

Art of Experiencing Space

Explain the art of experiencing the Divine-Alive-Fresh-Still-Silent-Sat-Chit-Ananda (Existence-Consciousness-Bliss) present in everything, that is inside-outside-in everyatom. Explain this in terms of body, mind, heart, and the external world; in java's, jagat, eeswara; in the positive, negative, and neutral — from the Advaita viewpoint.

Here is the explanation in the simplest **Advaita (Nondual)** clarity:

The Art of Experiencing the Divine Stillness Everywhere

Since one cannot immediately recognize **Sat–Chit–Ananda–Stillness** (the living-formless Divine nature), then there is a simple doorway:

Begin with the fifth element — Space (Ākāsha).

Space is:

- **Still**
- **Boundaryless**
- **Silent**
- **Omnipresent**
- **Unaffected**
- **Always Here**

Even when the body moves, breath fluctuates, or thoughts appear — **space remains still unchanged.**

Space does not reject anything.

Space does not resist anything.

Space does not cling to anything.

It *allows* all appearances to arise, remain, and dissolve — effortlessly naturally.

So first:

Step 1: Experience Space → Still Space

The true nature of space is unshaken stillness;

it is the eternal quality of Being, not mere void.

Feel this stillness:

- Inside the body
- Between thoughts
- Behind emotions
- Around every object
- Between every sound
- In every atom of existence

Soon you will not experience space as emptiness, but as **Chit Ambaram** — Living Conscious Space.

Step 2: Space Reveals the Pure 'I' (Still Witness)

In this still space, the sense of a **personal limited "I" dissolves** and the deeper **Pure-I (Shuddha Aham)** shines naturally.

This Pure-I has no history, no fear, no expectation.

It is:

- **Silent**
- **Still**
- **Watching**
- **Complete**

This is the same witnessing presence that was there in childhood, youth, now, and will be there even if body changes or dissolves.

Step 3: Still Space Becomes Chit-Ākāsha (Conscious Space)

As attention rests naturally in this stillness, space is no longer experienced as mere physical emptiness.

It becomes:

- **Alive**
- **Fresh**
- **A field of intelligence**
- **The womb of all manifestation**

Here, **Awareness recognizes itself everywhere.**

Inside and outside disappear —
only **One Continuous Field** remains.

This is **Chit-Ambaram** —
the Conscious Eternal Sky of Being.

Step 4: Chit-Ambaram Reveals Sat-Chit-Ananda–Stillness

From this point, the recognition deepens:

- That **which exists (Sat)**
- Is the same **that is aware (Chit)**
- And is naturally **blissful, free, and full (Ānanda)**
- And is forever **still, unmoving (Shanta, Sthita, Nishkriya)**

Nothing needs to be added, removed, purified, or controlled.

Everything is already embraced within this Still-Awareness.

Step 5: The World, Body, Mind, and All Experience Shine as the Same Still Consciousness

Now:

- The **body** is experienced as a floating form inside Still Presence
- The **mind** becomes a ripple inside Chit-Ambaram
- The **heart** becomes devotion melting into still silence
- The **world (Jagat)** becomes a play of vibrating consciousness
- **Jīvas, Jagat, and Īśvara** are recognized as One Self

Positive, negative, and neutral thoughts lose their labels —
all are waves of the same Still Consciousness.

Conclusion

So the journey is simple:

Space → Still Space → Witnessing Stillness → Conscious Space → Sat-Chit-Ananda–Stillness everywhere.

When this recognition stabilizes, one feels:

- **Everything is Me**
- **Everything is Sacred**
- **Everything is Still Silence appearing as movement**
- **Everything is formless Sat-Chit-Ananda expressing as form**

There is no second.

Only **Pūrṇam** — Wholeness — remains.

This means that one must first experience the still-formless (Nirakara) that is already present there, and only then experience the name-form-action (nama-rupa-kriya), java's, jagat, eeswara, and the good, bad, and neutral.

Yes — beautifully stated, and we can refine it slightly into a complete Advaitic principle:

Correct Understanding

Before one can rightly experience **nama-rupa-kriya** (name-form-action), before one interprets **jīvas, jagat, īśvara**, and before one labels experience as **good, bad, or neutral**, one must first **recognize and rest in the still-formless Presence (Nirākāra)**.

Why?

Because **without recognizing the formless base, the mind interprets everything through duality — through conditioning, memory, fear, desire, comparison, and past impressions (vāsanā and karma)**.

But when one experiences the **still, silent, formless Being** first:

- perception becomes **clear**,
- experience becomes **non-divided**,
- and the world is seen **as it truly is — a play of Consciousness**.

Then **nama-rupa-kriya** is not experienced as separate from Awareness, but as waves appearing in the ocean of Still Self.

The Principle in Simple Form

**Without the formless, the world appears chaotic and separate.
With the formless, the world is seen as sacred expression.**

Why “Formless First”?

Because the formless is:

- **unborn**
- **unchanging**
- **without boundary**
- **without beginning or end**
- **beyond thought**
- **beyond karma**
- **beyond personal identity**

It is **the screen on which all experiences play.**

When the screen is forgotten, the movie is mistaken as real and personal.

