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*All things arise and cease due to  
interdependent causes and conditions*

~Δ~

## **Nivarana to Nirvana**

by

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## Nivarana to Nirvana

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We all want to go to Heaven. No one wants to go to Hell. And this becomes the largest commercial market to exploit and exacerbate. This is not to impute any wholesale judgment, but merely to alert ourselves to conditions that appear to be pervasive and persistently precarious. The clarity of our thinking is at stake. And, that is, thinking for ourselves. Not according to some authority subtly imposing their thinking on us in order that we must obey, accompanied by the threat of eternal Hell. This is where *Nivarana* and *Nirvana* become urgently relevant.

*Nivarana* means mind hindrances, deterrents, obstructions, fetters.

*Nirvana* means a state of spiritual freedom.

The mind in the illusory state of *Nivarana*—

- bound by its beliefs
- contentiousness in its sententiousness
- convict of its convictions
- deadwood of its deceptions
- detainee of its derelictions
- felon of its fictions
- fanfare of its fancies
- immodesty of its imaginations
- impostor of its impulses
- lapsus of its logic
- indiscretion of its interpretations
- inmate of its ignorance
- misbegotten of its misbehaviors
- mischief of its misdeeds
- miscreant of its misdemeanors
- misfit of its miseries
- morass of its motives
- mutant of its moods
- notoriety of its notions
- offbeat of its offenses
- opiate of its opinions
- perdition of its powers
- pretext of its context
- prey to its prejudices
- promoter of its projections
- riff raff of its rigmaroles
- vain glory of its views
- wasteland of its whims

— or —

The mind in tuned with the reality of *Nirvana*—

- bastion of beauty
- cursor of compassion
- exemplar of enlightenment
- industry of inspiration
- instrument of intuition
- knower of the unknown
- rector of uprightness
- savior of seekers
- seer of the unseen
- sponsor of spirituality
- temple of truth
- virtuosity of the virtues
- winner of wisdom
- wondrous worker of wholeness, etc.

All these point out to the dual nature of the mind, easily labeled as the higher mind versus the lower mind. This dual nature might be better addressed as the *Ideal Mind* over the *Ideational Mind*. Or, the *nirvanic mind* resolving the *nivaranic mind*.

The ideal mind is of the nature of the ideals, such as, goodwill, wisdom, wholeness, truthfulness, trustworthiness, compassion, service, and other altruistic and immeasurable endeavors.

The ideational mind is of the nature of ideas dealing with measurable objects which come in contact with the senses, yielding sensations and, prompting ideas out of which our materialistic desires arise.

The ideal mind deals with subjects.

The ideational mind deals with objects.

Most importantly, when the ideational mind is without the ideal mind, *Nivaranas* or obstructions to clear thinking thereby arise. But when the ideational mind is completely imbued and inspired by the ideal mind, the polarized duality of the mind is made whole or holy, the state of *Nirvana* or spiritual freedom.

Thus, the Heaven of *Nirvana* is our salvation from the Hell of the *Nivaranas*. Heaven is attained even while on earth. Death is conquered before dying. Immortality is a realization besides being in a mortal body.

The pertinent question for us now is, How does one resolve the conflicting duality of the mind? And, not someone else's mind, but our very own.

Here's what's happening. As long as there is a separative self, the condition for *Nivarana* arises. In fact, the separative self or ego is merely the aggregate collection of the enumerated *nivaranas*, the accumulated conditionings of the mind.

On the other hand, in the absence of a separative self, that is, none other than a state of selflessness or altruism, the *nivaranas* have nothing to cling on for its perpetuation.

