

All Entities and Experiences Appear in You

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Marta: Hello, Ted, I have some more questions that I would like to put to you.

Somewhere James talked about *nadi* readers and I wondered if they were like mediums/psychics reading *akashic* records or even channeling?

Ted: I don't know what *nadi* readers are.

Marta: Elsewhere in one of James' articles, he talked about that from the causal body we get intuitive/instructive thoughts. (What I might describe as a little voice inside my head.) So does that mean that any gut feeling/insight is from *Isvara*, e.g. knowing when some when is going to "die," getting a place at college, just knowing something before it has even happened yet?

Ted: Everything is from *Isvara*. But that doesn't mean all intuitions and feelings one has should be taken as "true" or "right."

Isvara is not a volitional entity. In other words, *Isvara* is not some "big person" or "supreme being" with a personal agenda that whispers advice into the ears of the chosen or those who are "tuned in" to the God channel. Though we speak of *Isvara* in personified terms as awareness wielding its inherent power of *maya* (ignorance), *Isvara* is essentially the macrocosmic causal body, which is the unmanifest realm of pure potentiality that the entire manifestation in both its gross and subtle aspects springs out of. Moreover, *Isvara* is the impersonal set of universal physical, psychological and ethical/moral laws that govern the apparent reality, i.e. the manifest universe. Thus *Isvara* doesn't offer "insights" in the sense of personal advice, so to speak. Through past experience (including those of past lives), the apparent individual person has developed an understanding of the cause-and-effect operation of the apparent reality. This understanding may be conscious or unconscious. If it is more or less conscious, we refer to it as reasoning. If it is more or less unconscious, then one may get "gut feelings" or intuitions about the way certain situations will play out based on the factors involved.

Moreover, one's intuitions or "gut feelings" are always influenced by one's *vasanas*, one's personal likes and dislikes, desires and fears. In other words, the *vasanas* determine your priorities, goals and values, and thus your interpretation of the relative value, i.e. your sense of any object or experience being good or bad, right or wrong, beneficial or detrimental, desirable or undesirable, appropriate or inappropriate, is always tainted to some degree by your personal bias.

Because we always see things in terms of our personal preferences, and furthermore because those preferences are constantly mutating or changing at least to some degree, intuition is not a reliable source of knowledge or a sound basis for making decisions.

Marta: Angels!! Are angels just *Isvara*, e.g. a parking angel? (I am reading the *Bhagavad Gita* and noted in Chapter 11, verse 21, that angels and divine healing are mentioned.)

Ted: Everything is *Isvara*. In other words, all objects (angels are basically thoughts, which are subtle objects) are awareness “wielding” or conditioned by *maya* (ignorance), which is the definition of *Isvara*. I don’t know what a “parking angel” is. If it is that “force” that bestows the grand blessing of a convenient or otherwise desirable spot to park your car, then that too is *Isvara*. But it’s not some reward for good behavior or the handiwork of some ethereal entity that is working on your behalf. It is simply the coincidental result of the cause-and-effect functioning of the apparent reality. Since our thoughts do play a role in the overall chain of cause and effect operating in the apparent reality, there are in this sense subtle “forces” that are influencing the events that transpire and both their immediate and long-term results. Given that reality is non-dual, every action, whether it is a subtle thought or a gross word or deed, affects the whole.

Marta: I “give” spiritual healing, which is of benefit, seemingly. Is the energy just *Isvara/maya*?

Ted: Everything is just *Isvara/maya*. As was just explained, our thoughts and intentions are subtle, i.e. energetic, aspects of the grand cause-and-effect operation of the apparent reality. So our intentions do have a modicum of influence on the results that ensue from our actions.

Our thoughts and intentions, i.e. those of the apparent individual person we take ourselves to be, are not actually our own. They are simply the offspring of our desires and fears, which in turn are the offspring of the *vasanas*, i.e. the subtle impressions from our past experiences that are the basis of our likes and dislikes and manifest in the subtle body or mind as our desires and fears and eventually are expressed through the gross body as actions. Due to ignorance, we identify with the *vasanas* associated with and expressing through the mind-body-sense complex of the apparent person we take ourselves to be, and thus we think of these *vasanas*, i.e. likes and dislikes, desires and fears, as our own. But actually all *vasanas* are *Isvara*’s.

All *vasanas* come from the universal pool of *vasanas*, i.e. the macrocosmic causal body, or *Isvara*. The *vasanas* associated with any given mind-body-sense complex have gravitated to that particular mind-body-sense complex because its constitution and circumstances are appropriate for their expression. Thus the *vasanas* I claim as “mine” have only “become mine” because they have gravitated to the particular mind-body-sense complex that I believe is “mine,” or worse, believe is me. But I didn’t choose my *vasanas*, i.e. the likes and dislikes expressing through the mind-body-sense complex, which not only am I, awareness, associated with but have identified with and take to be me. Thus all the *vasanas* influencing “my” perceptions, decisions and actions were “given” to me by *Isvara*. Moreover, the energetic quality of the *vasanas* is determined by the *gunas*, which are the three constituents or “fundamental building blocks” or “essential energetic ingredients” that combine together in innumerable variations to make up every object in the apparent reality. So whatever energy expresses through “me” is nothing other than *Isvara*’s song sounding through the flute of “my” person.

