

OM
Vivekachoodamani questions (part 2)

1. What are the two powers of Maya and how do they operate? Verses---111,113
2. Maya is considered to be made up of 3 gunas or qualities/attributes. What are they?
3. How do they individually manifest and how do they collectively bind the individual?
4. What are the 2 types of viveka or discrimination referred to while describing the Self?---verse 125
5. What are the various ways in which the Self is described in verses 126-135?
6. How is Self knower of I-thought?
7. How does the method of "presence and absence" (Anvaya and Vyatireka) help me in my meditation and in my daily life?
8. If Atma is ever pure, is there any need for purification of an individual? Can there be impurities?
9. What is meant by illumination of Self? Is it like light illuminating objects?
10. How does acharya describe bondage in verses 137, 138?
11. What is Adhyaasa? (v-138) If seeing snake in a rope is ignorance, is seeing rope in snake knowledge?
12. The 'ladder of fall' for a human being has been highlighted in verses 139-141. Review and explain.
13. Discuss about the two powers of bondage – veiling power and projecting power (v-139 & 140, 143, 144) How do they create trouble in our life?
14. If we inquire into origin of I-thought, how will it help?
15. Explain the work of bondage. (v-145, 146)
16. What are the various parts that constitute the tree of samsara? verse--145
17. From verse 149 onwards, acharya takes up the topic of 'pancha-kosha viveka'. What are the different koshas and what are their constituents? How does acharya systematically demonstrate the Self to be different from each kosha?

18. Why does acharya use several verses and examples to negate the "I am the body" idea or the individual's identification with the body, whereas only a couple of verses are used for the Pranamaya kosha or vital air sheath?
19. Mind itself is ignorance. Explain. ---verse 169.
20. Mind alone is the cause for bondage, and mind alone is the cause for liberation (verse 174). How can the same thing be the cause for two completely opposite things such as ignorance and knowledge?
21. The fruit of liberation is available to one with a purified mind. What are the impurities of/in the mind and how does one purify the mind? Verses—181, 182.
22. In verse 183, how does the acharya demonstrate that the Self is distinct from the mind?
23. Consciousness gets reflected in the intellect naturally due to its proximity with this sheath. It further creates a sense of 'I', and this sense of 'I' is beginning-less in time. Since this identification is natural and beginning-less, how does one put an end to it? ---verse 192, 193.
24. What examples are used to demonstrate that ignorance, even though beginning less, can come to an end?---verses 198-201
25. How is the Self shown to be different from the intellectual sheath?---verse 206