

BEYOND SUFFERING

[Naishkarmya Siddhi of Sri Suresvaracharya disciple of Sri Adi Sankara]

- 1) Reflection of consciousness - identification with ego 'I' - engulfed by internal organs, vrittis, objects and gets into bondage.
- 2) Chidabhasa - Mask of EGO - helped-helper feeling with vrittis(thoughts or mental modes), claims ownership of them, develops Mamatva Buddhi(Myness), then becomes Knower , Doer and Enjoyer.
- 3) SVARUPA JNANA of Brahman need not remove Avidya because it reveals Avidya and Avidya is only an appearance. Vritti Jnana (Brahmakara) removes the Avidya. Like sun's rays passing through the magnifying glass burns the combustible substance, similarly Brahma Jnana passing through vritti burns avidya.
- 4) Brahman ----I Am Happy ,I Am Unhappy, I Am Joyous, I Am Sorrowful, I Am Miserable Remove I from them and then all these moods become appearances in Brahman which remains uninfluenced by them.
- 5) Differentiate Atma from Name, Speech, Mind, Will, Thought, Contemplation, Understanding, Strength, Food, Water, Heat, Ether, Memory and Life Breath.
- 6) What is invariably present in all our experience and what is not subject to change is ANVAYA. What is sometimes present and sometimes absent and what is therefore subject to change is VYATIREKA
- 7) Due to the performing of daily and obligatory duties mind becomes, pure and tranquil and freed from Rajas and Tamas, like a Pure Clear Crystal.
- 8) Witnessing the internal organ which has pleasure and pain, is like, you watching the stick in the hand of other person.
- 9) VISHAYI - CHIDATMA - LIGHT vs VISHAYA - OBJECTS (Internal organ)- DARKNESS
- 10) Taking something for what it is not Illegitimate Transference or the Infinite Self appearing as Finite Jiva is ADHYASA.
- 11) Self or Atma is separated from Intellect by 1) Mind 2) Senses 3) Body 4) Objects.
- 12) Internal Organ assumes the form of the object presented to it and when that mental mode - Vritti is illumined by CHIDBHASA, there arises a 'Knower EGO.'
- 13) The very fact that we are able to play different roles at the same time shows that we are essentially different from all of them.
- 14) There cannot be any real relation between the Eternal and the Ephemeral.

- 15) Brahman - Atman is Transfigurative material cause - Vivarta Upadana Karana. Maya - Avidya is transformative material cause - Parinami Upadana Karana.
- 16) Without undergoing any change, Brahman serves as the cause of the appearance of the world there in.
- 17) Constant thinking on Non Dual Brahman-Atman by making use of different kinds of reasoning which will not only prove the oneness of Brahman and Atman, but also disproves their difference is MANANAM.
- 18) Maintaining continuous thought stream of Brahman without allowing it to be disturbed by the ideas of difference or Anatma is NIDIDHYASANAM.
- 19) Meditation - 'Bhavana' removes distractions in the form of doubt - 'Asambhavana' and Erroneous Cognition (opposite stream of thoughts) - 'Viparita Bhavana.'
- 20) NITYA KARMA → DHARMA → PURITY OF MIND → Understanding of the real nature of bondage → Dispassion → Desire for liberation → Search for the means → Renunciation of all actions → Sravana , Manana , Nididhayasana → Inclination of mind towards Inward Self → Knowledge of meaning of mahavakyas → destruction of Avidya - SELF REALISATION.
- 21) Consciousness by its very nature is Revelatory, it Reveals objects on its own, it also Reveals through the Mind or Internal organ.
- 22) Suffering is the Change of the State of Internal Organ (Buddhi, Manas, Chitta & Ahamkara)
- 23) Self is free from change, it witnesses the change, so it is free from Suffering.
- 24) Avidya Conceals Happiness - Bliss which is of the a) nature of the self b) has no beginning and end c) and is not dependent on anything else and then projects the world of Plurality
- 25) Wrong identification of the self with body, senses and internal organ is the cause for suffering.
- 26) Things by themselves are neutral, they are value free, it is we who superimpose values such as good and bad on the things of the world.
- 27) Avidya is Beginningless and Purposeless, it can be terminated by knowledge - Vidya.
- 28) The Locus and Content of avidya is Brahman.
- 29) Knowledge of the self arises from the 'Mahavakyas' and not from any other source.
- 30) a) Knowledge from Sruti Vakya (sentences)
b) Discriminate the Self from the 'Not Self'
c) Obtain immediate knowledge -Aparoksha Prama- Sphutatara Prama of Brahman -Atman from Mahavakya through the teacher - GURU.