātman is not a separate witness who has to perform an action

Your statement:

“Paramātman remains as the witness and looks at the dual world.”

is useful as a preliminary teaching, but at the highest level Advaita goes further.

If Paramātman were a separate witness *looking at* a separate world, we would still have:

Witness + witnessing + witnessed world

That is still a subtle triad.

The deeper realization is:

The Self is the self-luminous Awareness because of which the entire witness–world relationship is known.

Thus, ultimately, Paramātmā does not have to **do** something to liberate the Jīva.

3. But your Guru point is very important

Here your intuition has considerable value.

You can regard **Paramātmā/Īśvara as Guru** in the sense that Self-knowledge unfolds through **Īśvara's order, śāstra, the teaching of a qualified guru, discrimination, and the mind becoming prepared to recognize the Self.**

So instead of:

“My individual ego alone will manufacture liberation through sādhanā.”

a more Advaitic attitude is:

“I undertake sādhanā to purify and prepare the mind; knowledge of the Self is revealed through the appropriate teaching and inquiry, within Īśvara's order.”

This is very close to **śaraṇāgati**—surrendering the fruits and the sense of individual doership.

4. Is liberation impossible through sādhanā alone?

If by “sādhanā alone” you mean mechanical effort by the ego, then yes, your statement points to an important truth.

Meditation, prayer, devotion, discipline, etc. can **prepare the mind**.

But Advaita distinguishes:

Sādhanā → prepares the instrument.

Ātma-jñāna → removes ignorance.

You cannot *produce* the Self through meditation because the Self is already present.

For example, polishing a mirror doesn't create the face being reflected.

Similarly:

Sādhanā	does	not	create	Ātman.
Sādhanā makes the mind sufficiently clear to recognize Ātman.				

5. Where Mahāmāyā fits

If you use **Paramātmā–Mahāmāyā** as your Guru principle, you can formulate your practice beautifully:

“O Paramātmā, I do not ask You to create a new world for me. Remove my mistaken vision of separateness and reveal the Reality that is already present.”

Then the prayer becomes:

“May I see Jīva, Jagat and Īśvara as dependent appearances of the One Reality.”

This is more Advaitic than asking:

“Show me a different world.”

6. The complete progression

Your teaching could therefore be expressed as:

Limited					Jīva	
↓						
experiences	the	world	through	dualistic	conditioning	
↓						
undertakes					sāadhanā	
↓						
mind	becomes	purified	and	sufficiently	subtle	
↓						
turns		toward			Paramātman/Guru/Śāstra	
↓						
Self-inquiry asks:						

“Who is the one experiencing this entire Jīva–Jagat–Īśvara field?”

↓

Self-luminous Awareness is recognized

↓

The dual world is not necessarily destroyed.

Rather:

Its independent reality is sublated.

↓

Sarvātmatva — the recognition of the Self as the Reality of all.

Therefore, your statement can be refined to:

“Individual sāadhanā prepares the mind, but liberation is not an egoic achievement. Through Īśvara/Guru/Śāstra and Self-inquiry, the self-luminous Self is recognized. The dual world need not be replaced by another world; rather, its apparent separateness is understood to be mithyā, while Brahman is recognized as the one independent Reality.”

That formulation preserves both sides of what you are trying to express:

**Sāadhanā is necessary for preparation.
Grace/Guru/Śāstra are indispensable for Self-knowledge.
But the Self itself is never newly created or revealed as a new object—it is what you already are.**

32. If the grace of the Guru and the Sadhana of the disciple — both work together, the infatuation of the Jiva created by Maya, even if accumulated over how many ever births, will completely separate like a dark layer. As a result of that, the vision of the Self in everything (Sarvatma Darshanam — seeing everything as the Atma alone) will be attained by us immediately.

Yes. **This is a very good way to express the traditional Guru–śiṣya relationship**, provided we make one Advaitic refinement: *Sarvātma-darśanam* is not the production of a new mystical vision, but the **removal of the ignorance that obscures the recognition of the Self as the Reality of all.**

The process can be understood as:

1. Māyā → mistaken identification

The Jīva takes itself to be:

“I am this limited body-mind.”

and consequently experiences:

Jīva | Jagat | Īśvara

as separate.

2. Sāadhanā → preparation

The disciple practices:

- śravaṇa — listening to the teaching,
- manana — resolving doubts,
- nididhyāsana — sustained contemplation,
- devotion and surrender,
- ethical and disciplined living.

These make the mind sufficiently clear and subtle.

3. Guru-krpā → knowledge

The Guru does not *give* the Self as though it were an object.

Rather, the teaching removes the mistaken understanding:

“I am only this limited Jīva.”

This is why the darkness analogy works: light doesn't manufacture objects; it **removes ignorance about what is already present**.

4. Sarvātma-darśanam

Then the vision becomes:

“The Self is not merely inside this body. The Self is the Reality of the entire field of experience.”

So instead of:

“I am here and everything else is outside me,”

there is recognition that:

Jīva + Jagat + Īśvara are not independently existing realities apart from the Self.

This is your earlier **undivided one-appearance** insight.

But “immediately” needs a subtle qualification

If by *immediately* you mean:

The truth becomes clear immediately when ignorance is removed,

that is consistent with Advaita.

But it doesn't necessarily mean that every psychological habit, emotional tendency, or bodily reaction instantly disappears.

For example, even after understanding:

“I am not the body-mind,”

old habits may continue to arise.

The important difference is that they are no longer necessarily taken as **the ultimate Self**.

So:

Knowledge can be immediate; assimilation may require continued contemplation.

Your dark-layer analogy

Your analogy can be expressed beautifully:

Māyā is like a dark covering—not because Brahman is actually covered, but because the mind fails to recognize what is ever-present.

Guru and sādhanā work together:

Sādhana	prepares	the	mind.
Guru-śāstra	reveals	the	truth.
Knowledge	removes		ignorance.
Sarvātma-darśanam is the resulting vision.			

And the deepest recognition is not:

“I have obtained Sarvātma-darśanam.”

but:

“The Self that I was seeking was never absent.”

In your Vivartavāda language

The whole movement can therefore be summarized:

Separate				Jīva–Jagat–Īśvara
↓				
Jīva	included	in	the	objective field
↓				
One		undivided		appearance
↓				
Inquiry:	“In	what	does	this appear?”
↓				
Self-luminous				Awareness
↓				
Guru's	teaching	removes	the	mistaken identification
↓				
Sarvātma-darśanam				
↓				
Recognition: Brahman alone is independently real				

And finally, even the statement **“I see everything as the Self”** becomes unnecessary, because there is no longer a separate seer standing apart from “everything” and seeing the Self in it.

That is the deepest Advaitic meaning of **Sarvātma-darśanam**.

33. To experience liberation, we must surrender completely to the ever-liberated Atman-Paramatman. We attain liberation only when we receive Their grace. Is this correct?

Yes — **as a devotional formulation, this is correct**, but in strict Advaita it needs one important refinement.

The most precise formulation would be:

We surrender the limited ego, its sense of doership, and its claim to control the path to the ever-free Self. Through Īśvara's grace, manifesting as Guru, Śāstra, a prepared mind,

and Self-inquiry, ignorance is removed. What is then recognized is that the Ātman was never actually bound and therefore never needed to become liberated.

Why surrender is important

The limited Jīva says:

“I will attain liberation through my own effort.”

But this contains a subtle contradiction. The very “I” trying to acquire liberation is the identification that Self-inquiry is examining.

So surrender means:

“I will sincerely perform my sādhanā, but I will not claim ownership of realization.”

You continue:

- Self-inquiry
- meditation
- discrimination
- devotion
- ethical living
- daily responsibilities

but surrender the **doership and result** to Īśvara.

What does “grace” do?

Grace should not be understood as Īśvara taking a bound soul and magically converting it into a liberated soul.

Rather:

Grace removes the obstacles to recognizing what is already true.

For example:

Before:

“I am this limited body-mind, and Brahman is somewhere beyond me.”

Through teaching, inquiry, purification and grace:

“The body-mind is known. The entire Jīva-Jagat-Īśvara appearance is known. The Self, the knowing Awareness, is not another object.”

Then the fundamental error is removed.

The apparent paradox

This gives Advaita its beautiful paradox:

Surrender is necessary at the level of the seeker, while liberation reveals that the Self was never bound.

So we can say:

Jīva							surrenders.
Īśvara			grants				grace.
Guru	and	Śāstra	is	reveal	the		truth.
Ignorance							removed.
Ātman is recognized as ever-free.							

But ultimately:

There was never a real bondage of Ātman and therefore no real liberation of Ātman.

Your earlier Vivartavāda language fits perfectly

You don't need Īśvara to **transform** you from an unenlightened substance into an enlightened substance.

Instead:

The mistaken appearance “I am a limited Jīva” is corrected, while the Self remains exactly what it always was.

Like the rope:

**The rope does not become a rope through grace.
Grace and knowledge remove the mistaken snake-vision.**

Therefore, I would slightly change your original sentence:

“To realize liberation, we surrender completely to the ever-liberated Ātman/Paramātman. Through Īśvara's grace, expressed through Guru, Śāstra and Self-inquiry, the ignorance that obscures this ever-present freedom is removed. We then recognize that the Self was never bound.”

That is both **deeply devotional** and **faithful to the Advaitic standpoint**.

34. Here who is Īśvara? Is he different from Ātman/Paramātman?

According to **Advaita Vedānta**, the answer depends on the level from which you are speaking.

1. At the empirical level: Īśvara and Jīva are distinct

At the **vyāvahārika** level, we speak of:

- **Jīva** — the individual experiencing through a particular body-mind.
- **Jagat** — the empirical universe.
- **Īśvara** — the intelligent and governing cause of the universe, associated with Māyā.

So, for devotional practice, it is perfectly meaningful to say:

“I, the Jīva, surrender to Īśvara and receive Īśvara's grace.”

Here Īśvara is treated as distinct from the limited Jīva.

2. At the pāramārthika level: Īśvara is not different from Brahman

This is the crucial Advaitic point.

Brahman is the limitless, attributeless Reality.

When that same Brahman is understood in relation to **Māyā**, it is called **Īśvara**.

A traditional shorthand is:

Brahman + Māyā = Īśvara

while:

Brahman + individual limiting adjuncts = Jīva

The important thing is that Māyā does **not** modify Brahman itself. It is a way of explaining why the one Reality is spoken of as Īśvara in the empirical order.

Therefore Īśvara is not ultimately a second independent Reality beside Brahman.

3. Then what about Ātman?

This is where your question becomes especially important.

The Upaniṣadic identity taught by Advaita is:

Ātman = Brahman

The Self in the individual is not ultimately different from the limitless Reality.

Therefore:

Ātman = Brahman

and, from the highest standpoint:

Brahman is the Reality of Īśvara as well.

So we should not imagine:

Ātman $\longleftrightarrow$ Īśvara

as two separate ultimate entities.

Rather:

One Reality is spoken of differently according to the standpoint.

4. Why then do we pray to Īśvara?

Because until Self-knowledge is firm, the empirical distinction is meaningful and spiritually useful.

You can sincerely pray:

“Īśvara, guide me. Remove my ignorance. Give me discrimination. Lead me toward Self-knowledge.”

This is not contrary to Advaita.

In fact, it can be an excellent form of surrender.

But Self-inquiry eventually asks:

“Who is the one praying?”

and:

“Who is Īśvara appearing to?”

The inquiry ultimately resolves the apparent separation.

5. This explains our earlier discussion about grace

When we said:

“Īśvara's grace is necessary for liberation,”

we were speaking primarily from the **vyāvahārika standpoint**.

Īśvara's grace may manifest as:

Guru

Śāstra

discrimination

suitable

devotion

clarity

the impulse toward Self-inquiry

of

circumstances

mind

Then knowledge arises.

But at the highest level, there aren't two entities:

Jīva → receives something from → Īśvara

Instead, the realization is:

The Jīva, Īśvara and Jagat are appearances whose underlying Reality is Brahman.