In the form of a mathematical formula this would be—

- Selfishness = *Nivarana* (obstructive conditionings of the mind)
- Selflessness = *Nirvana* (freedom from the obstructions or clarity)

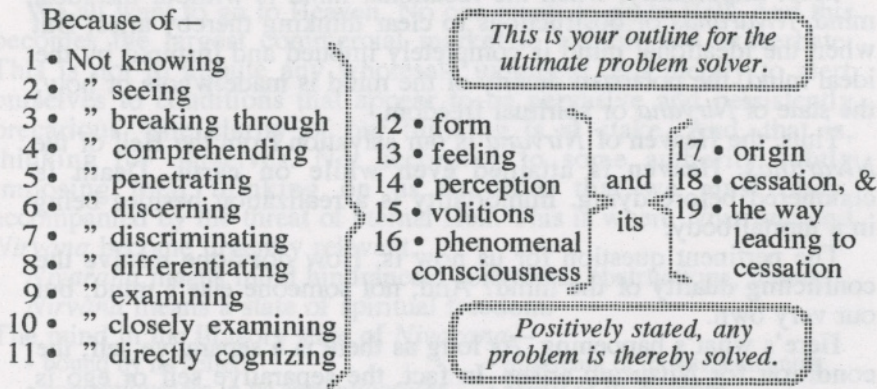
*Nirvana* is not some out of this world experience. It is very much in this world. If you have truly been in love (*not the hormonal or estrogen variety*) with a person, subject or service, such would be a foretaste of the heaven of the *nirvana* we are talking about. Perhaps, instead of the word "love," the "compassion for all" would be the more appropriate expression.

Compassion arises when we truly know what it is to be caught in the *nivaranas*. Having been there, sympathy arises instead of blame or castigation. We are deeply moved to help and alleviate, to upgrade and uplift, to understand and to forgive, without the duality of the forgiver and the forgiven.

There is a view that "self matters" yet up to a point, for "self does not really matter" except, that it be vanquished, once and for all. So it has been said with quotations from authorities, you must love yourself first before you can love another. But in a state of selfless love, the duality of yourself and another does not arise, thus, there is no first, and, neither a second. In fact, where self is, love cannot be; and, where self is not, there true love is.

Self is of the nature of time and of mortality. Selflessness is of the nature of timelessness and of immortality. When individual self is vanquished by universal self, every *other* self is also *our* self. Simply stated, what hurts one, hurts all; what uplifts one, uplifts all.

Another question is, Why do the *nivaranas* or mind obstructions persist? Here's the answer in a sequential summary form.



... of the *nivaranas*, obstructions of the mind toward clear thinking.

Kindly read as follows: Nos. 1, 12, and then 17 to 19. For example, "Because of— • Not knowing • form, and its, • origin, • cessation, & • the way leading to cessation . . . of the *nivaranas*, obstructions of the mind towards clear thinking," this is why the *nivaranas* persist.

Next, read Nos. 2, 12, and 17 to 19. And so on, until each of the Nos. 1 thru 11 are connected to each of the Nos. 12 thru 16, and each time ending in Nos. 17 to 19.

Thus, the last reading would be, "Because of— • Not directly cognizing • phenomenal consciousness and its • origin, • cessation, & • the way leading to cessation . . . of the *nivaranas*, obstructions of the mind toward clear thinking," there is no realization of *nirvana* or spiritual freedom.

Stated positively, Because of directly cognizing phenomenal consciousness and its origin, cessation, and the way leading to cessation, the realization of *nirvana* or spiritual freedom is attained.

In a state of *nirvana*, the *nivaranas* are blown off, very much as the flames of a raging and devastating fire are extinguished. The burning fires are symbolic of the illusions of matter, from form to phenomenal consciousness. Like fighting fire with fire, the cool fires of wisdom are ignited, otherwise known as spiritual realization or supreme enlightenment.

Thus Heaven or *Nirvana* is not an after-life reward or a good karma earned now or in some future life, but a here and now that can be realized, checked, validated, or verified. It is not so much as mind over matter as much as it is the universal will in each one of us over any particular state of mind, also known as meditation.

As each one realizes, so is the world transformed. May all beings come to this ultimate realization.

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