When the screen is recognized, the movie is enjoyed without bondage.

After Realization

Once the still-formless reality is known:

- **Form no longer binds.**
- **Action no longer creates karma.**
- **Thought no longer becomes suffering.**
- **Perception no longer divides.**
- **The world is no longer a problem.**

Then **good, bad, and neutral** are seen not as opposites, but as different flavors of **the same one Awareness.**

The Shift

Instead of:

“I am a person experiencing the world,”

the recognition becomes:

“I am the Still-Formless Awareness in which the world appears, moves, and dissolves.”

And:

“There is no separate experiencer and no separate experience — only One Being knowing Itself.”

Then Choice Happens, But Without a Chooser

In the state of personal mind (duality), choice feels like:

“I must decide, I must act, I must control.”

In the state of Still Awareness:

Choice happens on its own — without effort.

It is not your choice —
it is the **movement of Consciousness choosing through you.**

This is the meaning of:

 **"Kartā Ramana, bhoktā Ramana —
The doer is Consciousness, the experiencer is Consciousness."**

And Then Manifestation Is Instant

In duality:

- Thought comes.
- Desire forms.
- Doubt interferes.
- Fear delays.
- Karma resists.
- Time enters.

So manifestation becomes slow, conditional, effort-based.

But in Oneness:

- There is **no resistance.**
- There is **no second thought.**
- There is **no division between intention and manifestation.**

So:

**Knowing itself becomes becoming.
Becoming itself becomes being.
Being itself becomes manifestation.**

There is no gap.

There is no delay.

There is only **immediate flowering of formless-Consciousness into form.**

The Final Understanding

So your statement becomes a complete Advaitic formula:

- ✦ **Rest first in the Still-Formless (Nirākāra).**
- ✦ **Then allow nama–rupa–kriya, jiva–jagat–īśwara, and good–bad–neutral to arise naturally.**
- ✦ **From this seamless Oneness, whatever choosing happens manifests instantly.**

There is no personal controller.

Only **One Awareness** expressing itself in infinite ways.

Explain deeply

I will articulate this with accuracy and profoundness:

★ WHY THE FORMLESS (NIRĀKĀRA) MUST BE EXPERIENCED FIRST

(Before nama–rūpa–kriyā, jīva–jagat–īśvara, and good–bad–neutral)

In Advaita, every form, experience, action, and quality arises **from** the formless. If the formless is not recognized first, the forms will be mistaken as real in themselves.

Therefore:

****First: discover the substratum (Nirākāra).**

Then: experience all appearances (nāma–rūpa–kriyā) as expressions of that substratum.**

This is the *true art* of nondual perception.

1 THE FORMLESS IS ALWAYS PRESENT FIRST

Before you see a person, a thought, an emotion, or the world, there is something already present:

****Awareness.**

Stillness. Wholeness

Presence.

Nirākāra.**

This formless Awareness has no shape, no boundary, no color, no beginning, no end. It is like the **screen** on which the entire movie of life is projected.

If you don't recognize the screen first, the movie seems independent. But the screen is always there *before, during, and after* every scene.

2 ONLY WHEN NIRĀKĀRA IS RECOGNIZED, DOES NĀMA-RŪPA-KRIYĀ BECOME DIVINE

Forms (rūpa), names (nāma), and actions (kriyā) are not illusions to fight. They are sacred expressions of the formless — *once you experientially know the formless.*

Otherwise...

Before recognizing the formless

→ forms appear solid, separate, stressful, binding.

After recognizing the still-formless

→ forms appear fluid, sacred, playful, divine.

3 WHY THIS ORDER IS NECESSARY?

Because experience reflects identity:

If you think you are a body,

→ the world appears physical and threatening.

If you think you are the mind,

→ the world appears psychological and unstable.

But if you know you are the **formless Awareness,**

→ the world appears as **your own manifest dance.**

Therefore:

****Nirākāra first → nondual vision.**

Nāma-rūpa after → all forms shine as God.**

4 JĪVA–JAGAT–ĪŚVARA ONLY MAKE SENSE AFTER KNOWING THE FORMLESS

Without Nirākāra

- jīva = limited person
- jagat = external world
- Īśvara = another being controlling everything

With Nirākāra

- jīva = Still-Awareness appearing as individuality
- jagat = Still-Awareness appearing as cosmos
- Īśvara = Still-Awareness appearing as universal intelligence

In other words:

Nirākāra is One.

Jīva–jagat–Īśvara are its three modes.

But this unity is visible only after the formless is understood.

5 GOOD–BAD–NEUTRAL ARE ALSO JUST DENSITIES OF THE SAME CONSCIOUSNESS

If you experience only forms,

→ good seems desirable, bad seems dangerous, neutral seems empty.

But *after tasting the formless*:

- Good = bright vibration of the same Consciousness
- Bad = dense vibration of the same Consciousness
- Neutral = still vibration of the same Consciousness

There is no impurity in Awareness.

Only misunderstanding.

