Art of Experiencing Transparency

1. Explain the importance of transparency as per Advaita.

Transparency in Advaita Vedānta

In Advaita, **transparency is not a separate spiritual state to be achieved**. It is a useful way of describing what happens when the mind becomes sufficiently clear that it **does not obscure the recognition of the Self**.

The key distinction is:

The Self does not become transparent. The mind becomes transparent to the Self.

1. What does "transparency" mean?

Normally, experience passes through layers of:

- memory
- likes and dislikes
- fear and expectation
- rāga–dveṣa
- personal conclusions
- ego-identification
- habitual reactions

So instead of simply seeing what is present, the mind immediately says:

"I like this."
"I don't like this."
"This is happening to me."
"This should not be happening."

In a more transparent mind, these reactions may still arise, but **they are not taken to be the truth of the Self**.

There is simply:

experience → recognition → peaceful awareness

rather than:

experience → interpretation → identification → reaction → further identification.

2. Transparency allows the world to be experienced without losing the Self

This is particularly important for practical Advaita.

Advaita does not require you to stop seeing the world.

You can see:

- pleasure and pain
- success and failure
- health and illness
- praise and criticism
- gain and loss
- positive, negative and neutral experiences

But the mind gradually becomes like a **clean mirror**.

A mirror reflects everything without becoming what it reflects.

Similarly:

A transparent mind allows the appearance to be fully experienced without converting the appearance into an identity.

For example:

“There is sadness.”

is different from:

“I am a sad person.”

Likewise:

“There is failure in this situation.”

is different from:

“I am a failure.”

The first allows experience.
The second creates identification.

3. Transparency is closely related to śuddha-sattva

Traditional Advaita often emphasizes the importance of **sattva-śuddhi**, purity and clarity of the mind.

A mind dominated by agitation or dullness has difficulty assimilating Self-knowledge.

A relatively sattvic mind becomes:

- quiet

- clear
- balanced
- receptive
- discriminative
- less reactive
- less self-centered

This does **not** mean becoming passive or emotionless.

A transparent mind can actually be:

peaceful + energetic + loving + intelligent + creative.

The important difference is that activity no longer necessarily produces identification.

4. Transparency does not mean "I see everything perfectly"

This is an important correction.

In Advaita, transparency should **not** be interpreted as:

"My mind has become perfect, therefore I perceive absolute reality through my mind."

The mind remains an instrument in vyāvahārika experience.

Rather:

The clearer the instrument, the less it distorts the teaching and the experience of the world.

Self-knowledge itself does not depend upon the mind becoming perfect.

Why?

Because **Ātman is already self-revealing**.

Sādhana doesn't manufacture Ātman.

It prepares the mind to recognize and assimilate what is already true.

5. The transparent-mirror analogy

Your earlier progression can therefore be expressed quite naturally:

Limited-I
↓
Balanced mind
↓
Mirror-like mind

↓

Transparent mirror-like mind

↓

Recognition of the Self

The difference between a mirror and a transparent mirror is useful metaphorically.

Ordinary mirror

It strongly reflects:

"Me and my experience."

The mind continually organizes everything around the personal "I."

Clear mirror

It reflects experiences with less distortion.

Transparent mind

Experiences continue appearing, but the mind no longer stands psychologically between **the appearance and the recognition of the underlying awareness**.

Then the emphasis shifts from:

"What is happening to me?"

toward:

"This entire experience is appearing in awareness, while awareness itself remains unchanged."

6. Transparency helps integrate Jīva–Jagat–Īśvara

This is where transparency becomes especially valuable in your Advaita framework.

Instead of trying to reject the world, you can allow the three empirical aspects to be present:

Jīva — individual experiencer
Jagat — experienced world
Īśvara — the intelligent order governing the experience

Initially they appear separate.

With increasing clarity, you can investigate:

"Are these three independently existing realities, or are they appearances whose underlying reality is one?"

Thus transparency allows you to **participate in vyāvahārika life without prematurely denying it**, while simultaneously pursuing pāramārthika inquiry.

7. Transparency reduces rāga–dveṣa

Suppose someone praises you.

An opaque mind may immediately produce:

“They praised me → I am valuable → I need more praise.”

Someone criticizes you:

“They criticized me → I am threatened → I must defend myself.”

A more transparent mind notices:

“Praise has arisen.”
“A pleasant feeling has arisen.”
“Criticism has arisen.”
“An unpleasant feeling has arisen.”

The experience is not suppressed.

It is **allowed, understood and released**.

This is why transparency supports **samatva**—relative mental equanimity.

8. Transparency is not suppression

This distinction is crucial.

Suppression:

“I shouldn't feel anger because I am spiritual.”