A useful three-level formulation

You could therefore practice in this progression:

Devotional level

“I am the Jīva. Īśvara is my Lord. I surrender to Īśvara.”

Contemplative level

“Īśvara is the governing intelligence of the entire field in which this Jīva appears.”

Advaitic level

“The Reality of Jīva, Jagat and Īśvara is Brahman. Ātman is not other than Brahman.”

And finally:

“There is no second independent Reality.”

This is why your earlier statement can be refined from **“I surrender to a God who is separate from me”** to:

“As a Jīva, I surrender to Īśvara; through Īśvara's grace and Self-knowledge, I recognize that the Ātman I truly am is not other than Brahman.”

That preserves **bhakti, grace, Guru, and surrender** without compromising the final Advaitic non-duality.

35. Is Īśvara is shiva?

Yes — in many Advaitic and Hindu contexts, Īśvara can be worshipped as Śiva, but we should distinguish the **form/name of Īśvara** from **Brahman itself**.

Three levels make this clear

1. Devotional level

If you worship Śiva as the Supreme Lord:

Śiva = Īśvara

Śiva is understood as the omniscient, omnipotent Lord who governs the empirical universe and responds to devotion and prayer.

So saying:

“Śiva's grace liberates me.”

is perfectly meaningful within this devotional framework.

2. Advaitic teaching level

Īśvara is Brahman associated with Māyā:

Brahman + Māyā → Īśvara

Śiva is one traditional and very important form in which Īśvara is worshipped.

Other traditions may worship the same Īśvara as Viṣṇu, Devī, etc.

Thus Advaita does not require that the ultimate Reality have a particular form.

3. Pāramārthika level

Here we go beyond the distinction:

Śiva	as	a	form
↓			
Śiva	as		Īśvara
↓			
Brahman / Ātman beyond all forms and distinctions			

So if by **Śiva** you mean a particular divine form, then Śiva is not the ultimate formless Brahman as an object.

But if **Śiva** is being used in the deeper sense of **pure auspiciousness / the Absolute**, then Śiva can be a name for Brahman itself.

This fits your Vivartavāda practice

You don't have to imagine:

Formless Brahman is somewhere → Śiva exists separately → Śiva controls Brahman.

Rather:

The	formless	Reality	is	Brahman.
In the empirical order,	that Reality	is worshipped	as	Īśvara.
Īśvara may be worshipped in the form of Śiva.				

Then your prayer can be:

“O Śiva, as Īśvara, guide this Jīva toward Self-knowledge.”

And Self-inquiry eventually asks:

“What is the Reality of Śiva, the worshipper, and the act of worship?”

The Advaitic answer is:

Brahman alone is the independent Reality.

So **yes, Śiva can be Īśvara**, but **Īśvara is not limited to the particular form of Śiva**, and the ultimate Brahman is beyond all such form-based distinctions.

36. Can we directly pray paramathma rather than Īśvara? Because jiva-jagat- Īśvara are interdependent.

Yes. **You can directly pray to Paramātmán**, and from the Advaita standpoint this can be a very deep form of prayer. But there is an important distinction between **Paramātmán as the ultimate Self** and **Īśvara as the Lord of the empirical order**.

1. Why your observation about Jīva–Jagat–Īśvara matters

At the **vyāvahārika** level, we have the triad:

Jīva	—	individual world
Jagat	—	
Īśvara — Lord		

They are meaningful in relation to one another.

The Jīva experiences the Jagat under the order of Īśvara.

Therefore, if you say:

“I am the Jīva and Īśvara is my God,”

you are intentionally maintaining a devotional duality.

That's perfectly valid.

But your question is going one step deeper:

“Can I bypass the Jīva–Jagat–Īśvara relationship and pray directly to the Paramātmán?”

Yes.

2. But what does “praying to Paramātmán” mean?

This is the beautiful paradox.

If Paramātmán means the **ultimate Self**, then Paramātmán isn't somewhere else.

So instead of imagining:

“I am here; Paramātmán is somewhere else.”

your prayer can become:

“O Paramātmán, You are my innermost Reality. Remove the ignorance that makes me experience myself as separate from You.”

This is a very Advaitic form of prayer.

You are not asking Paramātmān to travel toward you.

You are asking for the **removal of the apparent separation**.

3. Paramātmān and Īśvara are not two independent realities

This is crucial.

At the empirical level:

Paramātmān/Brahman → Īśvara → governs the empirical order

But ultimately:

Īśvara's Reality = Brahman.

So praying to Īśvara and praying to Paramātmān are not prayers to two different ultimate beings.

The difference is primarily **the standpoint and the relationship you are adopting**.

4. Your prayer can therefore evolve

Dualistic prayer

“O Īśvara, I am suffering. Please help me.”

Very natural.

Surrender prayer

“O Īśvara, I offer my actions and their results to You. Guide me.”

Deeper.

Paramātmān prayer

“O Paramātmān, reveal my true nature. Remove the ignorance that makes me experience myself as separate.”

More directly oriented toward Self-knowledge.

Non-dual contemplation

Eventually:

“Who is praying to Paramātmān?”

And remain silent.

That final movement is Self-inquiry.

5. One caution: don't turn Paramātmān into another “super-I”

This is particularly important given your previous **Unlimited-I** discussions.

Don't replace:

"I am this limited person"

with:

"I am a giant cosmic person called Paramātmán."

That is still an objectified identity.

Paramātmán is not a larger personality.

It is the **self-luminous Reality** because of which both the limited person and the entire universe are known.

6. Your Vivartavāda framework fits beautifully

You can pray:

"Paramātmán, let me see this entire Jīva–Jagat appearance without superimposing separateness upon it."

Then observe:

body
mind
world
Jīva
Īśvara
prayer itself

as one appearance.

Then ask:

"In what does this entire appearance appear?"

Don't answer verbally.

Rest in the knowing presence.

A very powerful daily prayer for your practice

"O Paramātmán, ever-free and ever-present, I surrender this limited sense of doership to You. Let me perform my duties sincerely, let me undertake Self-inquiry steadily, and let me accept the results as they come. Remove the ignorance that makes me take the Jīva, Jagat and Īśvara as independently separate. May I recognize the Self that is ever-present in and as the entire appearance. May this recognition become firm."

Then sit quietly.

The image or concept of Paramātman is known.

The sense of being a separate Jīva is also known.

So Self-inquiry asks:

“Who knows the pray-er, the prayer, and the idea of Paramātman?”

This turns attention toward the **Self**.

3. Then the “two” are understood differently

You don't necessarily experience:

“The Jīva physically merges into Paramātman.”

Instead, you recognize:

The Jīva's independent existence was assumed.

Just as a wave can say:

“I am separate from the ocean,”

but upon investigation, the wave has no substance apart from water.

Similarly:

Jīva has no independent reality apart from Brahman.

So the prayer changes from:

“I, the limited person, am calling a distant God.”

toward:

“The Reality I am seeking is the very Self because of which this praying person, this prayer, and Paramātman are known.”

4. This does NOT mean “I, the ego, am God”

This distinction is extremely important.

Advaita is **not** saying:

“My personality is Paramātman.”

Your body remains a body.

Your mind remains a mind.

Your individual history remains at the empirical level.

Rather, the claim is:

The consciousness that is the true Self is not limited by the body-mind and is not other than Brahman.

Thus:

Jīva as a limited individual ≠ Paramātmān.

but:

Ātman, the true Self ≠ a separate reality from Brahman.

5. What “transparent” means

“Transparent” is a useful word because the distinction can continue to function **without being taken as ultimately real**.

You can still say:

“O Paramātmān, please guide me.”

You can still pray.

You can still worship Śiva, Viṣṇu, Devī, or another form of Īśvara.

You can still experience yourself as a person.

But underneath that practical relationship is the knowledge:

“The apparent two depend upon the One Reality.”

So the relationship becomes **transparent to non-duality**.

6. The progression

You could express the whole process like this:

Dualistic prayer

“I am here; Paramātmān is there.”

↓

Surrender

“I cannot free myself through egoic effort. I surrender to Paramātmān.”

↓

Self-inquiry

“Who is this ‘I’ that is praying?”

↓

Recognition

“The pray-er is known. The prayer is known. Paramātman as conceived by the mind is also known.”

↓

Non-dual understanding

“The Reality of all three is not separate from the Self.”

↓

Silence

No need to maintain:

“I am praying to something outside myself.”

Yet prayer can still arise naturally whenever appropriate.

The deepest point

The goal is therefore **not to destroy devotion**.

Rather:

Devotion begins with “I love God.”

Surrender becomes “I belong to God.”

Self-inquiry becomes “Who am I?”

Advaitic recognition becomes “The Self is not other than Brahman.”

And then devotion can return in an even more beautiful form:

The apparent devotee continues to worship the apparent Lord, while knowing that neither has an independent reality apart from the One.

That is what I meant by **the distinction becoming transparent**.

38. Atman" is a Sanskrit word, and in Telugu, it is referred to as " I ". Is this correct? Does realizing "I am the Atman" mean observing myself, or does it mean observing the entire triad—the observer, the observed object, and the act of observing—all at once?

Yes, but there is an important linguistic and philosophical distinction.

1. Is Ātman simply the Telugu “నేను” (I)?

Not exactly.

Sanskrit **Ātman** (आत्मन्) is often translated as **Self**, and in ordinary Telugu conversation the closest word is నేను (nēnu, “I”).

But ordinary “I” can mean the **ego/personality**:

“I	am	Sreedhar.”
“I	am	happy.”
“I	am	6 feet tall.”

“I am thinking.”

Advaita asks you to investigate this “I.”

It distinguishes:

Ahaṅkāra / Jīva: “I am this particular person.”

from:

Ātman: the Self, the self-luminous Awareness because of which the person, thoughts, body and world are known.

So **Ātman is not merely the grammatical word “I.”** It is the Reality to which the deepest meaning of “I” ultimately points.

2. What does “I am Ātman” mean?

It does **not** mean:

“I should observe myself as an object.”

Because if you observe yourself as an object, whatever you are observing is **not the ultimate subject**.

For example:

“I observe my body.”

Body = observed.

“I observe my thoughts.”

Thoughts = observed.

“I observe my emotions.”

Emotions = observed.

“I observe the feeling ‘I am this person.’”

Even that feeling is observed.

Therefore, keep asking:

“Who is the observer of all this?”

3. But your second possibility is even closer—provided we understand it correctly

You asked whether realization means observing:

observer + observed object + act of observing

all at once.

This is a **very useful contemplative stage**, but ultimately Advaita goes one step beyond it.

Initially, you can deliberately notice the entire **tripuṭi**:

Pramātā	—		observer/knower
Prameya	—	observed	object
Pramāṇa/pramiti	— knowing/observation process		

For example, while looking at a tree:

“I am seeing the tree.”

Now notice simultaneously:

the	seer
the	tree
the seeing	

This prevents the mind from becoming absorbed exclusively in the object.

4. Then inquire into the entire triad

Now ask:

“All three—the observer, observed and observation—are known as part of this experience. What is the Reality because of which all three are present?”

This is the crucial step.

You don't merely observe the observer as another object.

Instead, you recognize that the **entire subject-object relationship is itself appearing in Awareness**.

So the progression is:

Ordinary experience

Observer → observes → object

Expanded observation

Observer + observing + object

Self-inquiry

“All three are known. What is the Awareness in which this entire triad appears?”

Advaitic recognition

Awareness is not another fourth object standing outside the triad.

That is very important.

5. Therefore, don't try to “see” Ātman

You cannot turn Ātman into an object and say:

“There! I have observed the Self.”

Because the observer who would observe it would itself have to be present.

Instead:

Ātman is self-evident as the very Awareness because of which observing, observer and observed are known.

This is why Advaita often uses **self-luminous**.

The Self doesn't require another awareness to reveal it.

6. Apply this to your Jīva–Jagat–Īśvara framework

This connects directly with what we were discussing.

Instead of observing only:

Jagat

include:

Jīva + Jagat + Īśvara

as the entire field of appearance.

