

Answers at Lesson 36/37

Class work:

- 1) Purpose of Tattva-viveka? Distinguish ___ from ___ to get ____.
- 2) #1 above leads to CLARITY. What is CLARITY? How to gain CLARITY of something? Give examples.
- 3) What is satyam? (Besides “unchanging”). Use notes from last week.
- 4) What is mithyā (Besides “changing”). Use notes from last week.
- 5) Tattva (reality) at Microcosmic (individual) level, called: ____
- 6) Tattva (reality) at Macrocosmic (world) level, called: ____
- 7) Is there any difference between 5 & 6? Explain why.
- 8) I AM the Body-Mind sitting and discussing this question with others in this group? T/F ☺
- 9) If above is False, explain why it's False.
- 10) *Alertness IS single-pointedness/focus?* Svarūpa-lakṣaṇa **OR** taṣastha-lakṣaṇa
- 11) *Alertness is when adrenalin rushes by the sight of my kitchen stove catching on fire?* Svarūpa **OR** taṣastha-lakṣaṇa
- 12) Provide own example of svarūpa AND taṣastha-lakṣaṇa.
- 13) What is Gross Body? M___ cause **AND** E___ cause.
- 14) What is body **made of**?
- 15) What is **efficient cause** of body?
- 16) Give example of how karma-janyam (or karma-phala) transforms a person from X to Y, by his/her own decisions? (EG: overweight <> slim, poor <> rich, dharmic <> adharmic, etc).
- 17) Body carried around is our home/address. If home is messy, experience is suffering. If home is clean, experience is peaceful. T/F
 - a. Can I contemplate for long period of time in a messy home?
 - b. Give some suggestions how to MAINTAIN a clean home (IE: body-mind)?
- 18) **“I am contemplating”**. Is this “I”, aham kāra **OR** ātman? **(Don't look for answer below until answered).**
 - a. If said “ātman”, then ātman would be doer/enjoyer. Thus would be incorrect.
 - b. If said aham kāra, then in which śarīra was “contemplation” present in?
 - c. Whichever śarīra was answered above, are *you* THAT śarīra?
 - d. What was “you” in above statement referring to? What was “you” **not** referring to?
 - e. In WHOSE PRESENCE was above answer known to: Aham kāra OR Ātman?
 - f. If Tattva-viveka is contemplation of difference between Ātman and Anātman, then WHO/WHAT is aware of the contemplation of Ātman and Anātman?
 - g. If answer above was **“I / Ātman / Brahman / Awareness”**, then describe **indirectly** who/what “I” am (taṣastha-lakṣaṇa). Also describe **directly** who/what “I” am? (svarūpa-lakṣaṇa)
 - h. Is there any REAL difference between Satya and Mithyā? **(Don't look for answer below until answered).**
 - i. If answered “Yes”, it's incorrect. Explain why it's incorrect.
 - ii. If answered “No”, then what is the purpose of Satya/Mithyā (IE: Tattva-viveka)?