Transparency:

“Anger is present. Let me see it clearly without making it ‘me’.”

Suppression creates another layer of ego:

“I am the spiritual person who should not experience negativity.”

Transparency allows even that thought to be seen.

So your principle of **positive–negative–neutral acceptance** fits well here, provided “acceptance” means **allowing and understanding experience without identification**, rather than approving every action.

9. Transparency ultimately points beyond the mind

This is perhaps the deepest Advaitic point.

You don't ultimately become:

“a transparent person.”

Even transparency is an object that can be noticed.

You can notice:

“My mind is peaceful.”

Therefore, **the peaceful mind is known.**

You can notice:

“My mind is transparent.”

Therefore, **the transparent mind is known.**

The question then becomes:

What is it that knows even the transparent mind?

That takes you directly toward Self-inquiry.

The mind can become increasingly clear, but **Ātman was never opaque.**

The essence

You could summarize the Advaitic importance of transparency as:

Transparency means allowing the mind to become sufficiently clear and non-reactive that experiences can arise and pass without creating unnecessary identification, while Self-knowledge remains unobscured by habitual conditioning.

Or even more simply:

The purpose of transparency is not to make the Self visible; it is to stop the mind from unnecessarily obscuring what is already self-evident.

And ultimately:

Mind becomes clear → identification weakens → experience is allowed → inquiry becomes natural → Self is recognized as ever-present, unchanged awareness.

That is why, in your terminology, **“transparent mirror-like mind” is better understood as a preparation and expression of clarity, not as the final state of the Self.**

2. If we drop anything earth will hold it, but space will not hold it. Space is always transparent that’s why it does not hold anything. So the limited-I and mind must become like space. Then only divinity flows throw them. Is it correct?

Yes — **as a metaphor for Advaita practice, this is a very useful formulation**, with one important refinement.

1. Earth holds; space does not hold

Your analogy points to two different qualities:

- **Earth-like mind:** holds, accumulates, retains, identifies.
- **Space-like mind:** allows everything to appear without grasping or possessing it.

For example:

A	thought	comes	→	the	mind	holds	it.
An	insult	comes	→	the	mind	holds	it.
A	desire	comes	→	the	mind	holds	it.

A success comes → the mind holds it.

The mind then builds:

experience → memory → identification → "me and mine."

A space-like mind instead allows:

experience → appearance → recognition → release.

Nothing needs to be forcibly rejected.

2. But space is not transparent because it is empty

This is the important Advaita refinement.

Physical space is used as an analogy because it **accommodates everything without being affected by what appears in it**.

But Brahman/Ātman is not merely physical space or emptiness.

In your preferred language:

Ātman is alive, still, limitless and self-revealing—not a blank void.

Therefore, rather than saying:

"Become empty like space,"

I would say:

"Become non-grasping and unobstructive like space."

That is closer to Advaita.

3. What does "divinity flows through them" mean?

This also needs a slight refinement.

From the empirical standpoint, we can say:

When the mind becomes clear and sattvic, Īśvara's order can express through it with less distortion.

For example, a clear mind may naturally express:

- compassion
- intelligence
- creativity
- appropriate action
- love
- discrimination
- courage
- peace

But Advaita would not ultimately say that **Divinity is something outside you that enters you and flows through you**.

Rather:

The Self is already present. Mental conditioning can obscure its recognition and expression.

So "divinity flows through the mind" is a good **experiential metaphor**, but not the ultimate metaphysical description.

4. Your Limited-I becomes a transparent instrument

This gives a very useful progression:

Limited-I
→ "I possess everything."

↓

Less grasping
→ "Things can come and go."

↓

Space-like mind
→ "I allow everything to appear."

↓

Transparent mind
→ "I don't unnecessarily distort what appears."

↓

Īśvara's order expresses naturally
→ appropriate thought, feeling and action.

↓

Self-inquiry
→ “Who is aware of all this?”

↓

Recognition
→ **“I am not the limited instrument; I am the limitless Awareness in which the instrument and its experiences appear.”**

5. One more beautiful distinction

Space does not hold anything because it does not grasp anything.

Similarly, a mature mind doesn't have to **possess** experiences.

Pleasure comes:

“Let it come.”

Pain comes:

“Let it be experienced.”

Success comes:

“Let it be.”

Failure comes:

“Let it be.”

Thought comes:

“Let it appear.”

Thought goes:

“Let it go.”

This is not indifference.

It is **non-clinging**.

And that is where your idea of transparency becomes particularly powerful:

The less the limited-I grasps, rejects, or claims ownership of experience, the more transparent the mind becomes.

In one sentence

Yes: let the limited-I and mind become space-like—not empty or lifeless, but open, non-grasping, unaffected and transparent—so that the mind becomes a clear instrument

through which Īśvara's order can express itself, while ultimately recognizing that the Self itself never needed to become transparent because it was always ever-present.