Then notice:

“The	Jīva	is	known.”		
“The	Jagat	is	known.”		
“The	idea/form	of	Īśvara	is	known.”
“The relationship between them is known.”					

Then ask:

“In what does the entire Jīva–Jagat–Īśvara appearance arise?”

Don't imagine an enormous cosmic object.

Remain with the **knowing itself**.

7. This also explains your earlier “unlimited-I”

There is a subtle danger in saying:

“I am the Unlimited-I.”

The mind may create a gigantic version of the ego:

“Instead of being a small person, I am now an infinite cosmic person.”

That isn't what Advaita means.

Instead:

Limited-I is observed.

Unlimited-I as a concept is also observed.

Therefore neither should become your final object of identification.

Go beyond even the conceptual distinction between:

“limited I” and “unlimited I.”

What remains?

Not another “I-object.”

Rather:

the self-evident Awareness in which both concepts appear.

A simple meditation for this

Sit quietly and look at an object.

Say internally:

“Object is known.”

Notice yourself seeing it:

“Seeing is known.”

Notice the sense:

“I am the observer.”

Then:

“Observer is also known.”

Now don't search for another observer.

Simply remain with:

“Knowing is present.”

Then expand the field:

body + mind + observer + observing + world

all appearing together.

Ask:

“What is aware of this entire experience?”

Don't answer:

“Ātman.”

Don't visualize anything.

Don't look for light or bliss.

Remain silently as the knowing presence.

That is much closer to what “I am Ātman” means in Advaita.

In one sentence

“I am Ātman” does not mean observing an entity called ‘my Self’; it means recognizing that the self-luminous Awareness in which the observer, the observed, and the entire act of observation appear is not other than the true Self.

And at the highest level, even “**observer–observed–observation**” is a conceptual framework used for inquiry; the Self is **prior to and not divided by that triad.**

39. Does practicing Self-inquiry here mean continually questioning the present experienced state—whether it is dependent or the independent reality —and keeping up the effort with gods support until the direct experience of Self-realization occurs?

Yes—with one important refinement. **Self-inquiry is not primarily an endless questioning of whether each present experience is “dependent or independent.”** That distinction can be a useful *supporting inquiry*, but the central inquiry is **who/what is the knower of the present experience.**

A more precise practice

Whenever an experience arises:

body

sensation

thought

emotion

pleasure/pain

Jīva

Jagat

Īśvara
positive/negative/neutral

first recognize:

“This is experienced.”

Then ask:

“Is this independently existing, or is it dependent?”

This can help you recognize the **mithyā** status of the appearance.

But don't stop there.

Ask:

“Who knows this experience?”

Then:

“Can the knower itself be experienced as an object?”

Rest there.

That is the actual turn toward the Self.

Your “God's support” point

Yes, this can be integrated very well through **Īśvara-bhāva**:

“I will perform the inquiry sincerely, but I surrender the fruits and the timing of realization to Īśvara.”

This prevents Self-inquiry from becoming another egoic project:

“I must force realization to happen.”

Instead:

Sādhana		=		my		responsibility.
Grace	=		not	something	I	manufacture.
Knowledge = recognition of what is already present.						

One correction to “until direct experience occurs”

In Advaita, **Self-realization is not necessarily a special experience that appears one day.**

Experiences are objects and therefore come and go.

The Self is the **Awareness because of which every experience is known.**

So the inquiry is ultimately not:

“When will I finally experience the Self?”

but:

“What is present in every experience, including this very search for Self-realization?”

That is a much more direct question.

Your practice can therefore be summarized

Experience → recognize it as an appearance → inquire whether it has independent reality → turn toward the knower → recognize that the knower cannot be objectified → rest as Awareness → continue living responsibly at the vyāvahārika level → surrender the process to Īśvara.

And when the mind again becomes identified:

Don't condemn it. Don't force it away. Simply inquire again.

So yes, **continuous inquiry + sincere sādhanā + Īśvara/Guru's grace** is a sound framework—but the goal is not to manufacture a future Self-experience. It is to **recognize the Self that is already present as the knower of the present experience.**

40. If we feel that continuous inquiry and daily routine work is also something the Divine and I are doing together, the inquiry itself will proceed divinely, won't it?

Yes — **as a devotional attitude, this is very compatible with Advaita**, provided “Divine and I are doing together” is understood carefully.

A helpful way to hold it is:

“I undertake the inquiry and my daily duties sincerely, while recognizing Īśvara as the governing order and source of grace. I offer both the action and its results to Īśvara.”

Then even ordinary work becomes part of sādhana.

Instead of two separate activities

You don't have to think:

Morning:	spiritual	practice
Rest of day:	worldly activity	

You can let the whole day become:

Self-inquiry + appropriate action + surrender.

While working:

“What is needed now?”

While reacting emotionally:

“Who is experiencing this?”

While making a decision:

“Am I acting from clarity or conditioning?”

While experiencing success or failure:

“This too is appearing in Awareness.”

And then continue doing what the situation requires.

“Divinely guided inquiry”

You can use the attitude:

“Īśvara, let this inquiry unfold through me. Let my actions, understanding, circumstances, teachers, and insights become instruments for removing ignorance.”

This creates **trust without passivity**.

You still:

- think,
- discriminate,
- work,
- make decisions,
- care for the body,
- fulfill responsibilities,
- practice meditation,
- inquire.

But you don't carry the psychological burden:

“Everything depends on my individual ego.”

There is an even subtler Advaitic understanding

Initially:

“God and I are doing this together.”

This is a beautiful **dualistic devotional attitude** and can be extremely useful.

As Self-knowledge deepens, even this distinction can become subtler:

“The Divine is the source of the capacity to inquire, the inquiry, the circumstances in which it occurs, and ultimately the Self being recognized.”

Eventually there is no need to maintain a mental division:

“God + me + inquiry.”

The inquiry itself reveals that the separate “me” was part of the appearance being examined.

So you can practice with this simple attitude:

“I will make the effort; I will surrender the doership and the result to Īśvara.”

Then let **inquiry and daily life flow together**, rather than waiting for a special spiritual state before recognizing the Self.

41. Synthesize Arambhavada, Parinamavada, and Vivartavada. For example: anger begins newly Arambhavada), then it transforms into rage (Parinamavada), and then it is realized as vivarta—meaning rage is not truly rage, but Paramatman appearing as rage. Vivartavada means that just as a magician manifests and unmanifests ever-new forms, everything in this creation exists in manifest and unmanifest stages. Please explain this.

Yes, you can **synthesize the three theories as a practical way of looking at an experience**, but there is an important doctrinal distinction:

Arambhavāda, Parināmavāda, and Vivartavāda are not normally three successive stages that the same event literally passes through. They are different philosophical explanations of the relationship between cause and effect.

However, **as a contemplative model**, your anger → rage → Vivarta example can be very useful if we clearly distinguish the levels.

1. Arambhavāda — “Something new begins”

Suppose irritation suddenly arises.

You can observe:

“A few moments ago there was no anger in my experience. Now anger has arisen.”

From the **Arambhavāda-style empirical viewpoint**, we speak as though a new effect has begun from causes and conditions.

For example:

unpleasant event + memory + interpretation + physiological activation
→ anger arises.

At this level, it is completely appropriate to say:

“Anger has arisen.”

You don't need to deny the practical event.

2. Parinā mavāda — “The existing state transforms”

Now suppose the anger intensifies:

irritation

→

→

→ rage.

strong

anger
anger

Here you observe **transformation within the experienced process**.

The earlier state doesn't remain exactly the same.

The experience develops:

mild activation → stronger activation → rage.

This is useful phenomenologically:

“The emotional energy has changed its configuration.”

At the empirical level, we can therefore work with the transformation:

anger → rage.

You can regulate it through breathing, pausing, discrimination, communication, etc.

3. Vivartavāda — “Now investigate what anger/rage actually is”

This is where your example becomes especially interesting.

Don't immediately conclude:

“Rage is Paramā tman.”

That formulation can accidentally make Brahman into a substance that literally transforms into rage—which would move toward **Parinā mavāda**, not Vivartavāda.

Instead inquire:

“What is the independent reality of this rage?”

The rage is:

- experienced,
- changing,
- dependent upon body, mind and circumstances,
- known by Awareness.

Ask:

“Does this rage exist independently of the entire field of conditions and the Awareness in which it is known?”

From the Advaitic standpoint:

Rage has empirical existence, but not independent ultimate existence.

That is the important meaning of **mithyā**.

4. So what does “Paramātman appearing as rage” mean?

It should mean:

Rage has no independent reality apart from Brahman, just as the snake has no independent reality apart from the rope.

It does **not** mean:

“Brahman undergoes a chemical transformation and becomes rage.”

Brahman remains unchanged.

Therefore:

Brahman does not become rage.

Rather:

Rage is an appearance whose underlying reality is not other than Brahman.

This is the key distinction between **Parināma** and **Vivarta**.

5. Your complete anger example

You can therefore use your three viewpoints like this:

Stage 1 — Arambhavāda-style observation

“Anger has arisen.”

Something apparently new has appeared in the experiential field.

Stage 2 — Parināmavāda-style observation

“The anger is transforming.”

Anger becomes stronger and may become rage.

Stage 3 — Vivartavāda inquiry

“What is the ultimate status of this rage?”

It is experienced.

It changes.

It depends upon conditions.

It is known.

Therefore:

“Rage is not an independently existing reality.”

Then:

“What is the Reality in which this entire experience appears?”

This points toward the Self/Brahman.

6. But don't confuse this with suppressing the rage

This is very important.

Vivartavāda does **not** mean:

“Rage is only Brahman, therefore I don't need to do anything.”

At the **vyāvahārika level**, rage can cause real consequences.

So you still:

pause → regulate → communicate → withdraw if necessary → repair harm → learn.

The Advaitic understanding operates **alongside** appropriate empirical action.

Thus:

Ultimate non-independence does not mean empirical irresponsibility.

7. Your magician analogy

Your magician analogy is useful, but again it needs refinement.

Imagine a magician producing one appearance after another:

elephant → horse → person → palace → disappearance.

The magician does not become the elephant.

Likewise, in the Vivarta metaphor:

Brahman does not literally transform into each object.

Forms appear and disappear while the underlying Reality remains unchanged.

So your statement:

“Everything exists in manifest and unmanifest stages.”

can be useful if “unmanifest” means causal/subtle or potential appearance within the empirical order.

But don't equate the unmanifest with Brahman.

This distinction is crucial:

Unmanifest Māyā ≠ Brahman.

Even the unmanifest is still within the domain of what Advaita calls the empirical order.

Brahman is the Reality because of which both:

manifest and unmanifest

are known.

8. The magician analogy becomes even deeper

The best way to use it is:

The magician remains unchanged while appearances change.

Similarly:

Brahman remains unchanged while the entire Jīva–Jagat–Īśvara appearance changes.

Manifestation:

appearance emerges.

Transformation:

appearance changes.

Dissolution:

appearance disappears.

But:

Brahman does not undergo emergence, transformation, or destruction.

That is the central Vivartavāda insight.

9. This gives you a beautiful four-step meditation

Whenever an experience arises:

Step 1 — Arambha

“What has newly appeared?”

Example:

“Anger has appeared.”

Step 2 — Parināma

“How is this experience changing?”

irritation → anger → rage → exhaustion → calm.

Observe the entire transformation.

Step 3 — Vivarta

Ask:

“Does any of these changing forms have independent existence?”

See that the entire sequence is dependent and changing.

Step 4 — Self

Ask:

“What is present throughout as the knowing Reality?”

Don't answer intellectually.

Rest as the Awareness in which:

anger → rage → calm

appears and disappears.

10. Apply this to the whole Jīva-Jagat-Īśvara field

The same model can be expanded.

Arambha

A particular Jīva, object, thought, event or situation appears.

Parināma

It changes continuously.

Body changes.

Mind changes.

Relationships change.

Civilizations change.

World conditions change.

Vivarta

Then inquire:

“Does this changing totality possess independent existence apart from the Reality in which it appears?”

