The Vision of Absolute Reality

Pūrṇa Sat Darśana

A comprehensive way of seeing Reality

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Note to Reader

There are more than a million paths a river may take to merge with the sea (*Samudra*).

All that one seeks, is actually *within*; all help needed to attain that which one seeks comes from within; and everything *without* is merely a pointer guiding one within.

This Darśana (Vision) helps clear the **open mind** of a seeker (of Absolute Reality) of all doubts so that one may gain clarity, simplicity and capacity needed to turn within.

Once truly turned within, everything dissolves into **that which is and has always been**.

Part One: First Principles

The Purpose of the Darśana (Vision)

A Darśana (Vision) is a comprehensive way of seeing Reality. The Vision of Absolute Reality (Pūrṇa Sat Darśana) addresses Reality from its ultimate state to ordinary human experience. It asks what is real, what Absolute Reality is, how the universe appears, how individuality arises, why human beings experience limitation, what liberation means, and how liberation occurs. These questions form one connected inquiry. The explanation of the universe is incomplete if it does not locate the human being within it, and the explanation of the human being is incomplete if it does not resolve the root of human limitation.

The Darśana therefore has two inseparable purposes. The first is clarity. It gives the mind a coherent account of Reality so that the mind need not wander endlessly among conflicting concepts. The second is liberation. It directs attention toward the root cause of all conflict, *Vi* and explains how *Vi* is created, sustained and dissolved. Complete dissolution of *Vi* is liberation. Once Reality is directly known through liberation, the Darśana has completed its work.

The Discipline of Words

Language is limited, yet a teaching communicated through language must use words with discipline. A word that changes meaning from one paragraph to another can conceal confusion beneath apparent sophistication. The Vision of Absolute Reality (Pūrṇa Sat Darśana) therefore defines every foundational word before building upon it. The reader is required to retain the definition rather than import meanings learned from another philosophy, religion, dictionary entry, or popular usage.

English is used wherever it can communicate the intended meaning clearly. An accepted Sanskrit equivalent appears in brackets beside the English term for the benefit of readers of the East. Sanskrit is not used to make a simple claim appear mysterious. It is retained when it gives precision, preserves an important distinction, or prevents an inaccurate English substitution. Vi, Vikalpa and Māyā are important examples. English words such as attributes, qualities, illusion, and concealment do not exactly state what these Sanskrit words mean in this Darśana. Thus these words remain as is with detailed definitions included with no English word substitutions.

This Darśana emphasises the importance of not changing words or definitions as each word in the Darśana is carefully selected and defined thoroughly leaving no scope for interpretation to maintain integrity and clarity of the Vision.

Certainty, Observation and the Unaddressed

The Darśana (Vision) distinguishes three kinds of statements. A core statement is accepted as certain within the teaching. An Observation interprets a text, religious tradition, teacher, symbol, or event through the Darśana's core principles. Observations are not core to the Vision. Everything unaddressed are topics for which a statement with certainty is absent. This Darśana is perfectly complete for its purpose. If a topic is unaddressed, it is either irrelevant to the purpose or can be answered by interpreting the core principles of the Darśana using common sense.

This distinction protects both clarity and intellectual honesty. It allows the Darśana to recognize truth in many traditions without accepting their entire doctrinal systems. It also prevents an inherited story, a contextual remark, or a later interpretation from receiving the same status as a core principle.

Reality (Sat)

Reality is defined as everything that is real. All that is real, taken together without exclusion, is Reality. The accepted Sanskrit word for Reality is Sat. Sat is defined as 'that which is'.

Reality is the widest term in this Darśana. Nothing real stands outside it. The Absolute, universe, a body, a thought, a sensation, a form, and the experience of limitation must all be understood within Reality. The Darśana does not begin by dividing Reality into competing substances. It begins with the fact that whatever is real belongs to one Reality.

Part Two: Absolute Reality

Absolute Reality (Pūrṇa Sat)

Absolute (Pūrṇa) is defined as total, complete, independent, lacking nothing and free from any limitation, restriction, or condition. Pūrṇa in Sanskrit is defined the same.

Absolute Reality (Pūrṇa Sat) is defined as Reality in its absolute state: Reality that is total, complete, independent, lacking nothing, and free from limitation, restriction, or condition. Nothing must be added to make it complete. Nothing can be removed to make it more pure. It does not depend upon anything else. It is free from lack, limitation, restriction or condition.