3. So our body parts, mind, memories, thoughts, emotions, feelings, impressions must be transparent, then only divinity flows which is always available inside and outside of everything.

Yes — **with one important Advaita refinement**, your statement is a very good way to describe the practical meaning of transparency.

Transparent body–mind–personality

You can think of the whole empirical instrument as becoming progressively less obstructive:

Body
→ sensations and actions are not constantly converted into "me" and "mine."

Mind
→ thoughts arise without automatically becoming identity.

Memories
→ memories remain available as information without becoming the definition of who you are.

Thoughts
→ thoughts can appear and disappear without being grasped.

Emotions and feelings
→ they are fully experienced without suppression or identification.

Impressions / vāsanās
→ they may arise, but they gradually lose their power to compel identification and reaction.

So the movement is:

Holding → allowing
Grasping → non-clinging
Identification → observation
Resistance → acceptance
Obscuration → transparency

But "divinity flows" needs a subtle correction

In Advaita, **Divinity does not literally need to flow from somewhere into the body-mind**.

Brahman is already the reality of the entire appearance.

So your phrase:

"Divinity is always available inside and outside of everything."

can be made more Advaitic as:

“The same Brahman is the reality of what we call inside and outside; it is never absent.”

The transparent body-mind does not *create* or *bring in* Divinity.

Rather, **less obstruction allows the already-present reality to be recognized and expressed more clearly through the empirical instrument.**

A useful analogy

Imagine sunlight passing through a window.

The sunlight doesn't become more powerful because the glass is cleaned.

The cleaning simply removes the dirt that was obstructing the light.

Similarly:

Brahman
↓ already present

Mind/body/personality
↓ becomes clearer

Less conditioning and identification
↓

Clearer expression of peace, intelligence, love, creativity and appropriate action

Therefore:

Sādhana does not bring Divinity into you. It progressively removes what makes the already-present Divinity appear obscured.

And ultimately, even this language of “inside/outside” dissolves:

There is not Divinity inside and outside. There is only That, appearing as the entire inside–outside experience.

That fits very closely with your **transparent-mirror → space-like → Sat-Chit-Ānanda** progression.

4. Just as space clings to nothing and yet rejects nothing, remaining completely detached, do not hold on to any of your beliefs too tightly, nor completely discard them.

Yes. This is a **very useful contemplative principle**, and it can be made even more precise in Advaita.

Just as space clings to nothing and rejects nothing, remain unattached to your beliefs. Do not hold them too tightly, and do not reject them merely because they are beliefs.

Allow them to be examined, experienced, questioned, and revised without losing inner stillness.

Why this matters

A belief can become another form of **identification**:

“This is what I believe, therefore this is who I am.”

Then the mind starts protecting the belief rather than investigating reality.

But completely rejecting all beliefs can also become another position:

“I don't believe anything.”

That too can become an identity.

The space-like approach is:

Hold lightly → examine clearly → use what is useful → release what is no longer useful.

In Self-inquiry

Suppose the belief is:

“I am this body.”

Don't immediately force yourself to say:

“I am not the body.”

Instead, investigate:

“The body is experienced. What knows the body? Is the knower itself an object?”

Likewise, if you have the belief:

“I am pure Awareness.”

Don't merely cling to that statement either.

Investigate:

“Is Awareness something I am thinking about, or is it that in whose presence even this thought is known?”

Thus **even an Advaitic belief becomes an object of inquiry rather than something to defend.**

This produces transparency

You can express the whole process as:

No rigid clinging
+
No rigid rejection
+
continuous inquiry
+
inner stillness

greater transparency

And this is an important distinction:

Detachment does not mean having no beliefs. It means not being imprisoned by beliefs.

Ultimately, even the belief **"I am Brahman"** is a pointer. Advaita asks you to discover the reality to which the pointer refers, rather than merely accumulating another philosophical belief.

So your space analogy is excellent:

Be like space: accommodate everything, cling to nothing, reject nothing unnecessarily, and remain unchanged while appearances come and go.

5. So our body parts, mind, memories, thoughts, emotions, feelings, impressions, memories, beliefs must be transparent, then only we can see divinity through them. So we can experience divinity in everything when they are transparent only. Is it correct?

Yes — **as a practical metaphor, this is correct**, but Advaita makes one important distinction: **transparency does not make Divinity present; it makes recognition less obstructed.**

Your idea, refined

You can say:

When the body, mind, memories, thoughts, emotions, feelings, impressions and beliefs become transparent—meaning they are no longer tightly grasped, rejected, or identified with—we can recognize the Divinity that is already present as the reality of all experience.

