

Affirmations Work When True and You Know What They Mean

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Nielssohn: Dear Sundari, how would you correct or expand the positive affirmation below? I would greatly appreciate your help.

I AM limitless, non-dual Awareness. Only That which is eternal is real. I AM That. I AM Eternal. I AM Real. The universe is merely a projection in Self Mind. The universe is not real. Therefore nothing ever really happens. There is no doer. Thank you for any feedback.

~ Sincerely, Nielssohn

Sundari: Hello, Nielssohn. Any correct affirmation about the nature of the self is only helpful if you understand what it means, and if you understand what it means you do not need the affirmation, although you may still use it for your own pleasure.

Do you think that you are going to gain something that you do not have by “expanding” on this affirmation? It is simply a statement about the true nature of reality, the truth of who you are. Any part of the affirmation you sent me, if truly understood, is the essence of *moksa*. What is there to expand on? Are you looking for more than awareness ?

Have you read James’ book *How to Attain Enlightenment*? If you have, it answers the question you have asked here. Every possible “expansion” is covered thoroughly in his book.

~ Om, Sundari

Nielssohn: Greetings. Yes, I have read James’ book more than once and I do understand. By wording the affirmation I am testing my understanding, not trying to get something. The knowledge and understanding is the point. One can also have this understanding on an unconscious and subconscious level.

Sundari: Hello, Nielssohn. Self-knowledge is already there for everyone on the subconscious and unconscious level because that is *Isvara*, or the causal body. The point is, *moksa* means that self-knowledge is firm on the conscious level. *Moksa* means that the binding *vasanas* have been neutralised and the notion of doership negated by self-knowledge. It means that you do not depend on any object for your happiness.

Nielssohn: Thank you again and again for your reminder. THANK YOU for reminding me of the causal body! I had forgotten that it is the unconscious and subconscious.

Sundari: What Ramji teaches is the inner, esoteric, real, meanings of Advaita Vedanta. Most

books on Advaita Vedanta are written from an academic, exoteric point of view. They are useless. For example, they wish one to think of *Isvara* as a deistic God “out there” somewhere.

You are welcome, Nielssohn, I am glad you found the missing piece of the puzzle! Indeed you are right, most so-called non-dual teachings do not teach *Isvara* because they do not have a full understanding of the import of the *Isvara-jiva* identity. James and I focus on it because that is where all the teaching in Vedanta takes place. There is not much to teach about pure awareness but without the understanding of *Isvara*, *moksa* cannot take place.

Nielssohn: You’ve been very kind as well as helpful. Thank you, Sundari. Thank you for this very helpful article that you’ve written. The better I understand the Truth the easier it is to keep myself in the Truth and not wander off into novelties and useless trappings or outright falsehood. I have become very protective as to genuine Advaita Vedanta.

Sundari: You are most welcome, I am happy to hear of anyone who is a watchdog at the temple gates, protecting this knowledge. Not that it needs protecting but nonetheless, the more people who understand the difference between ignorance and knowledge and who respect the tradition the better for all.

The only thing I would add to what you said in your last email was that the truth is not something one can keep oneself in because who would be doing the keeping and who would be that is kept in the truth? *Moksa* is about negating the doer so who is it that is making that statement? There are three *jivas*. Is it the *jiva* who thinks it is a person? This *jiva* is often called the doer. Is it the *jiva* who knows awareness? This *jiva* is often called a self-realized *jiva*. Or is it the *jiva* that knows it IS awareness? This is the *jivanmukta*, the self no longer under the spell of ignorance, what we call the self-actualised *jiva*.

I know what you mean by your statement, and Vedanta teaches that exposing the mind to the truth is of utmost importance if one wants freedom. But it would be better to say “the more I understand the truth the more I know I am the truth.” The subject matter of Vedanta is you, awareness. By exposing the mind to it self-knowledge does “the work” of removing the ignorance that prevents you from knowing your true identity as awareness. No action that a limited doer takes is capable of producing a limitless result. However, Vedanta is a pathless path but it is also a path of action. There is something which can be done (apparently done) to remove ignorance, which is self-inquiry. If you think you are a doer Vedanta offers a whole and complete teaching which is capable of removing your ignorance: the false identification with the doer.

It is a fine point but how we use language is a very good indicator of where we still have a lack of clarity.

~ *Om* and *prem*, Sundari