The Auspicious One (Śiva)

The Darśana gives Absolute Reality (Pūrṇa Sat) the highest place and regards it as the Auspicious One (Śiva). Śiva is a Sanskrit term that is defined as "the auspicious one". In this Darśana, the word Śiva does not indicate a separate deity, a gendered being, a particular god (deva) among other gods (devas), a form of god, or an entity standing outside or inside the universe. It is simply a name for Absolute Reality.

The expression, The Auspicious One (Śiva) reveals the attitude of the Darśana towards the Absolute Reality. Reality that is complete, unlimited, independent, and without restriction or condition is auspicious. The name therefore adds no second object to Reality. It states how Absolute Reality is regarded. A husband calls his wife, "honey", while she accepts the name and responds to it. The name "honey" here expresses his attitude towards her. The Vision of Absolute Reality (Pūrṇa Sat Darśana) can thus be also referred to as Vision of The Auspicious One or **Śiva Darśana.**

Readers are asked to make sure they remember that **Śiva is simply another name for the Absolute Reality**, whenever they see the name Śiva mentioned in this book.

Awareness and Power of Śiva

Absolute Reality or Śiva is intrinsically aware. Awareness does not mean a physical state contrasted with unconscious or subconsciousness. **Awareness (Chit) is defined as the capacity to be aware.** Chit is a Sanskrit word with the same definition.

Śiva also possesses **Power or Will**. Power and Will are two ways of speaking about the **capacity by which Reality forms, assumes, arranges, sustains and dissolves**. This is not a human-will that deliberates in time before acting. Human deliberation belongs to the limited universe. Śiva's Power or Will functions with a level of spontaneity that a sequential mind cannot comprehend.

Part Three: Formation and Vi

Formation (Kalpa)

Formation (Kalpa) is defined as an arrangement that is formed within the Absolute Reality. **A formation within Absolute Reality can only be Absolute Reality.** Nothing else is available from which it could be made. Water may appear as liquid, ice, vapor, a wave, or a carved block of ice, yet every formation remains water. The form changes what can be experienced and done, but it does not introduce another substance.

Formation (Kalpa) is therefore not the problem. A body, mind, thought, mountain, sensation, or universe may be a formation. Each is Reality appearing in a particular arrangement i.e formation. The problem begins when a formation is experienced as standing separate or apart-from or other-than the Absolute Reality.

Vi

Vi is a unique word that is defined as a condition of being apart from, different from, separate from or other than. Vi joined the Formation (Kalpa) creates Vikalpa. Vikalpa here is a formation in the Absolute Reality experienced through the assumption of Vi, the Separateness or Otherness or Apart-fromness.

Vi plus Formation (Kalpa) equals Vikalpa

Vikalpa is by definition having the assumption of Vi. Vi is a limitation because anything experienced as apart from the Absolute must experience itself as other than absolute. It will appear lacking, limited, dependent, restricted, and vulnerable. **Since Vi is a limitation that is imposed upon the Absolute Reality, Vikalpa can't be experienced as the Absolute Reality.**

Vi is not independent. It exists entirely through the Absolute Reality creating, assuming, and sustaining it. Absolute Reality cannot actually cease being Absolute, because that which is always complete by definition cannot become truly incomplete. Vi is therefore a self-imposed temporary assumption. **Vi can shape experience while the assumption operates, but it never becomes a second Reality.** This distinction prevents two opposite errors: The universe need not be dismissed as non-existent, and its formations need not be treated as independently real things standing outside the Absolute Reality.

Māyā and Dayā

Māyā is defined as the functioning of Śiva's Power (or Will) through which Vi is created and sustained. The English word "illusion" is considered an incomplete

translation of Māyā, because it can imply that nothing appears or that the appearance has no reality of any kind. “Concealment” is another word that is an incomplete translation, because Māyā does more than hide information. **It makes Reality experience a formation through assumed Vi (apart-fromness)**. This Darśana therefore keeps the word Māyā as is with no English word replacement.

Dayā is the complementary functioning of the same Śiva’s Power (or Will) through which Vi is dissolved. Dayā does not bring a separate being into contact with a distant Absolute. It removes the self-imposed condition of Vi that made Śiva appear separate from itself. The best English translation for **Dayā is Divine Grace or Love**. Māyā and Dayā are not rival powers. They are mere functioning of the Power or Will of Absolute Reality one way or the other.