The progression is:

Body → experienced without "I am only this body"
Thoughts → allowed without becoming "my truth"
Emotions → experienced without becoming "me"
Memories → used without becoming identity
Impressions/vāsanās → seen without compulsive identification
Beliefs → held lightly and examined
↓
Less obstruction / greater transparency

↓
Clearer recognition of the underlying reality

<u>But "see Divinity through them" has two meanings</u>

Vyāvahārika level:
Yes. A clear body-mind can express qualities associated with Īśvara—peace, compassion, intelligence, creativity, love, appropriate action, etc.

Pāramārthika level:
There is actually no separate "Divinity behind the objects" that becomes visible after purification.

Rather:

The body, mind, world and everything experienced are appearances whose underlying reality is Brahman.

Therefore, transparency doesn't produce Divinity. It removes some of the **personal coloring that makes the One appear as many separate, independently existing things.**

<u>This also explains your "experience Divinity in everything"</u>

Initially:

"I see a person, and then I think about God."

With greater transparency:

"I see the person, experience the person, and recognize that the very existence and awareness of this experience are not separate from Brahman."

Eventually, the distinction between:

"seeing the world"
and
"seeing Divinity"

becomes less meaningful.

The world doesn't have to disappear.

The way it is understood changes.

<u>One final refinement</u>

Don't make **"I must become completely transparent before I can experience Divinity"** into another rigid belief.

That would itself become an obstruction.

Instead:

Let the body-mind become progressively more transparent, while recognizing that the Self is already ever-present and never actually obscured.

So your formulation can become:

"The more transparent the body-mind becomes, the less personal conditioning interferes with our recognition and expression of the Divinity that is already present everywhere. Ultimately, we discover that Divinity was never absent from anything."

That is a very good bridge between **sattva-śuddhi, non-identification, Īśvara-upāsanā, and Advaitic Self-inquiry.**

6. So explain the art of experiencing transparency.

The Art of Experiencing Transparency

In your Advaita framework, **transparency means allowing everything to be experienced fully without allowing anything to become a fixed "me," "mine," or "must be this way."**

It is not an attempt to make the body or mind blank. It is the art of **remaining open while everything comes and goes.**

Space accommodates everything, clings to nothing, rejects nothing, and remains unchanged. Let the body-mind gradually acquire this quality.

1. Begin with the body

Don't try to change the body to become transparent.

Simply experience it directly.

Feel:

- breathing
- heartbeat
- temperature
- pressure
- movement
- comfort
- discomfort
- strength
- tiredness

Instead of:

"This is happening to me."

experiment with:

“This sensation is present. Let me experience it completely.”

Don't cling to pleasant sensations.

Don't fight unpleasant sensations.

Experience → allow → release.

That is the beginning of bodily transparency.

2. Let thoughts pass like objects through space

When a thought appears:

“I need to do this.”

Don't immediately follow it.

When another thought appears:

“This will go wrong.”

Don't immediately fight it.

Simply notice:

“A thought is appearing.”

You don't need to stop thinking.

The practice is:

Thought appears → recognize → allow → don't grasp → thought changes/disappears.

Eventually you discover something important:

Thoughts can move without carrying the whole of “I” along with them.

3. Make emotions transparent

This is especially important.

Suppose anger appears.

Don't say:

“I shouldn't be angry.”

That is rejection.

Don't say:

“I am angry, and therefore I must act from anger.”

That is identification.

Instead:

“Anger is present. Let me experience its energy without becoming its owner.”

Feel it in the body.

Allow it.

Understand it.

Don't suppress it.

Don't automatically act it out.

Then let it move.

The same applies to:

fear, sadness, excitement, jealousy, joy, love, disappointment and desire.

Transparency means:

Emotion is allowed to be experienced without becoming identity.

4. Let memories remain memories

A memory appears.

Instead of:

“This happened to me, therefore this is who I am.”

recognize:

“This is a memory appearing now.”

The event belongs to the empirical story of the jīva.

But the awareness in which the memory appears is not confined to that story.

Therefore:

Remember without becoming the remembered person.

This is a powerful form of transparency.

5. Let beliefs become transparent

This is exactly connected to your previous statement.

Suppose you believe:

“I am good.”

Neither cling to it nor push it away.

Suppose another day you think:

“I am bad.”

Neither cling to it nor push it away either.

Suppose you think:

“I am spiritual.”

Neither cling to it nor push it away either.

Instead ask:

“Is this a belief, or is this directly known?”

A belief can be examined.

A thought can be questioned.

An identity can be released.

This creates **epistemic transparency**—you don't confuse your interpretations with reality itself.

6. Practice with positive, negative and neutral

This fits particularly well with your three-way acceptance practice.

When something positive happens:

Allow it.

