

Viparaya Adhyaropa and Moksa

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Andrew: I have a little inquiry going here relating to *viparaya* and *adhyaropa* in relation to *avidya* and *Maya*.

Sundari: *Viparaya*, as James explains it, is the reversal of apprehension that *Maya* imposes on the mind, which results in the erroneous cognition of reality as a duality – the snake taken to be the rope. *Adhyaropa*, superimposition, is caused by *viparaya*. In both cases, duality (the snake) is there, ignorance is there, for a *samsari*. But for a *jnani*, *viparyaya* is gone and so is unconditioned superimposition. Conditioned superimposition still functions, but the *jnani* never takes it to be real so is never deluded by it.

Avidya is personal ignorance, *Maya* macrocosmic. The only difference being that *avidya* ends with *moksa*, but macrocosmic ignorance does not, because it is an eternal principle in awareness.

Andrew: Would it be correct to say that when I wake from deep sleep reflected awareness shines on the *vijnamayakosha*?

Sundari: Yes. Reflected awareness shines on the mind because of the presence of pure awareness. Pure awareness is always shining on the mind, making the reflection possible. When you wake up and are still in the bliss of sleep, you are still in the *anandamayakosa*, which for most *samsaris* fades as they contact their world. In a Self-realized mind, the bliss lasts a little longer; in a Self-actualized mind, though the bliss seems to fade experientially, you know it never does, because you are it.

Andrew: If at this point the *satya-mithya vasana* is operating, then conditioned superimposition operates, and I remain in the reality of ordinary limitless bliss, not striving for any mirage, just quietly sipping from the infinite fountain of bliss. If on the other hand, the *satya-mithya vasana* is not operating, then discrimination breaks down.

Sundari: Yes. The *satya-mithya vasana* is discrimination.

Andrew: In this case, awareness shines on either *mono-*, *prana-* or *anamamayakosha*, in which case the *vijnamayakosha* loses its highest potential of discriminating *satya-mithya* and becomes a mere function of worldly discrimination and/or daydreaming, for example, I want...

Sundari: Awareness is always shining on all the sheaths, but yes, if Self-knowledge is not firm, *satya-mithya* discrimination may or may not be functioning. Wanting is

not a problem; it is a question of what you want and why.

Andrew: Perhaps this is not correct either, as it may suggest that a Self-actualized person loses their discrimination in *mithya*, which is not the case.

Sundari: A Self-actualized person never loses their discrimination, even if it seems like they are involved with worldly stuff or thinking – it is not possible. Self-actualization means that Self-knowledge is permanent and has thus permanently removed *adhyaropa* and *viparaya*, so the automatic, spontaneous and default position of the mind is non-dual. *Maya* no longer has the power to delude the mind, because it is *trigunaatita*, it no longer relies on sensory input primarily to function in the world. Sensory information, while important to respond appropriately to what's happening in your environment, does not apply to you, the Self.

Remember this: *moksa* is the ability to function normally and sensibly as a *jiva* without being identified with the *jiva* program. It requires the full understanding and assimilation of what it means to be a *jiva* and to be the Self, at all times. It is not an either/or, always a both/and, even though the *jiva* is not real. The definition of *moksa* is the ability to discriminate naturally between *satya* and *mithya* 100% of the time.

Andrew: Furthermore, is it correct to equate *adhyaropa* with conditioned superimposition, and *viparaya* with unconditioned superimposition or are there other Sanskrit words for these terms?

Sundari: You can equate *moksa* with the removal of *viparaya* and unconditioned *adhyaropa*. As I said above, *viparaya* is the reversal of non-duality as duality. Unconditioned *adhyaropa* is the superimposition of the *jiva*'s dualistic take of reality onto non-duality, *jiva srsti*. Both of them are the result of the hypnosis of duality in *samsaris*. Conditioned *adhyaropa* applies only to *jnanis*; when ignorance is removed by Self-knowledge, the superimposition no longer deludes – the snake is gone, though the illusion of duality still appears.

~ Much love, Sundari