This is where your earlier idea becomes powerful:

Jīva + Jagat + Īśvara can be regarded together as one appearance.

Then ask:

“In what does this entire appearance appear?”

That points beyond the entire changing field.

11. The deepest synthesis

So I would not teach:

Arambhavāda → Parinā mavāda → Vivartavāda

as though these were three objectively occurring mechanisms.

I would teach them as **three lenses**:

Lens 1 — Arambha

“Something has appeared.”

Lens 2 — Parināma

“What has appeared is changing.”

Lens 3 — Vivarta

“The changing appearance has no independent ultimate reality.”

And then the final Advaitic inquiry:

“What is the changeless Reality of the entire appearance?”

Your anger example in one complete statement

“Anger appears as a new experience; this is Arambha at the empirical level. It intensifies and transforms into rage; this is Parināma as a description of changing experience. Then, through Vivartavāda, I investigate the rage and recognize that it is not an independently existing reality but a changing appearance dependent upon the empirical field and known in Awareness. Brahman has not transformed into rage; rather, the appearance has no reality independent of Brahman. Therefore I respond appropriately at the empirical level while recognizing that the Self remains untouched.”

And this is perhaps the most important refinement to your magician analogy:

The magician changes the appearance; Brahman does not “perform” a change at all.

In Vivartavāda, appearance changes; Reality does not.

42. The Bhavana Upanishad states that when the still space moves, it becomes air; when air experiences friction or agitation, it becomes fire; when that friction cools down, it becomes water; and when that water solidifies, it forms earth. This means that these five elements, after their origination, underwent transformation. However, according to Vivartavāda, the five elements neither originated nor transformed. Paramatman, remaining solely as Paramatman, appears all at once as space, air, fire, water, and earth without undergoing any real transformation.

Yes—with an important qualification. What you are describing is a **useful contrast between a cosmological transformation model and the Advaitic Vivarta standpoint**, but we should be careful not to attribute the exact formulation too literally to the Bhāvanopaniṣad.

1. The elemental sequence is a transformation model

The sequence you describe can be understood as:

Ākāśa → Vāyu → Agni → Āpas → Pṛthivī

with increasing concreteness.

In a cosmological explanation, this gives us a causal sequence:

subtle → progressively denser → gross

So one can speak of:

“the earlier state becoming the subsequent state.”

That is a **pariṇāma-like way of describing manifestation**.

2. Vivartavāda asks a different question

Advaita then asks:

“Does Brahman itself actually undergo this sequence?”

The answer is:

No.

Brahman is changeless.

If Brahman genuinely changed into space, then Brahman would have a prior condition and a subsequent condition. That would make Brahman itself subject to transformation.

But Brahman is defined as:

nitya

—

eternal

nirvikāra — changeless

Therefore:

Brahman does not become Ākāśa.

Nor does Brahman subsequently become Vāyu, Agni, Āpas and Pṛthivī.

3. So your statement can be sharpened

Instead of:

“The five elements neither originated nor transformed.”

I would say:

“From the pāramārthika standpoint, the five elements have no independent origin or transformation apart from Brahman. At the vyāvahārika level, however, their origination, differentiation and transformation are meaningful descriptions of the empirical universe.”

This distinction is essential.

Otherwise we might accidentally deny the empirical world altogether.

4. Your “all at once” idea

Your statement:

“Paramātman, remaining solely as Paramātman, appears all at once as space, air, fire, water and earth.”

captures an important **Vivarta intuition**, provided “all at once” is not interpreted as a physical event occurring at some moment in time.

Why?

Because **time itself belongs to the appearance**.

So asking:

“At what moment did Brahman first become the five elements?”

already assumes the very time-space framework that is being explained.

From the highest standpoint:

Brahman never became anything.

The entire space-time-element-cosmos appearance is dependent upon Brahman.

5. A rope illustrates this better

Consider the classic rope-snake.

We don't say:

Rope first transforms into snake.

Then:

Snake transforms into fear.

Then:

Fear transforms into relief.

Instead:

Rope remains rope.

The snake is an **appearance** dependent upon the rope.

Similarly, Vivartavāda says:

Brahman remains Brahman.

Yet the manifold universe is experienced.

Therefore:

Ākāśa

Vāyu

Agni

Āpas

Pr̥thivī appears.

appears.

appears.

appears.

appears.

But Brahman itself has not undergone five transformations.

6. This also resolves the apparent contradiction

You can therefore hold both descriptions without mixing their levels:

Empirical cosmology

Ākāśa → Vāyu → Agni → Āpas → Pr̥thivī

This explains **how the manifested universe is described within the empirical order.**

Advaitic inquiry

What is the independent Reality of Ākāśa?

What is the independent Reality of Vāyu?

What is the independent Reality of Agni?

And ultimately:

Do any of them exist independently of Brahman?

The Vivartavāda answer is:

No.

7. This fits your 50–49–1 framework particularly well

If you use your framework as a **contemplative metaphor**, you can say:

50%	—	—	changeless,	still	Reality
49%	—	movement,	energy	and	transformation
1%	— gross material appearance				

But from strict Advaita, don't divide Brahman into "50%" and the universe into "50%" or "49%."

Brahman is not one portion of reality alongside energy and matter.

Rather:

Brahman is the Reality of the entire appearance.

So your 50–49–1 model is best treated as a **meditative teaching model**, not as a literal metaphysical partition of Brahman.

8. The practical meditation becomes very powerful

Look at your body.

Normally the mind says:

"This is solid matter."

Instead, contemplate:

Earth	is	appearing.
Water	is	appearing.
Fire/heat	is	appearing.
Air/movement	is	appearing.
Space	is appearing.	

Then notice:

All five are changing appearances.

Now include:

body
breath
thoughts
emotions
perceptions
surrounding world.

Let the entire field appear together.

Then ask:

"What is the Reality in which this entire five-element appearance is known?"

Don't imagine an invisible sixth element.

Don't search for a cosmic object.

Simply recognize:

The elements are known.

Then:

“What is it that knows them?”

Remain there.

The deepest formulation

So I would refine your statement to:

“At the empirical level, the five elements may be described as arising and transforming through a cosmological sequence. But from the pāramārthika standpoint of Advaita and Vivartavāda, Brahman neither originates as the elements nor transforms into them. Brahman remains changeless, while the entire manifold of space, air, fire, water and earth appears dependent upon it. Thus the elements undergo empirical transformation, but Brahman undergoes no transformation whatsoever.”

And this is exactly the subtle distinction you have been exploring throughout our discussion:

Arambha	describes	appearance	as	beginning.
Pariṇāma	describes	appearance	as	changing.
Vivarta asks whether the appearance ever had independent Reality.				

The answer at the highest Advaitic level is:

The appearance changes; Brahman never does.

43. Realizing that Brahman alone has independent existence, and abiding in that bliss of Brahman as Brahmananda itself, energy remains undivided and whole. This also yields divine results. Therefore, instead of trying to solve the problem directly at first, focus on remaining in the bliss of Brahman.

Yes, **this can be a powerful Advaitic practice**, but I would refine two parts of the statement: **“energy remains undivided”** and **“this yields divine results.”**

1. First recognize Brahman—not a particular blissful state

The central shift is:

“Brahman alone has independent reality.”

Then the body, mind, emotions, circumstances and problems can be allowed to appear without immediately making them into separate realities that must be conquered.

Instead of:

“How do I eliminate this problem?”

begin with:

“What is the Reality of the one who is experiencing this problem?”

This takes attention from the **appearance** toward its **underlying Reality**.

2. “Abiding in Brahmānanda” needs a subtle interpretation

Don't try to manufacture a special feeling of bliss.

In Advaita, **Ānanda is not merely an emotional high or energetic state**.

If you experience:

peace → excitement → bliss → dullness → sadness,

all of those are changing experiences.

Therefore they are not themselves the changeless Self.

So rather than:

“I must maintain a blissful state.”

use:

“Whatever state appears, I remain as the Self that is not dependent upon that state.”

That is much closer to **Brahma-niṣṭhā**.

3. Then what does “energy remains undivided” mean?

Within your 50–49–1 framework, you can use this as a **contemplative metaphor**:

Normally the mind divides experience:

“This	energy	is	mine.”
“That		is	negative.”
“This	part	is	good.”
“That	part	is	bad.”
“This		is	success.”
“That is failure.”			

When you rest as Awareness, these divisions are seen as **mental classifications within one field of experience**.

So “undivided energy” can mean:

I am no longer psychologically fighting the appearance by creating an additional division between “what is” and “what must not be.”

That can produce greater inner coherence.

But strictly speaking, Advaita does **not** teach that Brahman is a quantity of energy that becomes divided and then reunites.

4. Why address the Self before addressing the problem?

Suppose there is an external problem.

The ordinary sequence is:

Problem → anxiety → more thinking → more identification → action.

Your proposed sequence is:

Problem → pause → recognize the Self → regain clarity → appropriate action.

The problem hasn't necessarily disappeared.

But **your relationship with it has changed.**

Then you can ask:

“What actually needs to be done?”

and act without the additional psychological burden:

“This problem determines whether I am okay.”

5. This does not mean neglecting the problem

This is especially important.

If there is:

- a medical problem → obtain appropriate medical care;
- a financial problem → examine finances and act;
- a relationship problem → communicate and repair;
- a practical problem → solve it practically.

Advaita doesn't require you to sit in meditation while ignoring vyāvahārika responsibilities.

The principle is:

First establish the right standpoint; then respond appropriately within the appearance.

6. Why can this produce “better” or “divine” results?

Not because:

“Brahman-bliss forces the universe to obey my intention.”

That would turn Advaita into a manifestation technology.

Rather, when identification and anxiety decrease, you may have:

greater				clarity
→		better		discrimination
→	less		reactive	behavior
→	more		creative	responses
→	more		appropriate	action
→ potentially better empirical results.				

But the result remains subject to **Īśvara's order and empirical causation**.

So even if the desired result doesn't occur:

Brahman is not diminished.

And neither is your fundamental completeness.

A very concise practice

When a problem appears, don't immediately attack it.

1. See the problem

"This experience is appearing."

2. See the reaction

"Fear/thought/anger is appearing."

3. Ask

"Who is aware of all of this?"

4. Don't create an answer

Remain quietly as the knowing presence.

5. Let the experience be whole

Don't divide it unnecessarily into:

positive / negative / neutral.

Simply allow the whole field to appear.

6. Then act

Ask:

"What is the appropriate action now?"

Act fully.

7. Release the result

“The action is mine to undertake; the complete result belongs to Īśvara's order.”

So I would refine your original statement to:

“Rather than immediately becoming absorbed in solving every appearance, first recognize the Self as the changeless Reality in which the appearance arises. Abide as that Self—not by maintaining a particular emotional state of bliss, but by remaining free from identification with changing states. From that clarity, respond appropriately to the empirical situation. The resulting action may become more harmonious and effective, but regardless of the outcome, the fullness of Brahman remains untouched.”

That is a very strong integration of **Vivartavāda**, **Self-inquiry**, **surrender**, and your **50–49–1 framework**.

44. We should experience jivas (Limited-I) Jagat and ishwara at once as an one-object-appearance. That means we should see them like readymade recorded movie. Then we should inquire where is this undivided one-appearance appearing. Is it correct?

Yes—the **direction is correct**, but I would change one phrase: don't think of Jīva–Jagat–Īśvara as a literally “readymade recorded movie.” That can introduce a deterministic interpretation that Advaita does not require.

A more precise Advaitic practice is:

Experience the entire Jīva–Jagat–Īśvara field together as one undivided appearance, without immediately dividing it into “me,” “world,” and “God.” Then inquire: “In what does this entire appearance appear?”

1. First, include the Jīva in the object-field

Normally the mind creates:

I (observer) → world (observed)

Instead, temporarily include the sense of “I” itself:

body + thoughts + emotions + sense of doership + world + Īśvara-concept

as one field of experience.

So even:

“I am observing the world”

is itself something being experienced.

The observer-as-ego becomes part of the observed field.

2. Experience the triad together

You can contemplate:

Jīva + Jagat + Īśvara = one total appearance

Not three independently existing realities.