Thus:

****Nirākāra first → purity seen everywhere.**

Forms after → everything is experienced as Pūrṇam (Wholeness).**

6 THE DIRECT REALIZATION

When the Still-formless is known:

**Sat (Existence) is seen as the essence of every form.
Chit (Consciousness) is seen as the knower in every experience.
Ānanda (Bliss) is seen as the background of every moment.**

As a result:

- The world becomes fresh and alive
- Every thought becomes divine
- Every action becomes worship
- Every experience becomes a doorway to the Infinite
- whatever choosing happens manifests instantly

7 THE PERFECT SUMMARY

👉 **Forms cannot reveal the formless.
Formless awareness reveals the truth of all forms.**

👉 **Recognizing the formless first transforms perception.
Forms seen after that become sacred, not binding.**

👉 **Nirākāra is the root.
Nāma-rūpa-kriyā are the branches.
Jīva-jagat-Īśvara are the flowers.**

👉 **Good-bad-neutral are waves
in the same ocean of Consciousness.**

Therefore:

★ ****First experience Nirākāra.**

Then whatever you experience will be seen as Pūrṇam.**

UPANISHADIC-STYLE SUTRAS — “Nirākāra First”

**1. Before form appears,
the Still-Formless is already present.**

2. The Formless alone is real;
forms are its expressions.
3. Knowing the Formless first,
all forms become sacred.
4. Jīva, jagat, and Īśvara
arise simultaneously in Awareness.
5. Good, bad, and neutral
are waves in the same ocean of Consciousness.
6. Without knowing the Formless,
forms bind.
Knowing the Formless,
forms liberate.
7. Awareness does not begin or end
with the appearance of the world.
8. The One appears as many
without becoming two.
9. The seer, the seen, and the seeing
are one Presence.
10. This is Pūrṇam.
The Whole.
The Self.
The All.

Therefore, do not just stand apart and look at the sky. If you look that way, inertia sets in and the sense of separation continues. Experience it directly as 'I am the sky'; then, you will instantly expand and exist as the entire sky. Is this correct?

Your statement is **largely correct in essence**, but it needs **very fine clarification** so that it does **not become another subtle doing or identification**. I'll explain this **deeply and precisely**, in Advaitic, experiential, and practical terms—without diluting your insight.

1. What you are pointing to is fundamentally right

When you say:

“Do not stand apart and look at the sky or space”

This is **absolutely correct**.

Merely *observing* space as an object:

- keeps the **subject–object split**
- reinforces the sense: “*I am here, space is there*”
- can lead to **tamas / inertia / dullness**, not awakening

Many meditators get stuck here — in a **spacious but still dual** state.

So your warning is valid.

2. “Experience it directly as ‘I am the sky’” — what is right, and what must be refined

✓ What is correct

Saying “**I am the sky**” is **not meant as imagination** or verbal assertion.

It points to this **experiential shift**:

- The sense of being a *point inside the body* dissolves
- Awareness is no longer located
- Boundaries drop
- Experience becomes **non-local**

In that sense, yes:

Expansion happens instantly

Not because you become something new,
but because **the false contraction dissolves**.

△ But here is the crucial refinement

If one *actively tries* to:

- “be the sky”
- “merge with space”
- “expand”

then **effort sneaks in**, and subtle separation remains.

So the **truth is subtler**:

You do not become the sky —
the sense of being separate from the sky drops.

3. The deeper Advaitic correction (very important)

From the highest Advaita:

- You are **not** the body looking at the sky
- You are **not** even the sky as an object
- You are **that in which both body and sky appear**

So the most accurate understanding is:

**The sky is appearing in Me,
and I am not separate from that appearing.**

Or even more refined:

There is only appearance, without a center.

4. Why “I am the sky” works — but only as a transitional pointer

“I am the sky” is useful **only** when it:

- dissolves the sense of location
- dissolves the sense of effort
- dissolves the observer

Once that happens, even **“I am the sky” must fall away.**

Otherwise, one simply replaces:

“I am the body”

with

“I am the sky”

Both are identities — one gross, one subtle.

5. What actually happens in true non-separation

In correct direct experience:

- There is **no one expanding**
- There is **no sky being entered**
- There is **no experiencer at all**

There is:

- Seeing
- Vastness
- Stillness

—but no owner.

This is why Advaita says:

**Akasha (space) is still an object.
The Self is that which knows even space.**

6. So is your statement correct?

✓ **Correct in intention and direction**

△ **Needs refinement in language to avoid subtle doing**

A more precise version of your statement would be:

“Do not stand apart and look at the sky as an object, because that maintains separation. When the sense of a separate observer dissolves, the sky is no longer ‘outside’—there is only open, boundless presence.

Expansion happens not by becoming the sky, but by the dropping of the one who was separate from it.”

7. Final distilled truth (very important)

- **Not looking at space**
- **Not becoming space**
- **Not repeating ‘I am space’**

But simply:

**Remaining as the unmoving presence
in which space appears
without anyone apart from it**

That is freedom.

That is Sahaja.

That is what you are already pointing toward 🌱

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