Dayā is available wherever Vi operates, because the Power that creates Vi also possesses the capacity to remove it. Only that Power can completely undo its own assumption. **Dayā (Divine Grace or Love) is therefore the basis of every genuine movement toward liberation,** whether that movement first appears as enquiry, devotion, surrender, remembrance, dissatisfaction with limitation, desire for bliss or the desire to know what is true.

Part Four: The Universe and Experience

The Universe

The universe is the complete field of formations of Absolute Reality appearing through Vi (Separateness or Otherness). It is not produced from a second material. Absolute Reality or Śiva is the only Reality in which anything can appear. The universe is therefore Absolute Reality accepting Vi via limited arrangements and experiencing those arrangements from limited viewpoints.

From within, the universe contains countless objects, beings, events, relations, continuity and distinctions. From the standpoint of Absolute Reality or Śiva, none of them has departed from the Absolute. The forms are present as formations. Their apparent existence apart from the Absolute depends completely upon Vi which is the work of Śiva's Power (or Will).

Spontaneity in Existence

The universe does not arise through a sequence that occurs outside time. Time is itself part of the universe. Creation, maintenance, dissolution, Māyā, Dayā, space, time, the observer, and the observed etc. appear together as one spontaneous appearance. The human mind explains these elements sequentially because its thinking moves from one point to another. The explanatory order does not establish a chronological order in Reality.

From the standpoint of Śiva, nothing has truly left the Absolute, and nothing must travel back across a distance. The entire account of departure and return is visible only within the assumptions that make sequence and separation possible.

Space

Experience requires an apparent field in which formations can be located. To watch a movie, a screen is required. Space appears as that apparent location. Space is defined as a phenomenon that allows a formation to appear here rather than there and permits relations such as nearness, distance, containment, movement, and direction. Space does not contain Absolute Reality. Space appears within the Vikalpa sustained by Śiva's Power or Will.

Time and the Eternal Now

Experience also requires continuity. A movie becomes viewable because images appear in an ordered succession. If the images were not continuously presented, the

experience of watching a movie would collapse. Time is the phenomenon through which formations appear in continuity and sequence that an enduring world is experienced. It permits beginnings, endings, development, memory, expectation, and the experience that something is happening.

A limited appearance cannot sustain itself independently. Māyā, the functioning of Śiva's Power (or Will) must sustain Vi from moment to moment. The formation is presented, sustained, dissolved, and presented again with such continuity that an experience is possible. The field in which this occurs is the Eternal Now. Past and future appear as structures within present awareness; the immediate occurrence of experience is always now.

Coherence and Action-Reaction (Karma)

Continuity alone would not produce a meaningful experience. The arrangement must also possess coherence. Images that are continuously presented must have coherent information in each image giving rise to not only continuity but a coherent screenplay to make the movie experience intelligible. Events connect with prior conditions. Choices meet consequences. Bodies respond to environments. Thoughts affect action, and action changes later circumstances. The universe therefore displays an intelligible rhythm of action-reaction.

This coherent action-reaction is often discussed through the traditional word Karma. This Darśana (Vision) does not suggest speculative accounts of unseen lives or remote cosmic bookkeeping. The essential point is that the formations of the universe do not appear as unrelated noise. They arise within a coherent whole sustained by Śiva's Power or Will. Since everything happens in the Eternal Now due to Siva's Power or Will, giving unnecessary attention to Karma would deviate the seeker of Śiva.

Part Five: The Human Condition

The Individual (Jīva)

An individual (Jīva) is defined as a formation within Reality that experiences itself through Vi (Separateness or Otherness). The individual is not made from a substance other than Absolute Reality. It is the Śiva functioning under a self-imposed limitation.

The experience of individuality is convincing because Vi shapes the entire viewpoint. Perception begins from one body. Thought refers experience to one history. Desire seeks conditions for one organism. Fear protects that organism. Memory binds present experience to the same continuing identity. Each function reinforces the assumption that the formation is an independently existing being. All of this happens spontaneously in the Eternal Now but the experience of time hides this fact from the individual.

Ego (Ahaṅkāra)

Vi begins as Ego (Ahaṅkāra) in human beings. This produces the limitation of an individual. **Ego is defined as the foundational identification expressed as: I am an individual existence that is other-than the rest of Reality.**

Ego is not merely pride, arrogance, selfishness, or an inflated personality as it is defined by some. Those may be later expressions of it. Ego is the prior assumption of individual apart-fromness that allows every personal identification to arise. A humble person may still experience itself as separate. A generous person may act from the conviction of being an individual. The root lies deeper than any particular trait.

