

A Thought Universe

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John: Hi, Sundari.

Listening to James' videos is good, when he talks about no separation between subject and object. Everything appears in me, awareness, so is everything a kind of computer game being played out in the mind? Thus a figment, which appears to be the logic.

Sundari: Yes, this is a thought universe running on very predictable programmes created by the *gunas*; everything appears in the mind as a thought. This is born out even in scientific research. Translational neuroscientists have established that the process of observation/experience is the same as what you experience during a magic trick, which is a series of "electrochemical signals going around a bunch of circuits in your brain." Because there are no windows in your skull, the only way you can get information into your brain is through your five senses.

From there, your brain draws on past memories and then uses cognition to fill in the details – essentially forming what neuroscientists call "a grand simulation of reality." **It's not that the world around you isn't there. It's there, but you've never lived there. You've never even been there for a visit.** The only place you've ever been is inside your mind.

Duality is like a mirage on the desert floor: it appears real but isn't – it is a "figment" of *Maya*, the power in awareness to delude. *Moksa*, freedom from duality, is the ability to discriminate what is real and always-present (*satya*/non-duality/awareness) from that which is not always present and always changing (*mithya*/duality/the *jiva*). Knowing the difference between you as awareness and the objects that appear in you is *moksa*.

John: This seems to explain why there is so much diversity and intelligent, magical life.

Sundari: The Creation is intelligently designed by an intelligent designer (*Isvara*: awareness in the role of Creator, wielding *Maya*, or the *gunas*). It appears to be a multiplicity (i.e. duality) because of the deluding power of *Maya*, but duality is a superimposition onto non-duality. It is only apparently real. When you examine gross objects like a chair or mountain, for instance, or a subtle object, like a feeling, you will see that they both come down to an insubstantial thought experience which takes place only in your mind.

~ Om, Sundari