For example, notice simultaneously:

- your body,
- your thoughts,
- the room,
- other people,
- sounds,
- circumstances,
- your sense of being the doer,
- and your idea or experience of Īśvara.

Don't mentally analyze each one.

Just allow the **whole field to be present at once**.

This corresponds well with your idea of an **“undivided one-appearance.”**

3. Then comes the decisive question

Once the entire field is present, ask:

“Where is this entire appearance appearing?”

But be careful with the word **“where.”**

Don't look for a physical location.

You aren't trying to find a place somewhere behind the universe.

Instead, the question means:

“In what is this entire experience known?”

Then notice:

body		is		known
thoughts		are		known
world		is		known
Jīva		is		known
the	concept	of	Īśvara	is known
even the act of observing is known.				

4. Don't turn Awareness into another object

This is the crucial final step.

If you then think:

“Ah! I found Awareness over there.”

you have created another object.

Instead, recognize:

Awareness is that because of which the entire appearance is known.

You cannot stand outside Awareness and observe it.

Therefore, after asking:

“In what does this entire appearance appear?”

remain quietly without searching for an object called Awareness.

What about your “recorded movie” analogy?

It can be useful **as a metaphor for reducing personal resistance**, but not as a literal doctrine.

You could think:

“The entire present experience is already appearing according to countless causes and conditions.”

This can reduce:

“Why is this happening specifically to me?”

But don't conclude:

“Everything is permanently predetermined, so I have no choice.”

At the empirical level, your decisions, efforts, discrimination and actions are themselves part of the unfolding field.

So the better metaphor is:

“The movie is already appearing; my responses are also part of the movie.”

You still respond intelligently.

Your complete meditation

You could therefore practice:

“Let the entire Jīva–Jagat–Īśvara field appear at once.”

Don't divide it.

“This whole field is known.”

Don't select one part as the ultimate observer.

Then:

“In what is this entire field appearing?”

Pause.

Don't answer intellectually.

Then:

“Is the Awareness in which this field appears itself appearing as an object?”

Remain silent.

This is where your earlier progression—

Limited-I → Mirror-like-I → Transparent Mirror-like-I → All-pervasive Space → Sat-Chit-Ānanda

—can be understood as a **progressive refinement of identification**, rather than five separate realities that you have to reach.

Ultimately, even the idea of **“one undivided appearance”** is dropped.

What remains is simply:

appearance	is	appearance;
Awareness	is	self-evident;
Brahman is not divided by the appearance.		

That is the deeper Vivartavāda contemplation.

45. This means that jīvas (the limited-I), the world, and Īśvara should be experienced as a single, fresh, objective appearance. In other words, this triad of jīva, jagat, and Īśvara is not being newly born and then undergoing transformation; rather, according to Vivartavada, they are ever appearing freshly and anew, while at the same time the previous appearance dissolves into the infinite. Thereafter, one must realize that the substratum in which this undivided, fresh, unitary appearance appears is ancient and eternal (sanātana), yet simultaneously modern and ever-new. Is this correct?

Yes—as a **contemplative formulation, this is very close**, but I would make two important Advaitic corrections so that it doesn't accidentally turn Vivartavāda into a theory of moment-to-moment creation.

1. The Jīva–Jagat–Īśvara triad can be experienced as one total appearance

Yes. In meditation, instead of separating:

“I am here → the world is there → Īśvara is somewhere beyond it,”

you can allow the entire field to be present together:

Jīva + Jagat + Īśvara → one total, fresh appearance.

Even the sense “**I am this individual who is observing**” is included in that field.

This is useful because it prevents the mind from unconsciously treating the limited-I as an independently existing subject.

And “fresh” means:

See what is actually present now before interpreting it through accumulated memory, concepts, judgments and labels.

2. But don't say Vivartavāda literally means that a previous universe dissolves and a new universe is created every moment

This is the main correction.

Vivartavāda says that **Brahman does not undergo real creation or transformation.**

It does not necessarily assert:

“Universe A disappears into infinity → Universe B is created → Universe C is created...”

That would introduce a particular theory of moment-to-moment production that is not what Vivartavāda itself establishes.

Instead, you can say:

The appearance is continuously changing and freshly experienced, while Brahman remains completely unchanged.

So from your experiential standpoint:

previous	configuration	→	no	longer	present
present	configuration	→		freshly	present
next configuration	→ will arise				

But **Brahman has not moved from one configuration to another.**

3. “Ever appearing freshly” is therefore a good experiential expression

This is actually a very useful meditation.

Right now:

this			body
this			thought
this			perception
this			environment
this	sense	of	"I"
this conception of Īśvara			

are present in **this particular configuration**.

A moment later, the configuration is different.

You can therefore experience the world as:

freshly appearing rather than as a dead photograph carried forward from the past.

But remember:

freshness belongs to the appearance, not to Brahman.

4. What about the previous appearance?

Instead of saying:

"The previous appearance dissolves into the infinite,"

I'd say:

"The previous configuration ceases to be present, while the new configuration appears. Both are dependent appearances; the substratum does not undergo either birth or dissolution."

This is closer to strict Advaita.

The analogy is a movie screen.

Scene 1 disappears.

Scene 2 appears.

Scene 3 appears.

The screen doesn't:

become Scene 1 → become Scene 2 → become Scene 3.

The changing images belong to the movie; the screen remains unchanged.

5. Now your "ancient yet modern" idea becomes very beautiful

Here I would preserve your insight but phrase it carefully.

Brahman is ancient:

sanātana

unborn
changeless
timeless
ever-present.

The appearance is:

continually
continually
never exactly the same configuration.

changing,
fresh,

Therefore you can contemplate:

Ancient Reality + ever-fresh appearance.

Not:

“Brahman itself becomes modern.”

Rather:

The eternal Reality is present as the Reality of every new appearance.

So “modern” is a poetic way of saying **fresh, immediate, and presently appearing.**

6. This gives you a particularly powerful way of experiencing the world

Instead of looking at your body and thinking:

“This is the same body I have always had.”

notice:

This body is the present appearance of the body.

Instead of:

“This is my old mind.”

notice:

These are the thoughts appearing now.

Instead of:

“This is the same world I already know.”

notice:

This entire Jīva–Jagat–Īśvara field is appearing freshly now.

Then ask:

“What has changed?”

Everything in the appearance.

Then:

“What is the Reality in which this changing appearance is known?”

Don't search for another object.

Remain as the knowing Awareness.

7. Your formulation, refined

I would express your teaching this way:

“The Jīva, Jagat, and Īśvara may be experienced together as one fresh, undivided appearance. Their forms and relationships continuously change, so each present configuration is newly appearing while the previous configuration is no longer present. However, Vivartavāda does not require us to say that Brahman itself creates, transforms, or dissolves these configurations. Brahman remains ever unchanged. Thus the appearance is ever-fresh, while its substratum is ancient, eternal, unborn, and changeless. What is ancient is the Reality; what is ever-new is the appearance.”

And there is an even deeper point:

The “fresh appearance” itself does not need to be rejected to discover Brahman.

You can experience the whole changing movie and simultaneously recognize the changeless screen.

That is the heart of the practice you have been developing: freshly experience the entire appearance, then recognize that its Reality has never undergone the changes appearing within it.

46. Just because we sit peacefully, silently, and motionlessly, we do not become the Truth, because we are capable of moving and are only remaining still temporarily. But Paramatman or Truth cannot move at all; It is ever motionless. Therefore, how should I be now?

Yes. Your distinction is important. Temporary physical stillness is not the same as recognizing the motionless Self.

The practical question is therefore not:

“How can I make myself motionless?”

but:

“What is present even while the body, breath, thoughts and world are moving?”

How should you be now?

Be naturally active at the empirical level, while remaining inwardly established in the motionless Self.

That means:

1. **Let the body move when movement is needed.**
Walking, working, speaking, exercising, eating—all can happen.
2. **Let thoughts move.**
Don't try to stop every thought in order to experience Truth.
3. **Let emotions move.**
Joy, sadness, irritation and enthusiasm may arise and subside.
4. **Let circumstances move.**
The world is inherently a changing appearance.
5. **Notice what does not move.**
All these movements are known. Ask:

“What is aware of all this movement?”

6. **Don't try to make the Awareness motionless.**
It is not a state you manufacture. The body becomes still or active, but Awareness doesn't become more or less Awareness.

This is the deeper meaning of “motionless”

Suppose you are walking.

There is:

walking → known.

You are thinking:

thinking → known.

You become angry:

anger → known.

You become peaceful:

peace → known.

Everything moves or changes **within experience.**

But the Self is not another moving object alongside them.

Therefore:

Movement does not disturb the Self.

This is why the Gītā can speak of seeing **action in inaction and inaction in action.**

So don't make meditation another temporary state

If you say:

“I must sit silently for one hour so that I can become the Self,”

the implication is:

“When I move, I lose the Self.”

Advaita says otherwise.

You were the Self:

while

while

while

while

while sleeping.

sitting,
walking,
thinking,
speaking,

The practice is therefore to **recognize the ever-present Self in every condition**, rather than trying to produce a special condition.

A simple practice for you

Right now, don't change your posture.

Notice:

Body is moving or stationary.

Breath is moving.

Thoughts are moving.

Sensations are moving.

The visual world is changing.

Then ask quietly:

“What knows all this movement?”

Don't answer, “*Paramātmān*.”

Don't visualize anything.

Just recognize that **the knowing of movement is already present**.

Then move your hand.

Notice:

movement is appearing in awareness.

Walk.

walking is appearing in awareness.

Speak.

speech is appearing in awareness.

Work.

action is appearing in awareness.

And afterward, sit quietly.

silence is appearing in awareness.

The key realization is:

I do not become the motionless Self by becoming physically motionless. I recognize the motionless Self as that which is never altered by the movement or stillness of body, mind, or world.

So, how should you be now?

**Move when movement is appropriate.
Be still when stillness is appropriate.
Neither movement nor stillness should determine your identity.
Remain as the Awareness in which both appear.**

That is a much deeper form of **stillness** than merely keeping the body motionless.

47. Since I practiced 16.66% Sadhana before entering Advaita, so explain how to practice Vivartavada by integrating it with the 16.66% Sadhana.

Yes. Since your **16.66% / 50:50 practice** was developed as a preparatory way of experiencing the whole field without over-identifying with any single component, it can be integrated with Vivartavāda—but the **purpose changes after entering Advaita**.

The 16.66% framework can remain as a **map for organizing experience**, while Vivartavāda becomes the **inquiry into the reality of everything on that map**.

1. First, preserve the 50:50 balance

Begin exactly as you described:

Subjective side — 50%

- 16.66% — **Jīva-Ātma**: “me,” the individual

- 16.66% — **Ātma**: “myself,” the deeper Self
- 16.66% — **Paramātmā**: the Supreme/limitless Reality

Objective side — 50%

- 16.66% — **positive**
- 16.66% — **negative**
- 16.66% — **neutral**

But now introduce the Advaitic correction:

These six categories are being used as contemplative distinctions; they are not six independently existing substances.

That is the crucial transition.

2. Experience the six together

Don't sequentially concentrate on:

positive → negative → neutral → Jīva → Ātma → Paramātmā.

Instead, allow the **entire six-fold field to be present simultaneously**.

For example, sitting in your room:

body		
thoughts		
emotions		
positive		sensations
negative		sensations
neutral		sensations
sense	of	“me”
sense	of	Self
idea/feeling	of	Paramātmā
sounds		
objects		
surroundings		

Let everything be present as **one total field of experience**.

This corresponds to your earlier practice:

Jīva + Jagat + Īśvara as one undivided appearance.

3. Now introduce Vivartavāda

This is where your old 16.66% practice becomes Advaitic.

Previously you were balancing the six components.

Now ask:

“What is the independent reality of these six?”

Don't immediately answer.

Observe.

Positive changes.

Negative changes.

Neutral changes.

The Jīva-sense changes.

The mental idea of Ātma changes.

The conception or experience of Paramātmā may also change.