“I” (Aham)

The word “I” (Aham) can indicate two different levels. It can refer to the individual “I” that attaches itself to body, mind, history, possession, role, desire, and action. It can also indicate the pure sense of presence, the pure “I” with no additions to it.

The individual “I” is I am this body, I am thinking, I am acting, I want this, or this happened to me. Every addition gives further shape to the original assumption. Ego is the agent of this shaping. The pure “I” is approached before those additions. It is the simple presence from which identification begins and through which awareness can return to its source.

Ultimate Self (Paramātmān)

The source or ground or basis of all formations in the Absolute Reality is nothing but the Absolute Reality, Śiva. Thus the source or basis or ground of “I” is Śiva. **Ultimate Self (Paramātmān) is defined as the source or ground or basis of “I”.** Paramātmān, in Sanskrit has the same definition. Thus “Ultimate Self” or Paramātmān is accepted as another name for Absolute Reality.

Individual Will

Individual Will is nothing but Śiva’s Will functioning through self-imposed individual limitation. It appears to belong to an independent individual only because the individual itself is being viewed through Vi (Separateness or Otherness). A hand can be described as acting, its acting may be limited, yet its act belongs to the functioning of the whole body. In the same way, individual choice operates within the total movement of Reality.

This does not require the individual to become passive. All effort, decision, action, responsibility, practice, and consequence all occur within the functioning of the universe which is a formation in Reality. The knowledge provided in this Darśana simply removes the claim that Individual Will exists independently of Śiva’s Will.

The Root of Human Problems

Vi, that begins as Ego in human beings produces the limitation of an individual thereby producing lack, desire, fear, conflict, dependence, vulnerability, suffering, and unanswered questions. A limited individual must struggle with what appears outside itself in order to obtain what it believes it lacks and avoid what it believes can harm it.

Particular problems can be addressed at their own level, but resolving one problem does not remove the structure that produces further problems. The root problem is assumed separation itself. In humans, this separation functions as Ego (Ahaṅkāra), which is declared as the root of all human problems.

Part Six: Liberation

Liberation (Mukti)

Liberation (Mukti) is the permanent disappearance of Vi (Separateness or Otherness) from a being. It is liberation from the self-imposed limitation that makes Reality experience itself as an individual apart-from Reality. Liberation is not the acquisition of a new substance, place, status, experience or Reality.

Because Vi is assumed rather than ultimate, its disappearance reveals what was already true. The individual (Jīva) did not travel from one Reality to another. Absolute Reality ceased assuming that a particular formation was apart from itself. Liberation is therefore a complete awareness of this truth, not merely acceptance of a statement.

What Continues

Liberation (Mukti) does not require the destruction of formation. The body-mind may continue or may not. Thought, speech, memory, perception, action, preference, and physical pain may continue when required for the functioning of the body-mind. What permanently disappears is Ego and its work: the claim that these occur to an individual existence apart from the rest of Reality.

The formation is then experienced as Reality itself. A hand can continue moving without believing itself to be a separate organism. In the same way, a liberated body-mind can continue functioning without the foundational assumption of independent individuality.

Jīvanmukta & Guru

A liberated being who remains alive is called Jīvanmukta (Liberated Being). Formation remains, while Vi (Separateness or Otherness) has permanently disappeared. This is the clearest demonstration that liberation concerns the removal of separation rather than the disappearance of all form and function.

Formation remains while Vi permanently disappears

Any formation within Absolute Reality that is without Vi is nothing but Absolute Reality itself. Thus a Jīvanmukta (Liberated Being) has the same status as Śiva. **If a Jīvanmukta teaches to individuals, such Jīvanmukta is referred to as Guru.** Thus this Darśana states that Guru and Śiva are identical.

Part Seven: The Means to Liberation

Dayā (Grace or Love) as the Operative Factor

Only the Power or Will of Śiva that creates and sustains Vi (Separateness or Otherness) can remove it completely. Every genuine movement toward liberation is therefore the functioning of that Power or Will called Dayā (Grace or Love). A person may experience this movement as personal effort, longing, enquiry, devotion, surrender, remembrance, or sudden clarity. At its root, the movement is Dayā (Grace or Love).

This does not make practice useless. Practice is the form taken by Dayā within the individual experience. The desire to know the truth, the capacity to attend to the "I", the love of the Absolute or Śiva, and the persistence required to remain with either practice are themselves all expressions of Dayā, Śiva's Power or Will that removes limitation. This expression culminates ultimately into the means to Liberation.

