

Video for this session

Beauty of Vedanta is you don't have to rely on some persons personal experience. Which is all what most gurus have today. They have their personal story and assume it's like that for everyone. That is should be same for you. And if you don't have experience they have, then you're not enlightened. Liberated ones don't share their experience.

(9) Seven Stages of Enlightenment - Chapter 7 Panchadasi

28. Seven stages can be distinguished with respect to the realization of the self: ignorance, veiling, projection, indirect knowledge, direct knowledge, cessation of grief and perfect satisfaction.

34. The Jiva, reflected awareness, is affected by these seven stages. The first three cause bondage. The last four cause liberation.

A. Bondage - Stages 1 to 3

"Ignorance is the stage characterized by, "I do not know who I am," and is the cause of the indifference to truth sustained by lack of inquiry."

In this stage, the Self is a mystery. "It's all just a mystery!"

1. Ignorance (ajñānam). At this stage a person thinks he is his thoughts and takes the world to be real. He doesn't know that he doesn't know there is a self, much less that he is it.

Thoughts like, "The self does not exist," or, "The self cannot be known," typify veiling. They persist when inquiry is not conducted along scriptural lines.

You're not the one to be conducting inquiry, unless you've been taught how to inquire. Self-inquiry is APPLICATION of knowledge to your M-I at any moment, in light of Scriptures.

2. Denial, veiling, concealment (āvaraṇam) is expressed ignorance. He takes himself to be the reflected self, thinks the self is an object and says that because he can't experience it, it doesn't exist. Or he accepts the idea that it exists and tries to experience it by doing certain practices. If he experiences what he thinks is the self he will think he has "got it" when "getting it" is knowing that you are not the doer/enjoyer, the one that gets it.

He does not understand that he needs to be taught and tries to read his way to liberation, interpreting the teachings according to his own lights. Interpreting the teachings is like putting the fox in charge of the chicken coop. Inquiry – discrimination of the self from its reflection – is a rigorous impersonal practice dictated by the scripture.

Raja Guna comes in.

3. Projection, erroneous notions, are called *vikṣepa*. He hears from various texts, videos, Satsangs that there is a self, but has no idea what it is and develops all sorts

Doesn't know of his/her ignorance.

I don't know that I don't know.
(Unconscious Incompetence)

Most today's gurus are this category.
Do this technique (eg: raise Kundalini, Tantra), and you'll experience the Self.

I know that I don't know. (Conscious Incompetence)

Read or Satsang, same Ignorance.

Eg: Ken Wilber, OSHO, Satsangs

This is what all gurus say. You gotta experience it. But you can't. Because you're already experiencing it.

born of Tama guna
of fantasies about it. He thinks he is a doer and struggles to experience it, but gets frustrated and suffers a sense of unworthiness on account of his incompetence at achieving it.

Can't assign Ignorance/Veiling to I1, nor 2... because Isvara is not ignorant of its nature. It's conscious of itself.

Because I2 is I1 wielding Maya. Meaning Creation is Consciously (I1) created.

Maya = ignorance = Veils Self
Eternal Jiva, Stage 3, chart 6
38. Although ignorance and concealment exist before the reflection appears in awareness, they belong to the reflected self, not to awareness.

This seemingly illogical statement is answered in the next verse.

Maya
39. Before superimposition, Jiva exists in an unmanifest condition. Therefore, it is not inconsistent to say that the first two stages belong to Jiva.
IE: Jiva is present, but unmanifest. Just like Ignorant Jiva exists in unmanifest state in Deep Sleep. Meaning Jiva's ignorance/veiling was there all along.

Maya
40. Both ignorance and concealment do not exist in awareness, but are superimposed on it.

Stage
41 to 42. "I am a samsari" (3), "I know the self" (4), "I am the self" (5), "I am free of suffering" (6) and "I am fulfilled" (7) are stages that belong to the waking-state Jiva, not to awareness. The first two stages, "There is no self," and "The self cannot be known," also belong to Jiva in its unmanifest form as Prajna, the sleep-state Jiva.

43. The ancient teachers say that ignorance is not possible without awareness, but ignorance belongs to Jiva because it identifies with ignorance. It says, "I don't know who I am."

Problems are only our problems because we identify with them. All problems/situations are CREATED by I2's maya. Did you invent confusion? No. Hence even "original-sin" per Christianity is false idea, since Jiva didn't create anything.

Most Religions don't know that God (I2) can't create without Consciousness (I1, Uncause Cause. Just like Waker caused the dream, but didn't cause the dream.)

B. Liberation, Stages 4 to 7

Where most spiritual folks are at.

EG: "There is the Self. I'm convinced and know it Exists."

This is where from most Spiritual teachers are operating from. Telling you, need to EXPERIENCE the Self, believing Duality is Reality. They don't like Knowledge, say it's bogus. There's no Ignorance, no guru, no doer... there's only Consciousness. Hence it's ignorance, masquerading as Knowledge.

4. Indirect knowledge (parokṣa-jñānam). The individual hears about Vedanta, becomes curious about it and develops some faith in it. He learns that the self exists, but often believes that it is an inconceivable object only attained by "great masters," but he persists.

the Self or
EG: "I'm just a regular gal-guy. Only the Buddha/Jesus got Enlightened!". Despite, we just keep going. Something inside won't allow you to quit.

Most STOP journey here. But still subtly identified with Jiva.

EG: I'm totally convinced I'm the Self. Because of all the Knowledge received that I can't be Waker, Dreamer, Sleeper... and only option is I'm Turiya (one that pervades all 3 states). And this makes sense, hence I can claim my identity as Self.

But still unknowingly/knowingly give some reality to the doer/enjoyer.

5. Direct knowledge (*aparokṣa-jñānam*). He realizes that he cannot experience the self as an object, because he is always experiencing it as the conscious subject.

6. Freedom from limitation (*mokṣa*). The knowledge, "I am the self," negates the doer/enjoyer, and seeking stops because he understands that the fullness he is, removes the need to worry.

...which comes from identification with Jiva.

7. Total fulfillment (*tripti*). He realizes that he accomplished everything that needs to be accomplished and is completely satisfied.

44 to 45. The fourth and fifth stages, indirect and direct knowledge, respectively negate the idea that the self does not exist and that it is not experienced. Indirect knowledge negates the misconception that awareness does not exist. Direct knowledge destroys the idea that awareness is not manifest or experienced.

46. When the obscuring principle is destroyed by direct knowledge, both superimposed individuality – the idea that I am a person – and the notion of doership are destroyed.

47. When the idea of duality is destroyed by the knowledge of non-duality, a profound sense of satisfaction arises and wipes away suffering.

48. The scripture quoted at the beginning of this chapter refers to Stages 5 and 6: direct knowledge and freedom from doership.

Renouncing fruits of activities is NOT moksha. (Karma-sannyas)

Moksha (Jnana-karma-sannyas) is getting rid of doer/enjoyer by Self-Knowledge. Because can't be Self AND doer/enjoyer.

There is only ME

...which is present in first 3 stage

I NEED to do X for happiness