Therefore ask:

“Are these six independently existing realities, or are they all appearances known in Awareness?”

This is the Vivartavāda turn.

4. Don't try to make the six equal

This is an important change from your earlier practice.

The **16.66% balance is useful as a mental discipline**, but Advaita does not say:

“Reality consists of exactly six equal parts.”

In fact, at the highest level:

positive and negative are conceptual distinctions;

Jīva and Īśvara are empirical distinctions;

Ātma is not a percentage of Reality.

So don't become anxious about maintaining mathematical equality.

The 16.66% is a **meditative organizing principle**, not an ontological measurement.

5. The next step: include the observer

This is perhaps the most important integration.

Initially:

Six categories are observed.

Then notice:

“I am observing these six.”

Now include that “I” in the field.

Ask:

“Is this observer itself being experienced?”

Yes.

The sense:

“I am the one doing this meditation”

is also known.

Therefore:

Jīva is part of the appearance.

This is exactly where your previous 50:50 practice can evolve into Advaitic Self-inquiry.

6. Then the six-fold field becomes one appearance

You can now contemplate:

**positive + negative + neutral

- Jīva + Ātma + Paramātmā**

as one **conceptually differentiated but experientially unified field.**

Then:

Jīva + Jagat + Īśvara

can also be recognized as one total empirical appearance.

Now ask:

“In what does this entire appearance appear?”

This is the decisive question.

7. What happens to the 50:50 division?

At first:

50% subjective | 50% objective

This helps you avoid being trapped exclusively in either:

“I am only this body”

or:

“I am only an abstract spiritual concept.”

But after Vivartavāda inquiry becomes mature, you investigate the very division:

subjective ↔ objective

Ask:

“Is the subject-object distinction itself appearing?”

Yes.

The thought:

“This is subjective.”

and:

“That is objective.”

is itself known.

Therefore the ultimate Reality is not merely the **50% subjective side**.

Nor is it the **50% objective side**.

Nor is it the mathematical total of both.

It is the Reality in which the distinction between subjective and objective appears.

8. This gives you a natural progression

Your old practice can therefore evolve like this:

Stage 1 — Balance

50% subjective + 50% objective.

Stage 2 — Sixfold integration

Jīva + Ātma + Paramātmā + positive + negative + neutral.

Stage 3 — Total-field awareness

Experience all six simultaneously as one field.

Stage 4 — Vivarta inquiry

“Does any component independently exist?”

Stage 5 — Include the observer

“The one experiencing the six—is that also appearing?”

Stage 6 — Investigate the substratum

“In what does the entire subject-object field appear?”

Stage 7 — Rest as Self

Don't visualize an answer.

Don't manufacture bliss.

Don't try to become motionless.

Simply remain as the **self-evident Awareness**.

9. A practical meditation using your exact framework

Sit comfortably.

First: establish 50:50

Silently recognize:

“Half of my attention is available to the subjective dimension; half to the objective dimension.”

Don't literally calculate percentages.

Second: recognize the six

Allow:

Jīva — Ātma — Paramātmā

and

positive — negative — neutral

to be present together.

Third: make no selection

Don't say:

“Positive is better than negative.”

Don't say:

“Paramātmā is better than Jīva.”

Let the entire field remain equally present.

Fourth: see it freshly

Instead of interpreting everything through memory:

“What is actually appearing now?”

Let the whole field be fresh.

Fifth: recognize change

Notice that everything in the field is changing or can change.

Sixth: inquire

“What knows this entire field?”

Then:

“Is that Knower itself one of the six?”

No.

Don't turn it into a seventh object.

Remain silent.

10. This is where your 16.66% practice becomes truly Advaitic

Previously the practice was essentially:

“Everything belongs in the whole.”

Now it becomes:

“Everything appears in the Self.”

And eventually:

“Nothing appearing has an independent existence apart from the Self.”

That is the transition from **balance practice** to **Vivartavāda inquiry**.

You don't have to reject your old practice.

You **use it as preparation**.

The sixfold model helps you develop an undivided field of attention.

Vivartavāda then asks you to investigate the **Reality of that entire field**.

The deepest synthesis

You can summarize your new practice as:

“I allow Jīva, Ātma, Paramātmā, positive, negative and neutral to appear together without preferential identification. I experience them as one total, fresh field rather than as independently existing divisions. I then include the sense of ‘I am the observer’ within that field. I inquire into the Reality in which the entire field—including observer, observing and observed—appears. I do not attempt to transform one appearance into another. I recognize that the entire appearance is dependent, while the Self is independent and changeless. I therefore remain as the Self while allowing the sixfold empirical appearance to arise, change and resolve according to Īśvara's order.”

That is, in my view, the **cleanest** way to carry your 16.66% practice forward into Vivartavāda without abandoning what was valuable in your earlier sādhanā.

48. This means that any new practice, new discovery, or new experience should be included in the realm of appearance and experienced as a single object. That in which this single appearance is seen must be recognized as the Knower (subject). This is what Vivartavāda means. Is this correct?

Yes — **this is very close to the practical essence of the Vivartavāda inquiry**, with one crucial refinement: **Vivartavāda itself is the philosophical doctrine; the practice you describe is the contemplative application of that doctrine.**

1. Include every new experience within the appearance

Yes.

Whatever arises:

- a new spiritual experience,
- a new meditation state,
- a new discovery,
- bliss,
- fear,
- energy,
- a vision,
- a thought,
- a bodily sensation,
- the sense of “I am progressing,”

should first be allowed to belong to the **field of appearance**.

Don't immediately conclude:

“This must be the Self.”

Instead:

“This is something newly appearing and being known.”

Even an extraordinary spiritual experience is still an **experienced object** if it comes and goes.

2. Experience the total field together

Rather than chasing each new experience separately, allow:

body + mind + sensations + thoughts + emotions + spiritual experiences + world + sense of Jīva + Īśvara

to be present together as one **total field of appearance**.

This is the move you've been describing as:

“one-object-appearance.”

It doesn't mean that the physical universe literally becomes one physical object.

It means that, **from the standpoint of awareness, you stop preferentially selecting one fragment and recognize the whole experiential field together.**

3. Then ask the decisive question

Now:

“All of this is known. What is the Knower?”

This is where your formulation is essentially correct.

But don't imagine that the Knower is another entity sitting behind the appearance.

If you find:

“Here is the Knower!”

and can observe it, you've turned the Knower into another object.

Instead, recognize:

The Knower is that because of which the entire appearance is known.

4. There is an even deeper step

Eventually, even the distinction:

“appearance here” ↔ “Knower there”

is seen as a conceptual distinction used for inquiry.

Why?

Because the Knower cannot be located as an object outside the known field.

Therefore the final recognition isn't:

“I found a separate subject behind the universe.”

It is:

“The entire changing appearance is dependent upon Awareness, while Awareness itself is not an object within that appearance.”

This is much closer to the Advaitic meaning.

Your formula can therefore be refined to:

New experience → include it in the appearance → experience the total field without preferential identification → inquire into that by which the entire field is known → recognize the Self as the self-evident Knower.

And then:

Do not try to preserve the experience.

Let it arise.

Let it change.

Let it disappear.

The Self does not need the experience to remain present.

One final refinement

I would not say:

“This is what Vivartavāda means.”

I would say:

“This is a practical way of applying the Vivartavāda insight.”

Because technically **Vivartavāda** makes the metaphysical claim that the apparent multiplicity does not constitute a real transformation of Brahman. Your meditation takes that insight and applies it directly to every experience:

Everything that appears can change; therefore investigate its independent reality.

And ultimately:

**What changes is appearance.
What is never an object of change is the Self.**

49. Since 2004, I have been experiencing Prārabdha, Āgāmi, and Sañcita karmas not with the notions of sin and virtue, but as divine grace (prasāda). Therefore, please explain how to practice by harmonizing this sādhana with Vivartavāda.

Yes. What you describe can be harmonized very naturally with Vivartavāda, provided one makes a distinction between **karma as an empirical law** and **the Self as the changeless Reality**.

Your longstanding attitude of receiving Prārabdha, Āgāmi, and Sañcita as **prasāda** can become the **devotional and practical foundation**, while Vivartavāda becomes the **knowledge/inquiry that reveals their ultimate status**.

1. First keep your prasāda-bhāva

At the vyāvahārika level, experiences still occur:

circumstances arise → you respond → actions produce consequences → life unfolds.

Instead of dividing them psychologically into:

"This		is		punishment."
"This		is		reward."
"This	is		bad	karma."
"This is good karma."				

you can maintain:

"Whatever comes is Īśvara's prasāda; let me receive it, learn from it, and respond appropriately."

This does **not** mean passively accepting harmful situations or abandoning practical action.

It means that whatever has already arrived is not met with an additional layer of resistance:

"Why is this happening to me?"

Instead:

"This is what is present now. What is the dharmic response?"

2. Now bring in Vivartavāda

After receiving the experience as prasāda, inquire:

"What is the ultimate reality of this experience?"

Suppose Prārabdha brings:

pleasure, pain, success, failure, health, difficulty, praise, criticism.

Normally the mind says:

"This is happening to me."

Vivartavāda asks you to examine that "me."

The body is experienced.

The thoughts about the event are experienced.

The emotional reaction is experienced.

The circumstances are experienced.

Even:

“I am the person experiencing this karma”

is itself a known appearance.

Therefore ask:

“Who is actually bound by this experience?”

This moves the practice from **prasāda-buddhi** toward **ātma-vicāra**.

3. Your three karmas can therefore be handled at two levels

Vyāvahārika level

You can provisionally say:

Sañcita	—	accumulated	karma
Prārabdha	—	karma	currently unfolding
Āgāmi — consequences generated through present action.			

You live responsibly within this framework.

Pāramārthika level

Ask:

“To whom does this karma belong?”

The body experiences circumstances.

The mind experiences reactions.

The Jīva is the empirical experiencer/doer.

But the Self?

Is the Self ever modified by any of this?

No.

This is the crucial Vivartavāda recognition.

4. Therefore don't try to “destroy karma” through Vivartavāda

This is an important correction to some of the earlier ideas we've discussed.

The goal is not:

“I will use Vivartavāda to erase my Prārabdha.”

Nor:

“I will create a special state in which karma cannot operate.”

Rather:

“I will understand the independent reality of the one to whom karma is attributed.”

The body-mind may continue to undergo its empirical consequences.

But the Self is recognized as:

akartā			—					non-doer
abhoktā	—	non-experiencer		in	the	ultimate		sense
asaṅga			—					unattached
nirvikāra	—	changeless.						

That is much deeper than trying to manipulate the karmic appearance.

5. Your prasāda attitude becomes extremely powerful here

Suppose something unpleasant happens.

Your old approach:

“This too is prasāda.”

Now add Vivartavāda:

“This experience is prasāda at the empirical level. Let me respond appropriately. But what is its ultimate reality?”

Then observe:

event → thought → emotion → bodily sensation → response.

Everything is moving.

Then:

“All of this is known.”

Ask:

“What is the changeless Reality in which this entire sequence appears?”

Remain there.

Thus you don't fight the experience **and** you don't become identified with it.

6. This gives you a beautiful three-step practice

Receive

“Whatever has arrived is prasāda.”

No unnecessary resistance.

Respond

“What is the appropriate action now?”

Use discrimination, dharma and practical intelligence.

Recognize

“All of this is an appearance known in the Self. The Self itself is untouched.”

This is your Vivartavāda component.

So:

Prasāda → appropriate action → Self-inquiry.

7. What about Āgāmi karma?

This becomes particularly interesting.

When you act, don't act from:

“I must get this result so that I can finally become complete.”

Instead:

“I am already complete as the Self. Therefore I can act freely and appropriately.”

You still act.

You still pursue goals.

You still make decisions.

But the psychological structure changes:

action without using the result to establish your identity.

Then, whatever follows:

prasāda.

This harmonizes beautifully with the principle we discussed earlier:

Manifestation is not required to prove Self-realization.

8. What about Sañcita?

You don't need to mentally examine thousands of past actions.