Two Means That Are One

The two ultimate means to Liberation are Self-awareness and Absolute-awareness. They are, in fact, one and the same. Like two sides of the same coin where neither side can be separated from the coin nor the coin can be separated from the sides.

Self-Awareness

Self is defined as pure "I" without any additions to it. Self-awareness means keeping the Self which is pure "I" in awareness. For a human being, the most immediate point of access is the pure sense of "I" before it becomes I am this or I am that. The practitioner attends to that unqualified sense without seeking a conceptual answer.

Self-awareness is a process of reverse engineering the individual. Beginning with I am this individual body-mind, attention moves back to the unqualified I, and from the I to its source or ground or basis, the Ultimate Self, the Absolute Reality.

This practice calls one to identify the root of all human problems and limitations, Vi (Separateness or Otherness) functioning in humans as Ego, and resolve that root rather than its countless effects. Since Ego is the individual functioning of "I". The practice is to remain attentive to the "I". When attention follows an object, thought, concept, image, memory, fear, or desire etc. it is called a movement. Return to the "I" from which the movement began. Do not answer with a sentence, judgement, theory, concept or image etc. as all of these are movements. Simply return to the "I" from which the movement began. This return to the pure "I" with no movements is the practice of Self-Awareness.

Self-Inquiry Within Self-Awareness

Self-inquiry is not a separate practice from Self-Awareness. It is an aid used when attention moves away from the pure “I”. Questions such as Who am I, Who is thinking, Who is experiencing this, or To whom has this appeared etc. they redirect attention from the object of experience i.e the movement to the subject claiming the experience i.e the pure “I” from which the movement began.

Repeated return weakens the habit of attaching the “I” to further movements or formations. Attention remains with the root assumption until the Power of Dayā (Grace or Love) reveals its source or ground or basis. The individual “I” then loses its apparent independence in the Ultimate Self (Paramātman).

Absolute-Awareness

Absolute-awareness practice is defined as keeping a representation of the Absolute Reality in one’s awareness.

A limited mind cannot hold the limitless Absolute Reality except through a representation that the mind can remember, love, repeat, contemplate, or approach. Thus Absolute Reality’s name, form, mantra, concept, accepted manifestation may therefore be used. Also Guru’s (Liberated Being who is a Teacher) image or name or teaching may also be used because Guru and Śiva are identical. All of these are representations of Absolute Reality. Because of Dayā (Grace or Love), Absolute Reality accepts these representations as itself thereby giving it the power to annihilate the Ego.

The representations must be accepted by the seeker with unwavering conviction as inseparable from Absolute Reality. If the representation is treated as merely one limited object among others, or a means to some benefit other than liberation, the practice remains at the level of that limitation. When the representation is known as the Absolute Reality itself, sustained remembrance directs the entire movement of the mind toward the permanent disappearance of Ego.

This practice naturally includes faith, devotion, surrender, and remembrance towards the representation. The seeker may use an inherited sacred name or a form suitable to the mind. If no inherited representation produces conviction, the seeker may adopt a new name or form sincerely and dedicate it wholly to Absolute Reality.

The boundless nature of Dayā (Grace or Love) is not restricted by culture, language, caste, creed, region, religion or institution. **Thus Absolute Reality accepts literally any representation taken by a seeker with utmost sincerity as itself.**

Every path or practice for Liberation must finally resolve the one who experiences Vi (Separateness or Otherness or Apart-fromness) by annihilating the Vi. Thus all practices ultimately culminate into Self or Absolute-awareness.

Part Eight: Living With the Knowledge

Knowledge Must Be Used

The Darśana does not provide a permanent rule or set of rules for every changing circumstance. It gives knowledge and asks that the knowledge be used wherever it is relevant. If a person possesses useful knowledge but refuses to apply it, the knowledge is being wasted. Right and wrong are approached first through this practical principle.

The central knowledge is that every being and circumstance belongs to one Reality. Each individual is Śiva functioning through a self-imposed limitation. Remembering this changes how one relates to oneself, others, success, failure, pain, pleasure and conflict.

Conduct and Nonseparation

A person does not ordinarily seek to injure what is known as oneself or what is genuinely loved. As the understanding of nonseparation deepens, needless harm becomes less natural. This does not establish a rigid command that ignores context and circumstances. Protection, correction, refusal, force, or painful action may sometimes be required by the situation. **The individual must use the clearest available knowledge and act to the best of present ability.**

The Darśana therefore places clarity before moral dependence. A person should not require an external authority to illuminate every step. The knowledge of Reality becomes an inner light by which changing circumstances can be met.