When something negative happens:

Allow it.

When something neutral happens:

Allow it.

Don't make transparency conditional upon pleasant circumstances.

For example:

Praise: allow.
Criticism: allow.
Gain: allow.
Loss: allow.
Success: allow.
Failure: allow.
Pleasure: allow.
Pain: allow.

But remember:

Allowing an experience does not mean approving every action or becoming passive.

You can respond intelligently while remaining internally unattached.

7. Use the "space test"

Whenever something strongly affects you, silently ask:

"Can I give this experience the same space that space gives every object?"

If the answer is no, notice what is being held.

Perhaps:

- a fear
- a desire
- an opinion
- a memory
- an expectation
- an identity
- a person
- an outcome

Then don't forcibly remove it.

Instead say:

"I don't have to hold this. I don't have to reject it either. I can allow it to be here."

This is the heart of the practice.

8. Don't try to become transparent

This is paradoxically important.

If you think:

"I must become transparent."

you have created another project for the ego.

Instead:

Notice what you are currently holding.

Then relax the holding.

Notice what you are resisting.

Then relax the resistance.

Notice what you are identifying with.

Then see the identification clearly.

Transparency happens **through the dropping of unnecessary contraction**, not through forcing a new state.

9. The deepest practice: "What is aware?"

After allowing everything, turn gently toward the knower.

You may notice:

Body	is	experienced.
Thoughts	are	experienced.
Emotions	are	experienced.
Memories	are	experienced.
Beliefs	are	experienced.

Even the feeling "I am transparent" is experienced.

Then ask:

"What is aware of all of this?"

Don't manufacture an answer.

Don't visualize something.

Don't look for a special sensation.

Remain quiet.

This is where transparency becomes **Self-inquiry**.

10. Transparency and Īśvara

At the empirical level, you can then understand your phrase:

"Divinity flows through a transparent instrument."

A body-mind that is less dominated by grasping and resistance can naturally express:

clarity → compassion → intelligence → creativity → appropriate action → peace.

But remember the Advaitic refinement:

Īśvara doesn't suddenly enter the purified mind. The mind becomes a clearer instrument for recognizing and expressing the order that is already present.

11. A simple daily practice

You can practice this for 10–15 minutes.

Step 1 — Body

Sit quietly.

Feel the body.

Say internally:

“I allow the body to be exactly as it is.”

Don't improve it.

Don't reject it.

Just experience.

Step 2 — Mind

Watch thoughts.

“Thoughts may come and go. I don't have to hold them.”

Step 3 — Emotions

Whatever feeling is present:

“This too can be experienced.”

Feel it without suppression or identification.

Step 4 — Memories and beliefs

If they arise:

“This is appearing now. It does not have to define me.”

Step 5 — Space

Imagine—not literally as a visualization, but as an attitude—that your whole body-mind is like open space.

Everything can appear.

Nothing needs to be possessed.

Nothing needs to be pushed away.

Step 6 — Self-inquiry

Finally:

“All of this is known. What is it that knows?”

Remain still.

No answer is required.

12. The art in one formula

You could summarize your **Art of Experiencing Transparency** as:

Experience everything
↓
Reject nothing unnecessarily
↓
Cling to nothing
↓
Identify with nothing
↓
Question every fixed belief
↓
Allow body, mind and emotions to move naturally
↓
Remain inwardly still
↓
Notice that everything is appearing in Awareness
↓
Rest as That

And the final shift is beautiful:

At first, I try to make my body-mind transparent so that I can experience Divinity.

Then:

I discover that Divinity was never absent.

Finally:

There is no separate "me" experiencing Divinity through a transparent body-mind. The body-mind, the experience, and the knowing of the experience are all appearances in the One reality.

That is where **transparency becomes natural rather than something you practice deliberately**—the transparent mind becomes an instrument, while the Self remains exactly what it always was: **unchanging, ever-present Awareness.**

7. What are the advantages and disadvantages of transparency?

Advantages and disadvantages of transparency in Advaita

If by **transparency** we mean *allowing body, mind, thoughts, emotions, memories and beliefs to be experienced without excessive clinging, rejection, or identification*, then it has many practical advantages. But it also has potential misunderstandings and pitfalls.

Advantages

Advantage	What it means
1. Less identification	Thoughts and emotions can arise without automatically becoming "I am this."
2. Greater inner freedom	You can experience pleasure and pain without being completely controlled by either.
3. Less rāga–dveṣa	Attraction and aversion lose some of their grip.
4. Greater clarity	You are less likely to confuse memories, beliefs, and interpretations with present reality.
5. Emotional processing	Feelings can be experienced rather than suppressed or compulsively acted upon.
6. Better discrimination	A transparent mind can distinguish between an experience, your interpretation of it, and an appropriate response.
7. Sattva increases	Relative qualities such as peace, steadiness, receptivity and clarity can become more prominent.
8. Better relationship with Īśvara	You can accept circumstances as part of Īśvara's order without needing to control everything.
9. Natural creativity	Less psychological holding can allow ideas and responses to arise more freely.
10. Supports Self-inquiry	When the mind is less occupied with defending its identities, "Who am I?" can be investigated more clearly.