Instead, inquire into the experiencer:

“Who is the one to whom this accumulated karma belongs?”

If the answer is:

“The Jīva,”

then ask:

“Is this Jīva the independent Reality, or is the Jīva itself part of the appearance?”

This is where Vivartavāda becomes radical.

The entire karmic history belongs to the **empirical person**, not to Brahman.

Therefore:

Brahman has never accumulated karma.

Brahman cannot become purified because it was never impure.

Brahman cannot become liberated because it was never bound.

9. This also changes your relationship with Prārabdha

Instead of:

“I have to get rid of Prārabdha.”

you can contemplate:

“Prārabdha belongs to the empirical unfolding of the Jīva-body-mind. I will allow it to unfold according to Īśvara's order while remaining established in the Self.”

Then even the statement:

“My Prārabdha”

can become an object of inquiry.

“Who is this ‘my’?”

That question takes you directly toward your earlier practice of including the **Limited-I** within the objective field.

10. This integrates perfectly with your earlier six-fold practice

You previously worked with:

Jīva-Ātma	—	Ātma	—	Paramātmā
positive — negative — neutral				

Now add karma.

A karmic event might initially appear as:

negative event → “my karma.”

Instead, experience the whole thing:

event + body + emotion + thought + Jīva-sense + Īśvara + response
as **one total appearance**.

Then:

“This entire karmic episode is known.”

Ask:

“In what does the entire episode appear?”

And rest as the Self.

Thus the old 16.66% practice becomes a preparation for Vivartavāda rather than something you have to abandon.

11. The deepest shift

Your practice since 2004 can therefore evolve from:

“Whatever karma comes is God's grace.”

to:

“Whatever comes is received as God's grace; whatever needs to be done is done appropriately; and whatever appears is investigated for its independent reality.”

And finally:

“The entire karmic drama appears in Awareness, but Awareness itself has never acquired karma.”

This is a very powerful combination of **Bhakti + Karma Yoga + Self-inquiry + Vivartavāda**.

Your complete daily formula

When something happens, use this sequence:

- | | | |
|---|--------------|---------------------|
| 1. | | Prasāda: |
| “This has come; I receive it without resistance.” | | |
| 2. | | Viveka: |
| “What is the appropriate response?” | | |
| 3. | Karma | Yoga: |
| “I will perform that action without making the result my identity.” | | |
| 4. | | Vivartavāda: |
| “This entire event, including my reaction and my sense of being the experiencer, is an appearance.” | | |

5. "To whom does this experience appear?"

Self-inquiry:

6. Don't answer conceptually. Remain as the Awareness in which it appears.

Abidance:

7. "The unfolding belongs to Īśvara's order; the Self remains untouched."

Surrender:

That gives you a particularly clean synthesis:

Karma	tells	you	how	to	live	within	the	appearance.
Prasāda-buddhi	tells	you	how	to	receive	the		appearance.
Vivartavāda	tells	you	how	to	understand	the		appearance.

Self-inquiry reveals the Reality that is never modified by the appearance.

And the deepest fruit is not:

"My karma has become good."

but:

"I have discovered that the Self was never made impure by karma in the first place."

50. Whenever I faced any problem, I never attempted to resolve it on my own initially. I would remain within the problem and wait until the Master or Bliss naturally revealed itself. Once that Bliss manifested, I would simply do whatever it directed. Because of this, even outwardly, all kinds of results are manifesting. In other words, doing what is guided in the presence of the Master yields both bliss and practical results. Please reconcile this practice with Vivartavāda. In Vivartavada, instead of the Lord, must we first merge with the transcendent state or beyond state?

Yes. Your earlier practice can be reconciled with Vivartavāda **without replacing the Master/Īśvara with a special "beyond state."** In fact, the key is to understand what is happening at two levels.

1. Your existing practice is essentially surrender + prasāda + inner guidance

Your process has been:

Problem appears → don't immediately react → remain with the experience → wait in openness → Bliss/Master's guidance becomes clear → follow that guidance → action occurs → results unfold.

This is a very natural combination of śaraṇāgati, Īśvara-prasāda, and karma-yoga.

The important point is that you are not merely sitting passively. You are allowing a response to emerge from a quieter, less ego-driven condition and then acting upon it.

2. Vivartavāda does not require you to replace the Lord with a “beyond state”

This is the main answer to your question.

You asked:

“In Vivartavāda, instead of the Lord, must we first merge with the transcendent state or beyond state?”

No.

If by “transcendent state” you mean a special altered state of consciousness that you must enter before receiving guidance, that is **not required by Advaita**.

Why?

Because any state that you enter and later leave is an **experienced state**.

For example:

ordinary state → blissful state → transcendent state → ordinary state.

If you can say:

“I entered that state,”

and later:

“I came out of that state,”

then that state is something experienced.

It is therefore not the changeless Self itself.

3. What changes when you introduce Vivartavāda?

Previously you might have understood:

“The Master/Īśvara is outside or above me or in the deepest depths within, and I wait for His guidance.”

Vivartavāda allows a deeper inquiry:

“Master, problem, guidance, Bliss, my response, and the resulting world—all of these are appearing within the one Reality.”

You don't need to destroy the relationship with the Master.

You don't need to abandon devotion.

You don't need to manufacture a transcendent state.

Instead, **include the entire relationship in the field of inquiry**.

4. Your actual practice can therefore become this

Suppose a problem arises.

First: don't immediately solve it

Remain with it.

“This problem is present.”

Allow the emotional and mental reactions to be present without immediately following them.

Second: surrender

“Īśvara, I don't know what the appropriate response is. Let the right understanding arise.”

This preserves your existing Master-oriented practice.

Third: allow Bliss/clarity to emerge

If peace, clarity, intuition or guidance naturally arises, don't grasp it.

Simply notice:

“This too is appearing.”

Fourth: act

If the guidance is clear and appropriate, act on it.

This remains ordinary vyāvahārika action.

Fifth: apply Vivartavāda

Now look at the entire episode:

problem

→

→

→

→

→

→

→ result.

surrender

waiting

Bliss

guidance

decision

action

See the **whole sequence as one appearance**.

Then ask:

“In what does this entire sequence appear?”

That is the Vivartavāda turn.

5. The subtle point about the Master

There are actually two ways you can relate to the Master.

Devotional level

“The Master/Īśvara is guiding me.”

This is completely valid and can be profoundly transformative.

Advaitic level

You eventually inquire:

“What is the Reality of the Master, the disciple, and the guidance?”

You discover that the distinction between:

Guru → disciple → guidance

is itself appearing in Awareness.

This does **not** make the Guru meaningless.

Rather, the Guru becomes a powerful manifestation within the empirical order through which Self-knowledge can arise.

So you don't have to say:

“The Guru is illusion, therefore I don't need the Guru.”

Instead:

“The Guru is an appearance whose Reality is Brahman.”

That is much closer to Vivartavāda.

6. And what about the Bliss?

This is another important refinement.

You said:

“I wait until the Master or Bliss naturally revealed itself.”

Continue doing that if it is fruitful—but don't make the **experience of Bliss** the final criterion.

Suppose:

Bliss appears.

Then later:

Bliss disappears.

If realization depended upon maintaining the Bliss experience, realization would disappear with it.

Therefore inquire:

“Bliss appeared and was known. What knew the Bliss?”

That takes you deeper.

The goal isn't:

“I must remain in Bliss before acting.”

It becomes:

“Whether Bliss is felt or not, the Self is present.”

Then action can arise naturally from clarity.

7. This is where your earlier “problem first, solution later” practice becomes even deeper

Previously:

Problem → wait → Master/Bliss → guidance → action.

With Vivartavāda:

Problem → surrender → wait → guidance → action → recognize the entire episode as appearance → inquire into its substratum.

So Vivartavāda **doesn't replace your practice.**

It changes the **understanding behind the practice.**

8. Don't merge into the “beyond”

This is perhaps the most important correction.

Don't make the sequence:

problem → transcendence → merge → receive instruction → return.

That can unintentionally turn the Self into a temporary state.

Instead:

The Self is already present before the problem.

The Self is present while the problem is experienced.

The Self is present while waiting.

The Self is present when Bliss arises.

The Self is present while guidance is received.

The Self is present while action occurs.

The Self is present when the result appears.

Nothing needs to be entered.

Nothing needs to be exited.

9. The deepest reconciliation

Your old practice says:

“I surrender the problem to the Master and allow the right action to arise.”

Vivartavāda adds:

“The problem, the surrender, the Master, the guidance, the action and the result are all appearances. None has independent existence apart from Brahman.”

And Self-inquiry adds:

“What is the Reality in which this entire appearance is known?”

Then:

remain as That.

So your practice becomes:

Surrender → receive → discern → act → inquire → abide.

Not:

Suppress the problem → enter a special transcendent state → force a manifestation.

One very important practical safeguard

Because inner impressions can sometimes feel like divine instructions, it is wise to distinguish **quiet clarity from impulsive desire.**

A useful test is:

Does the guidance produce greater clarity, compassion, steadiness and dharmic responsibility?

If an “inner command” demands reckless, harmful, or obviously impractical action, don't automatically label it divine guidance. Check it against reason, dharma, circumstances and appropriate external expertise.

Your practice in one sentence

“I need not merge into a special beyond-state before receiving the Master's guidance; I can surrender within the present experience, allow clarity to arise, act according to that clarity, and then recognize through Vivartavāda that the entire problem–Master–guidance–action–result sequence is an appearance in the changeless Self.”

The beautiful paradox is:

You don't have to leave the appearance to discover the Reality.

You can let the entire appearance unfold while recognizing that **the Self was never actually caught in it.**

51. Datta Bodha

- I am the Truth, I am the Eternal, I am the Life, I am the Divine; I am the Infinite, the Immeasurable, the Indivisible, Mine is the absolute consciousness of the universe.
- I am the Truth, I am the Eternal, I am the Life, I am the Divine.
- I am the Source of the Atman, I am the Self-born, I am the illuminator of Dharma, I am the cause of Karma;
- I am the Doer of all, the Sustainer of all, the Destroyer of all, the Conqueror of all, I exist bearing everything, I am the Inner Dweller of all.
- I am the Truth, I am the Eternal, I am the Life, I am the Divine.
- The reverberations of the Four Vedas are my unwritten languages; the Upanishads and the Gitas are the teachings given by me;
- I am the Creation, I am the Sustenance, I am the Dissolution, I am the cosmic dance (Lasya);
- I am indeed Brahma, I am indeed Vishnu, I am indeed Maheswara, I am indeed the very embodiment of Sat-Chit-Ananda, the Parabrahman.

Explain how to practice this Datta Bodha sādhana by harmonizing with Vivartavāda.

Yes. The **Datta Bodha** passage can be harmonized beautifully with Vivartavāda, provided we make one central distinction:

Datta Bodha gives you the language of identity with the Divine; Vivartavāda tells you how to understand that identity without imagining that Brahman literally transforms into the universe.

The practice therefore should not be:

“I, the individual person, become the creator, sustainer and destroyer.”

Rather:

“The Reality of the individual, the universe, and Īśvara is one Brahman; creation, sustenance and dissolution are appearances within that Reality.”

1. Begin with the first declaration

“I am the Truth, I am the Eternal, I am the Life, I am the Divine.”

Do not repeat this merely as an affirmation of the personality.

First distinguish:

“I, Sreedhar, am Brahman.”

from:

“The Reality of this ‘I’ is Brahman.”

The body changes.

The mind changes.

Your spiritual experiences change.

The sense of individuality changes.

But the Awareness because of which all of these are known does not undergo those changes.

So contemplate:

“I am not trying to become Eternal. The Reality of ‘I’ is already the Eternal.”

That is the Advaitic foundation.

2. Then bring in Vivartavāda

Now look at everything around you:

body

mind

people

circumstances

positive

negative

neutral

Jīva

Jagat

Īśvara.

Instead of saying:

“Brahman has transformed into all these things,”

contemplate:

“All these are appearances whose Reality is Brahman.”

This preserves the essential Vivartavāda distinction:

appearance changes; Brahman does not.