Action and Release

Act fully within the circumstance to the best of present ability. Use the knowledge, intelligence, resources, and ability available. When the action is complete, release it and meet the next circumstance. Both favorable and unfavorable outcomes belong to the coherent action-reaction of the universe and the total functioning of Śiva's Power.

This understanding reduces unnecessary conflict with what has already occurred. It does not prevent planning, correction, learning, or further action. It removes the demand that Reality should have obeyed the imagined independence of one limited will.

Ordinary Life and Withdrawal

Abandoning family, work, society, possessions, bodily life or even the physical body does not by itself remove Vi (Separateness or Otherness). Ego (Ahaṅkāra) can continue under ascetic conditions just as easily as under ordinary conditions. External withdrawal is therefore neither required nor forbidden.

The formation has appeared for experience. The practitioner may continue engaging with life to the best of one's present ability while attending to the pure "I" or other representations of the Absolute Reality. Circumstances may change naturally as practice deepens, but external change must not be confused with liberation. As long as "I" is present, liberation is not complete and thus the practice must continue.

Part Nine: Aruṇāchala

Aruṇāchala

Aruṇāchala is the source from which The Vision of Absolute Reality (Pūrṇa Sat Darśana) appeared. The Darśana claims Aruṇāchala as Absolute Reality accepting an accessible physical form and name.

This does not make the teaching dependent upon membership in any established religious sect or ratify a particular religion or sect as the absolute truth. Aruṇāchala may be claimed, described, or worshipped through several traditions, sects or religions but this Darśana receives its understanding directly from Aruṇāchala itself and requires absolutely no qualification for access.

A Formation Without Separateness

Aruṇāchala is a formation in Absolute Reality that is not apart from Absolute Reality or Śiva. Its form never had Vi (Separateness or Otherness). It is therefore accepted as the Auspicious One (Śiva), Ultimate Self (Paramātman), Absolute Reality itself.

The role or work of this formation is the annihilation of Ego (Ahaṅkāra) which is the root of all Vi in beings. Aruṇāchala makes Absolute Reality accessible to a mind that finds an abstract Absolute Reality difficult to remember. The Hill can be seen, approached, touched, circumambulated, named, contemplated, or held inwardly in remembrance. The Hill or name or understanding of Aruṇāchala etc. all act as perfect representations of the Absolute Reality, Śiva.

Remembrance of Aruṇāchala

“Smaraṇād Arunācalam” or remembrance of Aruṇāchala is accepted by the Darśana as a perfect form of Absolute-Awareness practice. Remembrance may take the form of the physical Hill, its shape, the name Aruṇāchala, the name used in a mantra, its nature etc. representations as Absolute Reality, Śiva or its identity as the Ultimate Self (Paramātman). These are perfect representations for practice of Absolute-awareness.

The practice does not depend upon physical proximity alone. A physical object affects experience only when it enters awareness. Mental remembrance can therefore carry the essential practice wherever the seeker may be. Physical contact and circumambulation helps, but awareness i.e remembrance is decisive.

One who keeps Arunachala in awareness is guaranteed to achieve final liberation through Ego annihilation.

Aruṇāchala is the source or ground or basis of the individual “I”. This identity unites the two means. Attention to “I” is Self-awareness; remembrance of Aruṇāchala who is the Absolute Reality is Absolute-awareness. The object of one is the source sought by the other.

Aruṇāchala is fully accepted within this Darśana, but remembrance of Aruṇāchala is not compulsory. Another name, form etc. representation can be used instead of Aruṇāchala’s and as long as the representation is taken by the practitioner with complete conviction as true representation of Absolute Reality, such representation is always accepted by the Absolute Reality as itself due to Dayā (Grace or Love).

Ramana Maharshi

In the current age, Ramana Maharshi can’t be avoided while discussing Aruṇāchala. Ramana Maharshi is accepted as a Jīvanmukta (Liberated Being) by the Darśana. He is therefore understood as not apart from Aruṇāchala and Absolute Reality.

Ramana Maharshi stands as an example of what a follower of this Darśana can become within this lifetime through the liberating practice it proposes.