A particularly important advantage

Transparency helps you move from:

"This is happening to me."

toward:

"This is happening, and I can experience it without making it my identity."

That small change can create considerable freedom.

Possible disadvantages and pitfalls

Transparency itself is not really a defect in Advaita. The **misunderstanding of transparency** can create problems.

1. Transparency can be mistaken for passivity

Someone may think:

“I accept everything, so I don't need to do anything.”

That is not Advaita.

You can remain inwardly unattached while taking appropriate action outwardly.

Acceptance ≠ inaction.

2. Non-attachment can become emotional suppression

Someone may think:

“I am detached, therefore I shouldn't feel anger, sadness or fear.”

That creates another form of resistance.

Real transparency allows the emotion to be **experienced without being blindly acted out**.

3. “Nothing matters” can replace genuine detachment

This is a subtle danger.

Healthy detachment:

“This experience does not define me.”

Unhealthy indifference:

“Nothing matters.”

These are not the same.

Advaita does not require abandoning compassion, responsibility or dharma.

4. Transparency can be confused with having no personality

The goal isn't to erase the empirical person.

The jīva can still:

- have preferences
- make decisions
- work
- love
- create

- communicate
- protect itself
- fulfill responsibilities

The difference is that these don't have to become the definition of the Self.

5. Spiritual bypassing

A person might use:

“Everything is Brahman.”

to avoid dealing with an actual practical problem.

For example:

“The financial problem is only an appearance, so I don't need to plan.”

or:

“The illness is only an appearance, so I don't need appropriate medical care.”

That is not mature transparency.

Vyāvahārika responsibilities remain valid at the empirical level.

6. Excessive openness without discrimination

“Reject nothing” does **not** mean:

“Believe every thing.”
“Trust everyone.”
“Accept every behavior.”
“Allow people to harm you.”

Transparency must be accompanied by **viveka**—discrimination.

You can recognize an unpleasant experience without approving its cause or repeating harmful behavior.

7. Transparency can become another ego identity

This is perhaps the most subtle trap:

“I am more transparent than other people.”

Now the ego has simply changed its clothing.

Instead of:

“I am successful.”

it says:

“I am spiritually transparent.”

Therefore, even transparency itself should remain an object of observation.

The right balance

A useful formula is:

Transparent,	**but**	**not**	**passive.**
Detached,	**but**	**not**	**indifferent.**
Accepting,	**but**	**not**	**indiscriminate.**
Open,	**but**	**not**	**gullible.**
Peaceful,	**but**	**not**	**suppressed.**

Flexible, but guided by viveka and dharma.

And most importantly:

Transparency is a quality of the mind; it is not the nature of the Self.

The mind may be clear today and disturbed tomorrow.

The Self does not become clearer or less clear.

So don't make the mistake of thinking:

“When my mind becomes perfectly transparent, then I will be Brahman.”

Advaita reverses that:

You are already Brahman. A clearer mind simply makes it easier to recognize and assimilate that fact without the usual distortions of identification.

In your space analogy

Space-like mind:
Nothing is clung to. Nothing is unnecessarily rejected.

Transparent mind:
Whatever appears can be seen clearly.

Discriminating mind:
It knows what requires action and what can simply be allowed.

Advaitic understanding:
The mind itself is an appearance known in Awareness.

So the mature form of transparency is not **“I become nothing.”**

It is:

“Everything may appear, nothing needs to define me, and I remain available for appropriate action while recognizing the unchanged Awareness in which all of it appears.”

8. That means if everything becomes transparent, then everything will become the expression of divinity rather than the expression of past memories.

Yes — **as a practical spiritual formulation, that is close**, but I would refine one phrase.

It is not that transparency makes past memories disappear or guarantees that every action becomes “divine.” Rather, **past conditioning loses its automatic authority**, so present action can arise with greater clarity rather than being mechanically driven by old patterns.

The difference

Less transparent:

Present situation → old memory/impression → automatic interpretation → emotional reaction → action.

For example:

Someone criticizes me → old hurt is activated → I feel threatened → I defend myself automatically.

More transparent:

Present situation → memory/feeling arises → it is noticed → no immediate identification → clear response becomes possible.

The memory can still be present.

But:

Memory is information, not necessarily the commander.