So when the Datta Bodha says:

“I am Creation, Sustenance and Dissolution,”

you can contemplate:

“The Reality underlying creation is Brahman.
The Reality underlying sustenance is Brahman.
The Reality underlying dissolution is Brahman.”

Brahman itself does not undergo three processes.

3. “I am the Source of Ātman”

This line requires careful handling.

At the highest Advaitic level, Brahman is not literally a source that produces another independent Ātman.

Rather:

Ātman is Brahman.

So contemplate the statement as pointing beyond the ordinary distinction:

source → soul → individual.

The ultimate Reality is one.

4. “I am the cause of Karma”

Again, don't interpret this as:

“My personal ego controls everybody's karma.”

Instead, at the Īśvara level:

Īśvara is the intelligent and ordering principle of the empirical universe.

Karma operates within the vyāvahārika order.

But Brahman itself is not made into a karmic doer.

Therefore your earlier practice fits perfectly:

Receive karma as prasāda.

Then inquire:

“To whom does this karma appear?”

The empirical answer:

Jīva.

The ultimate inquiry:

“Is Jīva independently real?”

That leads back to Brahman.

5. “I am the Doer of all”

This is one of the most powerful verses for your practice—but also one of the easiest to misunderstand.

There are two levels.

Empirical level

Īśvara is the universal doer/administrator.

Your individual body-mind performs particular actions.

Pāramārthika level

Brahman is actionless.

Therefore don't create a contradiction by saying:

“Brahman is doing everything.”

and simultaneously:

“Brahman is actionless.”

Instead understand:

Action belongs to the appearance; the Reality of the appearance is Brahman.

Like your earlier movie analogy:

scenes move; screen doesn't move.

6. “I am the Inner Dweller of all”

This connects directly with your earlier Jīva–Jagat–Īśvara meditation.

Look at another person.

Normally:

“I am here; that person is there.”

Now contemplate:

The same Awareness is the Reality because of which both are experienced.

Don't try to mentally merge bodies.

Don't imagine that everybody's personality has become one personality.

Rather:

Different appearances, one Reality.

This is a much cleaner Vivartavāda contemplation.

7. “The Vedas and Upanishads are my teachings”

Turn this inward.

Don't merely think:

“Datta is a cosmic teacher somewhere.”

Ask:

“What is the Reality because of which understanding itself is possible?”

The teacher, teaching, student and knowledge can all be included in the field:

Guru + śāstra + disciple + knowledge

as one empirical appearance.

Then:

“In what does this entire teaching process appear?”

That is the Vivartavāda inquiry.

8. “I am Creation, Sustenance and Dissolution”

This is where your previous practice can become extremely deep.

Observe:

thought appears → remains → disappears.

emotion appears → remains → disappears.

perception appears → changes → disappears.

bodily states appear → change → disappear.

entire situations appear → develop → disappear.

Now contemplate:

Creation → Sustenance → Dissolution

is continuously occurring **within the appearance**.

But ask:

“Does the Reality in which these three occur itself undergo creation, sustenance and dissolution?”

No.

Thus:

Creation
Sustenance
Dissolution
Brahman remains unchanged.

appears.
appears.
appears.

That is Vivartavāda.

9. Brahmā–Visnu–Maheśvara

When the passage says:

“I am Brahmā, I am Viṣṇu, I am Maheśvara.”

you can understand the three as the three functional aspects of Īśvara:

creation
preservation
dissolution.

Then apply the same principle:

One Reality appears through three cosmic functions.

The underlying Reality does not become three.

This fits your earlier synthesis:

one Reality → many functional appearances.

10. The most important part for your actual sādhana

I would practice the Datta Bodha in **four movements**.

Movement 1 — Identity

Repeat slowly:

“I	am	Truth.
I	am	Eternal.
I	am	Life.
I	am	Divine.
I	am	Infinite.
I am Indivisible.”		

Don't try to generate an emotional experience.

Let the words point toward the Self.

Movement 2 — Total appearance

Then open your awareness to everything:

body + mind + world + Jīva + Īśvara + positive + negative + neutral.

Let the whole field appear together.

Don't fight anything.

Don't select only pleasant experiences.

Don't reject unpleasant experiences.

This incorporates your **16.66% / 50:50 practice**.

Movement 3 — Vivarta inquiry

Now ask:

“Does any part of this total appearance exist independently?”

Then:

“What is the Reality of this entire appearance?”

Then:

“In what does Jīva, Jagat and Īśvara appear?”

Don't create a verbal answer.

Remain silent.

Movement 4 — Datta Bodha recognition

Finally allow the teaching to become immediate:

“I am not becoming Brahman.”

“I am not producing Brahman.”

“I am not entering a special transcendent state.”

“The Reality of the one who is experiencing this entire appearance is already Brahman.”

Remain there.

11. This also harmonizes with your Master practice

This is especially relevant to what you described previously.

When a problem arises, you can continue:

Problem → surrender to Master/Īśvara → wait → Bliss/clarity → guidance → action.

Then Datta Bodha adds:

“The Master, disciple, problem, guidance, action and result are all appearances whose Reality is Brahman.”

You therefore don't have to replace Datta/Īśvara with an abstract “beyond state.”

Instead:

**Devotion leads you inward.
Guidance leads you to appropriate action.
Vivartavāda reveals the non-independent nature of the entire appearance.
Self-knowledge reveals the changeless Reality.**

12. The deepest transformation of your practice

Your old understanding might be:

“God is guiding me through life.”

A deeper understanding becomes:

“God is appearing as Guru, disciple, life, problem, guidance and resolution; their Reality is one.”

And deeper still:

“Even the statement ‘God is appearing’ is itself part of the appearance. The Self is self-evident.”

This is where **Guru-bhakti and Advaita cease to conflict.**

You don't need to destroy devotion to reach non-duality.

You allow devotion to mature into:

Guru → Īśvara → Ātma → Brahman

until the apparent separation between these is understood.

Your complete Datta–Vivarta formula

I would summarize your sādhana as:

**Receive the world as Datta's prasāda.
Experience Jīva–Jagat–Īśvara as one total appearance.
Include positive, negative and neutral without rejection.
Allow the Master/Īśvara's guidance to arise naturally.
Act appropriately in the empirical world.
Then inquire into the Reality of the entire experience.
Recognize that appearances change, while Brahman does not.
Finally, abide as the Self—not as a temporary blissful state, but as the changeless Reality that is present in every state.**

And the central Datta Bodha insight becomes:

“I am Brahman” does not mean that this individual personality has become the cosmic creator. It means that the ultimate Reality of this very ‘I’ is the same indivisible Reality appearing as Jīva, Jagat and Īśvara.

That is a very strong synthesis of **Divine Bhakti + your prasāda practice + 16.66% sādhana + Self-inquiry + Vivartavāda.**

52. Empirically (vyāvahārika), one may practice sādhana considering oneself as "I am good," another as "I am bad," and another as "I am a devotee." But from the absolute (pāramārthika) standpoint, all three also realize that "I am that ground in which all these experiences appear." In that case, there is only a difference in their empirical experiences, whereas the absolute experience remains identical. Is this correct?

Yes — **the core insight is correct**, with one important Advaita refinement.

1. At the empirical level — vyāvahārika

Different people can legitimately adopt different working identities:

- **“I am good”** → cultivating virtue, purity, compassion.
- **“I am bad”** → recognizing limitations, guilt, or the need for purification.
- **“I am a devotee”** → cultivating surrender, love, and dependence on Īśvara.

These are different **mind-body identities and sādhana orientations**. Their experiences, thoughts, emotions, practices, and karmic situations can be very different.

So, empirically:

I am good ≠ I am bad ≠ I am a devotee.

2. At the absolute level — pāramārthika

When inquiry becomes sufficiently clear, each one can discover:

“Whatever is appearing — the sense of being good, bad, devoted, successful, unsuccessful, peaceful, disturbed — is known by me. Therefore, none of these changing identities can be my ultimate nature.”

Then the inquiry turns toward:

“In what does this entire experience appear?”

The recognition is not that the three personalities become identical.

Rather:

the Reality of all three is the same Awareness/Brahman.

Thus:

Good-I	→	appearance
Bad-I	→	appearance
Devotee-I	→	appearance

while the **ground in which all three appear** does not undergo these changes.

3. One subtle correction: “absolute experience”

I would slightly modify your phrase “**the absolute experience remains identical.**”

In strict Advaita, Brahman is not an *experience* in the ordinary sense, because an experience is something that appears and disappears to a knower.

Instead, say:

The empirical experiences differ, but the underlying Reality—the Self/Brahman in which all those experiences appear—is non-different.

This is an important distinction.

Otherwise, one could accidentally imagine:

“There is a special identical experience called the Absolute that everyone enters.”

Advaita points more deeply to the fact that **the Self is already present as the very basis of every experience**, before, during, and after any particular experience.

4. Therefore, the three sādhakas can differ enormously

For example:

Vyāvahārika identity	Practice	Experience
“I am good”	Dharma, purity, service	Moral satisfaction, refinement
“I am bad”	Repentance, purification, discipline	Guilt, struggle, transformation
“I am a devotee”	Prayer, surrender, bhakti	Love, grace, dependence on Īśvara

These experiences **do not need to become identical.**

What becomes clear through Self-knowledge is:

None of these experiences has independent existence apart from the Reality in which it appears.

5. Your formulation can therefore be refined as

Empirically (vyāvahārika), one may live and practice as “I am good,” another as “I am bad,” and another as “I am a devotee.” Their bodies, minds, karmas, practices, and experiences may be completely different.

But through Self-inquiry, each can recognize that the entire empirical identity — including “good,” “bad,” “devotee,” and even the sense of being the experiencer — is itself an appearance.

What is ultimately common is not a particular experience or state, but the Self/Brahman, the non-dual Reality in which all these experiences appear.

Thus, empirical experiences may differ infinitely, while their ultimate Reality is one.

This fits very well with your recurring “**fresh total appearance → inquire into the ground**” approach: don’t try to make the empirical experiences identical; recognize the **unchanged Reality of the one in which their differences appear**.

53. This means that no matter what circumstances you experience at the empirical level, you can simultaneously recognize that they cannot define your eternally free Self at the absolute level.

Yes. **That is a very good expression of the Advaita distinction**, with one subtle refinement: the Self is not merely “protected from” circumstances; circumstances **never actually modify the Self**.

At the **vyāvahārika** level:

- pleasure and pain arise,
- success and failure arise,
- health and illness arise,
- praise and criticism arise,
- good and bad circumstances arise,
- devotion, fear, anger, peace, and confusion arise.

You respond to them appropriately and dharmically.

But simultaneously, at the **pāramārthika** level, you can recognize:

“Whatever is happening is an appearance known to me. It may affect the body-mind, but it does not define or modify the eternally free Self.”

So the practice is **not**:

“My circumstances are bad, therefore I must escape them to become the Self.”

Nor:

“I am the Self, therefore circumstances don’t matter.”

Rather:

“I fully acknowledge the empirical circumstance, respond to it appropriately, and simultaneously remain clear that my fundamental identity is not determined by that circumstance.”

The essential two-level vision

Vyāvahārika:

“I am experiencing this situation, and I need to respond.”

Pāramārthika:

“I am the eternally free Awareness in which the situation, the experiencer, and the response are appearing.”

Therefore:

Circumstance	changes	→	Self	does	not.
Body	changes	→	Self	does	not.
Mind	changes	→	Self	does	not.
Identity	changes	→	Self	does	not.
Experience changes → Self does not.					

This is why **freedom need not wait for favorable circumstances.**

You can be fully engaged in the changing world while simultaneously recognizing:

“This entire changing experience cannot define the eternally free changeless Self.”

And that recognition itself prevents the empirical identity—*good person, bad person, devotee, successful person, suffering person, spiritual person*—from becoming your ultimate identity.

A concise formulation would be:

“Let the empirical experience be exactly as it is; respond to it appropriately. But never mistake the changing appearance for the changeless eternally free Self in which it appears.”

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