

Ram,

A few days ago, a thought floated into awareness, unsought and unforced, that "I" illumine this. This thought does not illumine me. I illumine life. It does not illumine me. I exist prior to all thoughts and I alone am after their disappearance. I give reality to Sandy, to everything. It does not give me reality." I've read such words before but now it's much stronger, an undeniable fact. But *vasanas* continue, and it isn't that anything is different but now, there's this conviction that I illumine everything. It doesn't illumine me. I am self-evident. Everything else is secondary. Any suggestions? Niddhyasana?

Ram: Very good, Sandy. This is called the *akanadakara vritti*. It is the knowledge of who you are. This is how enlightenment happens. It comes to you. It is 'seen.' It is 'heard.' This is *niddhyasana*. It is assimilated knowledge. 'Undeniable fact' means it is hard and fast. *Stitya pragna*, are the Sanskrit words. It means steady wisdom. If it is an 'undeniable fact,' meaning that it is a true statement of your identity, then your seeking is finished...as I am sure you realize. It is not a belief. Because you have been so diligent in inquiry, it has borne fruit. The *vasanas* continue. They always continue. When they no longer continue, the body dies. But the belief that they are real dies with the recognition of the fact that you are the illuminator, awareness. The death of the belief in their unreality is *moksa*.

Sandy: But I will keep with my inquiry.

Ram: That's right. There is no other choice. It is just that now you do sadhana knowing who you are, not to know who you are.

Sandy: Thank you very much for answering all my questions.

Ram: It is my pleasure.