The **Darśana notes that Ramana Maharshi did not present a formal system**. He spoke with specific people whose capacities, doubts, beliefs and circumstances differed. His statements are therefore not automatically regarded as absolute truth, as many were highly contextualized, individualized responses to particular seekers.

His direct statements concerning Aruṇāchala, however, are accepted as absolute truth because they were expressed universally rather than as contextual or individualized instructions. They affirm Aruṇāchala as the Ultimate Self, Absolute Reality, Śiva and the annihilator of Ego (the role or work of the formation).

Ramana Maharshi authored literary works on Aruṇāchala are considered authentic and absolutely true by the Darśana.

Part Ten: Observations on Other Traditions

The Universal Availability of Dayā (Grace or Love)

Absolute Reality is available to every being. Dayā is available to all without discrimination. It is therefore reasonable for knowledge of the Absolute to appear through different languages, cultures, names, forms, gurus, and historical settings. The outward expressions may differ while the movement away from separation points toward the same source.

These recognitions are observations on other traditions made by the Darśana. They are not external authorities on which its core depends. The Darśana can acknowledge a true principle within another system without accepting every doctrine, story, ritual, social rule, or institutional claim surrounding it.

Truth and Transmission

A revelation may arise in purity and later pass through memory, language, translation, commentary, institution, politics, custom, and personal interest. Additions, omissions, reinterpretations, and errors can accumulate. **The presence of pollution does not prove that the original insight was false, and the presence of an original insight does not make every later claim true.**

Vision of the Absolute Reality (Pūrṇa Sat Darśana) therefore neither rejects traditions in totality nor submits to them in totality. It uses its established principles to recognize what accords with Reality and leaves aside what is unnecessary, uncertain or contradictory. Once the truth is directly seen, the pointing finger has completed its purpose and becomes irrelevant.

The Warning Applies Here

The Vision of Absolute Reality may also be altered or misinterpreted over time. Exact definitions, consistent language, and the distinction between certainty and observation protect the teaching, but no written structure can replace direct experience.

Therefore, this Darśana calls every seeker to turn within and sincerely seek Absolute Reality through any suitable name, shape, or form, trusting that the Absolute Reality will reveal the way to itself through its boundless Dayā (Grace or Love). This Dayā is available to all beings without discrimination.

Example Observations

Many additional observations are examined in depth in other works. The intention here is only to provide a brief list of example observations:

The reported revelation “I Am” to Moses is observed as an indication toward the primordial “I”, the Ultimate Self. The surrounding historical details and transmitted conversations may have changed over time, but the name itself accords with the direct pointer toward the Absolute.

Jesus Christ is observed as a Guru (Liberated Being that Teaches). Practice of Surrender to Jesus is understood as a form of Absolute-Awareness using Jesus as the representation of the Absolute Reality.

Christian concept of the Trinity that God simultaneously manifests as Father, Son and Holy Spirit, is observed as God = Absolute, Father = formation of the Absolute with no Vi, Son = formation of the Absolute with Vi permanently disappeared, and Holy Spirit = Source of I or Ultimate Self. The Hindu concept of Iswara, Sat-Guru and Param-Atman being identical is observed the same way as the Trinity.

Krishna's declaration in Bhagavad Gita that he is the Self (Atman) in all beings is observed as Absolute Reality speaking through a form without Vi.

Vaishnava practices are observed as forms of Absolute-awareness with Narayana being the representation of the Absolute Reality. Sharanagati or Prapatti is observed as the release of individual independence into Absolute’s Power/Will.

Śaiva traditions have recognitions concerning Śiva, Dayā, Guru etc similar to the Darśana that are observed. **The Darśana does not accept every Śaiva doctrine or all aspects of a particular Śaiva doctrine and doesn’t identify itself as one of the traditional Śaiva doctrines**. The Darśana says that the similar words used by these traditions must be examined according to their definitions given by the doctrine and the truth to which they point.

The Sufi teaching of fanā, the annihilation of the ego, is observed as pointing toward the permanent disappearance of Vi in the individual. Many Sufi principles are observed in similarity with Absolute-Awareness practice.

Many Buddhist principles are observed as negative-terminological expressions of the same truth. Not-Self is observed as Ultimate Self and result of the annihilation of Ego at the same time.

