



"Hi James,

I'm busy reading your latest book and I can't even begin to believe my luck. It bewilders me why I couldn't have come upon your (or Vedanta's) teachings before and had to take so much crap from so many charlatans before getting here. As I learn more and more from your book, I feel as if I was reading a book about what I already know. I don't mean this in the usual space cadet way of conjuring up magical and mysterious worlds of intention and synchronicity. Well, I'll just leave it at that since I don't know how to explain it. I guess it's just the first time in more than 7 years that I actually feel like getting out of bed in the morning. At last life seems to make sense and I know I know the self, although it would be presumptuous to say at this point that I know that I am the self.

Thanks a trillion, James"

"Dear Mr. Swartz,

Thank you so much for making the teachings of Advaita Vedanta so available. I have to say that my faculty for discernment really improved with the reading of your new book, particularly with respect to recognizing the subtle but powerful dualist error that so many teachers I've followed in the past who emphasize "the experience of awareness, etc., etc." Little wonder I've been so confused about this stuff. As well, one of the last chapters on enlightenment sickness was worth the price of the book alone....it was hilarious! can't remember when I've laughed this hard."

The Vision of Non-duality - Introduction

The knowledge contained in this book is a great secret that hides itself. Even when it is clearly presented, it is rarely assimilated because you need to be prepared to understand it. Ordinarily we gain knowledge by experience, but the object of this knowledge lies beyond the scope of perception and inference, the senses and the mind. To know it, another means is required. There is such a means, but it is unlikely that you have come in contact with it...until now.

It is also a secret because it is extremely valuable. Things that are very valuable are not kept on the coffee table; they are locked away and are only displayed on special occasions. If you find yourself reading these words, it is an occasion to solve a problem that has been trailing you since the day you were born.

This knowledge is valuable because it eliminates suffering. This book will not tell you that you are free of suffering; it will prove that you are free. It will relieve you of your sense of smallness, inadequacy and incompleteness. When you appreciate what you are shown here, you will no longer try to be something you are not. You will no longer wonder who you are and why you are here.

The knowledge that you are about to be given is the king of all forms of knowledge because it is self shining. Other forms of knowledge do not shine on their own. But this knowledge—self knowledge—stands alone and rules all others because what you know depends on you, but you do not depend on what you know.

This rare knowledge resolves all divisions. All other forms of knowledge reinforce the duality of subject and object, the division of the knower/experiencer and the objects of knowledge/experience. It is the separation of the person you believe yourself to be and the objects of your experience—from which you gain knowledge—that causes you to experience yourself as a limited, incomplete and often inadequate being. When the knower is thought to be different from the known, each limits the other. If I do not understand that the knower is non non-separate from the world, I will feel small...even though I am not small at all.

When I assume that things are divided, I become one of the divided things. I find myself as a distinct unique entity, qualified by any number of factors. From this standpoint, I am forced to transact business in a vast complex world that does not always seem to have my best interests at heart. As the small person I think I am, I can understand a few things, but I can never understand everything I need to know to survive, much less to thrive. The assumption that I am separate from what I know creates many unnecessary problems. For example, although I am not actually subject to time, I believe I am mortal and see my life inexorably slipping

away. I erroneously believe that I am limited by health, wealth, love, and many other things.

Knowledge is true to the object of knowledge. When you experience a tree, you know a tree, not a dog or a cat. When you know anything in this world, you are always different from it. However, you are not a known object. The knower of the self and the object of knowledge are the same. The knower/experiencer and the objects of knowledge/experience all depend on you. The knower is awareness with reference to what is known and knowledge is just thoughts manufactured out of you, awareness. They are not different from you, although they seem to be. When you understand this, the division between you and what you know is resolved, destroying all other differences.

Everyone here is a seeker of one of the four categories of knowledge: pleasure, security, virtue or freedom. When you pursue knowledge that depends on the subject object division, there is always something that you do not know. In every type of relative knowledge, what you do not know is always greater than what you do know. What you think you know often turns out to be false when new information comes in, or when you look at the object of your knowledge from a different standpoint. But self knowledge cannot be falsified, because you are eternal and always present. It is not subject to negation.

Furthermore, no ordinary knowledge is ever complete. Because the universe is a whole, every piece of knowledge is connected to every other piece of knowledge. In the whole, how can you have a piece of knowledge and still call it knowledge? Knowing an aspect of something, you cannot say you know it completely. But self knowledge is complete, because you are a partless whole.

This book is more than a mere book. It is the ancient science of self knowledge. It is not the philosophy, beliefs or opinions of some musty ancient sages or the author, although you will find some of the author's opinions relating to the topic of enlightenment in it. It is the result of the realization of the non-duality of all things and forty years of study of the Science of Self Inquiry. Do not read this book. Immerse yourself in it. Had you been able to solve the riddle of your existence on your own, you would have done so by now. Allow it to guide your

investigation. It will certainly demystify the mystery of existence and awaken the realization of your non-separation from everything.

[Click here to Read a sample Chapter](#)

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