Marta: Also, occasionally I see “dead” people like a clairvoyant. I see them in my mind’s eye.

Ted: These are simply certain qualities of energy taking subtle form perceivable to the “inner” eye.

Marta: What is purpose for this, if any? Is it just *maya*? (In the Spiritualist church it is the proof of life after “death” even though it is “known” in the church that there is no death, just a passing.)

Ted: There is no purpose. *Maya* (ignorance) has two powers. For starters, it veils our true limitless, attributeless nature, which causes us, pure awareness, to seemingly forget who we are. Then it projects the vast array of subtle and gross objective phenomena that comprise the apparent reality on the “screen” of our own being, which causes us, pure awareness, to take the world to be real and all the objects in it to be separate from one another and from awareness itself.

Because awareness is attributeless, *maya* can project anything upon it. Or another way of thinking about it is that because awareness itself has no form, it can assume any form into which it is “shaped” by the imaginative projecting power of ignorance. So for instance, if you believe you can see “dead” people, then the form of such a being may very well appear in the mind’s eye just as a dream appears in the consciousness of the dreamer. But again, there is no purpose. Or if there is, it would only be to indicate that there is “life” or some existence that survives the demise of the body, which might in turn serve the greater purpose of inspiring the search for the true nature of that transcendent entity.

Marta: Is the ego aspect of subtle body equivalent to solar plexus *chakra*? I wondered because when a *vasana* is triggered in me, my gut feels it, as it occurs.

Ted: The ego is the I-sense, the sense of being a separate, independent, volitional entity. In other words, it is the general sense of doership and enjoyership. It is that aspect of the mind that causes us to believe that “I did this,” “I think this,” “I feel this,” “I enjoyed/experienced this” and “this is mine.” In this sense the ego is equivalent to whatever you claim “ownership” of which, in this case, would be the solar plexus *chakra* or gut.

Marta: When I give an action to *Isvara* is that the macrocosmic *Isvara* or “deity” *Isvara*, or are they the same difference?

Ted: I’m not clear what you mean here.

You, the apparent person, don’t give action to *Isvara*. *Isvara* acts through you.

If “giving an action to *Isvara*” refers to offering “your” actions to *Isvara* with the *karma yoga* attitude, then the macrocosmic causal body and *Isvara* as a personified deity are the same. Some people don’t buy into the idea of a supreme entity influencing their lives and doling out the results of their actions. They feel more comfortable with a technical understanding of the cause-and-effect functioning of the apparent reality. Other people see this as “cold.” They like the idea of a benevolent ruler looking after the best interests of the total. Either way of looking at the operation

of the apparent reality is fine as they both amount to the same thing. As previously explained, *Isvara* is not a personal entity who benevolently orchestrates events to work in everyone's best interests. But the impersonal cause-and-effect operation of the apparent reality is governed by *dharma*, i.e. universal physical, psychological and ethical laws that maintain the overall balance, harmony and well-being of the total. So whichever way thinking of *Isvara* works for you is fine.

Marta: And finally, a while back on one of my walks I did wonder about whether a *guna/vasana* is an object in my awareness? My answer would be "yes" but I ask it anyway, as you are the teacher!

Ted: Yes, the *gunas* and the *vasanas* are nothing more than objects appearing within you. All entities, energies and experiences appear in you. Moreover, they depend on you for their existence but you are ever free of them. In other words, neither their presence or absence, nor their quality, has any affect on you, awareness, whatsoever.

Along these lines, it is important to clarify a subtle point related to the way you have worded your question. Understand that "my awareness" means me, i.e. "I." Awareness is not some thing that is yours. It is not an object. It is not something other than or separate from you. You are awareness. Thus it would have been more accurate for you to have said, "...a *guna/vasana* is an object in me." This may sound rather "nit-picky" but such precise use of language is crucial to assimilating the knowledge of your true identity as limitless awareness. After you have intellectually grasped the non-dual nature of reality, the most challenging step is to take a stance in your true identity as whole, complete, limitless, attributeless, actionless, ordinary awareness.

The "ordinary" bit makes this shift in perspective easier. We tend to think that limitless awareness is some big deal and that realizing our true nature is some cosmic mind-blowing experience that incinerates our ego and leaves us basking in a vision of white light. Blah! Awareness is simply that by means of which I know what I know and I know what I don't know. All objects appear within me. The apparent individual I appear to be may not know everything, be able to do everything and is not simultaneously existent in all places at once but I, pure awareness, am that in which all objects, including the apparent person I seem to be, appear.

Marta: Thank you again for your time, Ted.

~ With love and blessings, Marta

Ted: It's always a pleasure. Love to you, Marta.