Conclusion The Teaching in Essential Propositions

1. Reality (Sat) is everything that is real. Sat means ‘that which is’.
2. Absolute Reality (Pūrṇa Sat) is Reality that is absolute i.e total, complete, independent, lacking nothing, and free from limitation, restriction, or condition.
3. Reality that is the Absolute is the Auspicious One (Śiva). Śiva is simply another name for Absolute Reality, Śiva is not a deity, entity or form of God.
4. Absolute Reality is intrinsically Aware (Chit) and possesses Power or Will.
5. Absolute Reality is Without Vikalpa (Nirvikalpa), meaning that nothing is formed apart-from itself.
6. Formation (Kalpa) within Reality remains Reality.
7. Vi (Separateness or Otherness or Apart-fromness) is the assumption that a formation is apart from Absolute Reality.
8. Vi is not independent. It depends entirely upon the Absolute Reality, creating, assuming, and sustaining it.
9. Vi joined to Formation (Kalpa) is Vikalpa.
10. Māyā is functioning of the Power or Will of the Absolute Reality that creates and sustains Vi. while Dayā (Grace or Love) is the functioning that dissolves it.
11. In beings, Vi begins as Ego (Ahaṅkāra), producing the limitation of an individual.
12. Liberation (Mukti) is the permanent disappearance of Ego from a being.
13. A Formation may continue after Vi disappears. Such a living formation is called a Jīvanmukta (Liberated Being).
14. Any formation in Absolute Reality without Vi is Absolute Reality itself. Therefore, an individual (Jīva) whose Vi has permanently disappeared is nothing but Śiva.
15. The Ultimate Self (Paramātman) is the source or basis or ground of “I” which is nothing but Śiva.
16. Self-awareness and Absolute-awareness are one and the same means (practices) for Liberation approached from different directions.
17. Self-awareness is the practice to keep pure “I” in one’s awareness. Pure “I” is a perfect representation of Absolute Reality. It has the power to annihilate Ego. Self-inquiry is an aid within Self-awareness, not a separate path.
18. Absolute-awareness is the practice to keep any representation of the Absolute Reality in one’s awareness. It can be a name, form, mantra, understanding etc. that is a direct representation of the Absolute Reality. Any direct representation of the Absolute Reality has the power to annihilate Ego. Because of Dayā (Grace or Love), Absolute Reality accepts any representation taken out of utmost sincerity as itself thereby giving it the power to annihilate the Ego.
19. Every genuine movement toward liberation is the functioning of Dayā (Grace or Love). Dayā is available to all beings equally without discrimination.
20. Aruṇāchala is Absolute Reality in accessible physical form, the source of this Darśana (Vision), and its role or work is annihilating Ego of ones who think of it.

Glossary

The definitions below strictly govern the use of these terms throughout the Darśana.

English term	Accepted term	Definition
Reality	Sat	Everything that is real. Sat means that which is.
Absolute	Pūrṇam	Total, complete, or free from any limitation, restriction, or condition.
Absolute Reality	Pūrṇa Sat	Reality in its total, complete, independent, and unlimited state.
The Auspicious One	Śiva	The name expresses how this Darśana regards Absolute Reality. Śiva is simply another name for Absolute Reality. Śiva is not a deity or form of God or a separate entity.
Vision	Darśana	A comprehensive way of seeing and understanding Reality.
Without Vikalpa	Nirvikalpa	The condition in which nothing is formed as separate from, apart from, or other than Absolute Reality.
Formation	Kalpa	Something formed within Reality. A formation remains Reality.
Vi	Vi	The assumption that a formation in Reality is apart from, different from, or other than Absolute Reality.
Vikalpa	Vikalpa	Formation experienced through the self-imposed assumption of Separateness or Otherness. The term remains untranslated.
Māyā	Māyā	The functioning of Absolute's Power/Will through which Vi is created and sustained. No English word.
Dayā (Grace or Love)	Dayā	The functioning of Absolute's Power/Will through which Separateness or Otherness disappears.
Individual	Jīva	A formation within Reality functioning through Vi.

Ego	Ahaṅkāra	Vi functioning in a being as the foundational identification with an individual body-mind etc.
I	Aham	The “I” that either remains as pure “I” or takes up additions like “I am the body” to become individual “I”.
Ultimate Self	Paramātman	Source or basis or ground of “I”
Liberation	Mukti	The permanent disappearance of Vi from a being.
Liberated Being	Jīvanmukta	A living formation in which Vi has permanently disappeared.
Action-reaction	Karma	The coherent relation of conditions, actions, and consequences within the universe.
Guru	Guru	A Liberated Being that Teaches
Self	Atman	The pure “I” that remains as “I” with no additions.