



No differentiation in One Undivided Consciousness

EVEN TO CONCEIVE THE SUPREME ~~THAT~~ AS A WITNESS CONSCIOUSNESS IS A LOWER IMPERFECT CONCEPTION BECAUSE THERE BEING NOTHING ELSE BUT HIM, there is nothing to Witness. So ~~ITS~~ DISSOLVE (VILAPYA) even that (TAM) in the PLENARY PERFECT SUPREME SELF (PURNA = complete, plenary) or ATMAN where there is ONLY ONE, ONE UNDIVIDED CONSCIOUSNESS WITHOUT ANY DIFFERENTIATION (NIRVIKALPA) & thus achieve (BHAYASWA) the

SUPREME PEACE WHICH IS SAT CHIT ANANDA

~~IT~~ NIRVIKALPA NO DIFFERENTIATION

DIFFERENTIATION CAN BE 3 VARIETIES

- ① VIAJATIYA — of DIFFERENT GENUS
as between a COW & a DONKEY
- ② SWAJATIYA — ~~EVERY~~ Difference in things of same genus
is as between one COW and another COW both belonging to same genus
- ③ SWAGATA internal difference
EVEN IN same tree, each part is different - Leaf diff from branches, Branches different from flowers etc.

ALL THESE DIFFERENTIATIONS ARE NIL as SELF IS ONE INTEGRATED THING WITHOUT ANY QUALITIES or PARTS

Even to conceive the Supreme as a Witness Consciousness is a lower imperfect conception because there being nothing else but Him, there is nothing to Witness. So dissolve (vilapya) even that (Tvam) in the Plenary Perfect Supreme Self (Purna = complete, plenary) or Atman where there is only One. ONE UNDIVIDED CONSCIOUSNESS WITHOUT ANY DIFFERENTIATION (NIRVIKALPA) and thus achieve (Bhajaswa). The Supreme Peace which is Sat Chit Ananda.

Nirvikalpa = no differentiation.

Differentiation can be 3 varieties:

1. Vijatiya: Of different genus. As between a cow and a donkey.
2. Swajatiya: Difference in things of same genus i.e. as between one cow and another cow belonging to the same genus.
3. Swagata: Internal difference. Even in the same tree, each part is different. Leaf different from branches. Branches different from flowers, etc.

ALL THESE DIFFERENTIATIONS ARE NIL as SELF IS ONE INTEGRATED THING WITHOUT ANY QUALITIES or PARTS.