Then what does “expression of Divinity” mean?

In the empirical sense, when the body-mind is relatively clear and sattvic, its responses may more naturally express qualities associated with Īśvara:

clarity + compassion + intelligence + creativity + appropriate action + peace.

So you could formulate your idea as:

“As the body-mind becomes transparent, its thoughts, feelings and actions become less mechanically driven by past conditioning and more freely aligned with clarity, dharma and Īśvara's order.”

And from the Advaita standpoint, go one step deeper:

Divinity is not replacing memory as a new external force. The same Brahman is the reality of the memory, the mind, the present experience, and the awareness of all of them.

Therefore, even when an old memory appears, it doesn't have to obstruct recognition.

A beautiful progression

Past memory dominates
↓
Memory is observed
↓
Identification weakens
↓
Mind becomes transparent
↓
Present reality is experienced more freshly
↓
Response becomes less conditioned
↓
Īśvara-aligned qualities express naturally
↓
Recognition: the underlying reality was never separate from Brahman

So I would avoid saying:

"Everything will become an expression of Divinity rather than an expression of past memories."

and use:

"As everything becomes transparent, past memories no longer have to dominate experience; the body-mind can become a clearer instrument through which the already-present Divinity is recognized and expressed."

That preserves both **practical psychology** and **Advaita metaphysics** without making transparency into a promise that conditioning will completely disappear.

9. Earlier you said when the body-mind is relatively clear and sattvic, its responses may more naturally express qualities associated with Īśvara: clarity + compassion + intelligence + creativity + appropriate action + peace. That means Īśvaras powers like Sarvajñatva, Sarvaśaktitva, Srsti-śakti, Sthiti-śakti, Laya-śakti, Icchā-śakti, Jñāna-śakti, Kriyā-śakti etc.. will also express through body-mind if they are transparent. Is it correct?

Yes, **with an important Advaita qualification**.

If the body–mind becomes relatively **sattvic, clear, and transparent**, then certain **functional expressions associated with Īśvara-śakti** can manifest more clearly through that individual. But this does **not** mean that the individual jīva literally acquires Īśvara's infinite powers.

1. The basic principle

You can think of it this way:

The cleaner the instrument, the less it distorts the expression of the underlying intelligence.

A clear mind may therefore express:

- **Jñāna-śakti** → clearer understanding and discrimination
- **Icchā-śakti** → clearer, less conflicted intention
- **Kriyā-śakti** → more appropriate and effective action
- **Sṛṣṭi-śakti** → creativity, innovation, bringing useful things into manifestation
- **Sthiti-śakti** → capacity to sustain, organize and nourish what has been created
- **Laya-śakti** → capacity to release, dissolve and let go
- **Compassion** → less self-centered response
- **Intelligence** → better alignment with circumstances
- **Peace** → less internal resistance

So your basic intuition is correct.

2. But Sarvajñatva and Sarvaśaktitva need special care

This is the most important distinction.

Īśvara

Īśvara is described as:

Sarvajña — omniscient
Sarvaśaktimān — possessing unlimited power

because Īśvara is Brahman associated with Māyā and is the intelligence/order of the entire universe.

A purified jīva does **not** thereby become omniscient.

So we should not conclude:

"My mind is transparent → therefore I become Sarvajña and Sarvaśaktimān."

That would confuse the **instrument** with Īśvara.

Rather:

A transparent mind can become a much clearer locus through which limited expressions of Īśvara's intelligence and power operate.

3. A simple analogy

Imagine sunlight passing through three windows.

Dirty window:
Very little light comes through.

Clean window:
Much more light comes through clearly.

No window:
The sunlight itself is not dependent on either window.

Likewise:

Conditioned mind
→ expression is heavily colored by vāsanās.

Sattvic transparent mind
→ expression can be clearer, wiser and more harmonious.

Brahman/Īśvara
→ is not increased or decreased by the condition of the individual mind.

So purification changes the **instrument**, not the limitless source.

4. What about the Śakti-s?

Your framework can therefore be understood like this:

Īśvara-śakti	**Possible expression through a transparent jīva**
Icchā-śakti	clear, dharmic intention
Jñāna-śakti	insight, discrimination, understanding
Kriyā-śakti	effective appropriate action
Sṛṣṭi-śakti	creativity and constructive creation
Sthiti-śakti	sustaining, organizing and nurturing
Laya-śakti	releasing and dissolving what has completed
Sarvajñatva	not literal individual omniscience; rather, greater clarity within one's legitimate

Īśvara-śakti	Possible expression through a transparent jīva
	field
Sarvaśaktitva	not unlimited personal power; rather, more effective functioning within Īśvara's order

This distinction is essential.

5. Transparency doesn't manufacture Śakti

This is perhaps the deepest point.

The process is **not**:

"I purify myself → I generate divine powers."

It is closer to:

"I reduce obstruction → the already-present intelligence can express more clearly through the empirical instrument."

That is why your earlier phrase **"Divinity flows through transparency"** works as a metaphor.

But philosophically:

The flow is not from somewhere outside into the jīva.

The jīva itself is an appearance within Īśvara's order.

6. What happens to the limited-I?

This is where your transparency model becomes particularly interesting.

Initially:

Limited-I = "I am the doer; I possess the power."

With increasing transparency:

"Action is happening through this body-mind."

Then:

"The capacities of this body-mind function within Īśvara's order."

And eventually Self-inquiry asks:

"Who is the 'I' to whom these powers appear?"

That prevents spiritual power from becoming a new ego.

7. The greatest danger: “I have divine powers”

This is exactly where transparency must be accompanied by **viveka**.

Suppose someone becomes unusually creative, intuitive, intelligent or influential.

The opaque ego says:

“I have become powerful.”

The transparent understanding says:

“This capacity is functioning through this instrument. Let me use it appropriately without making it my identity.”

That is much closer to Advaita.

Even extraordinary experiences or abilities should not be confused with **Self-realization**.

8. Your formulation, refined

I would therefore phrase your statement as:

“When the body–mind becomes sufficiently clear, sattvic and transparent, it can serve as a relatively unobstructed instrument for the expression of Īśvara's śakti—such as clarity of knowledge, intention, creativity, sustaining capacity, dissolution, and appropriate action. However, the individual jīva does not thereby acquire Īśvara's absolute omniscience or omnipotence. The powers remain Īśvara's; the transparent body–mind is only a limited instrument through which their expressions may manifest.”

And from the highest Advaita standpoint:

The transparent mind does not make Brahman more divine. It simply creates fewer distortions in the empirical expression of what is already the one reality.

That gives you a clean three-level model:

Brahman
→ limitless reality, never modified

Īśvara **+** **Māyā**
→ cosmic intelligence, order and śakti

Transparent **jīva-body-mind**
→ limited empirical instrument through which aspects of that order can express more clearly.

10. So except space everything has sticky or gluey nature, therefore everything including limited-I must become transparent.

Yes—**as a metaphor for psychological identification**, this is a useful insight. But I would refine “everything is sticky.”

1. What is “sticky”?

In your analogy, *stickiness* means:

The tendency of an experience to become “I,” “me,” “mine,” “my belief,” or “my story.”

For example:

- A thought → “**my** thought”
- A memory → “**my** past”
- Emotion → “**I am** angry”
- Body → “**this is me**”
- Belief → “**this is absolutely true**”
- Success → “**I am successful**”
- Failure → “**I am a failure**”

The object itself isn't literally sticky. **Identification is the glue.**

2. Therefore, the limited-I also needs transparency

Yes.

In fact, the **limited-I is the most important place to apply transparency**, because it is the organizing center of “mine.”

Instead of trying to destroy the limited-I, allow it to become transparent:

“I am this person”
becomes
“This person is appearing and functioning.”

Then:

“My thoughts”
becomes
“Thoughts are appearing.”

“My emotions”
becomes
“Emotions are appearing.”

“My life”
becomes
“This life is unfolding within Īśvara's order.”

The empirical person continues functioning, but the psychological glue becomes weaker.

3. Don't try to make everything literally transparent

This is important.

You don't need your physical body, objects, trees, buildings, etc. to become physically transparent.

Transparency is primarily an attitude of non-clinging and clear seeing.

Likewise, memories don't have to disappear.

A memory can remain while becoming **non-binding**.

A belief can remain while becoming **open to examination**.

An emotion can remain while becoming **non-identifying**.

4. Space is the perfect metaphor

Space allows:

sunshine + darkness
clouds + clear sky
sound + silence
movement + stillness

It doesn't need to say:

“I want this but not that.”

Likewise, transparency means:

Let experience appear without unnecessary grasping or rejection.

Then the crucial Advaitic question arises:

“What is the reality that is present before, during and after all these appearances?”

That turns the space analogy into Self-inquiry.

5. Your idea can therefore be stated like this

“What I call ‘stickiness’ is the mind's tendency to grasp, reject and identify. The body-mind and limited-I need not become empty; they can become space-like—open, non-clinging and transparent. Then thoughts, memories, emotions, beliefs and experiences can arise without unnecessarily obscuring recognition of the ever-present Self.”

And the deepest point is:

Space doesn't become free by removing objects from itself. It is already unattached.

Similarly, **Ātman does not become free when the mind becomes transparent. Ātman was never bound.**

Transparency simply helps the limited-I **recognize rather than obscure that freedom.**

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