

All *Jivas* Experience the Same Awareness

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Leo: My name is Leo, and I have a few questions. *Isvara* has evoked a few epiphanies to me, and I wonder what the logic is behind them.

Sundari: Hello, Leo, good to hear from you. All epiphanies have the same message and that is that you are whole and complete, unlimited awareness and not the one experiencing the epiphany, although the experiencing entity's existence depends on you. Unfortunately, unless you have a context within which to understand the experience, like a valid means of knowledge such as Vedanta, the knowledge is most often lost or not assimilated. One then believes that one must have another experience to know awareness. But no particular experience is necessary to experience awareness, because you are only ever experiencing awareness.

Leo: After a steady burnout of *vasanas* that I've noticed after simply following *dharma*, resisting indulgence from unnecessary urges, and rewatching some of Ramji's videos, the world is appearing to me like a dream and all the objects and people are simply made out of me. It's strange, I'm beginning to understand the fact that I only identify and become a *jiva* when I chase/worry after my fears/desires, but I stand as awareness, simply floating through the waking state, encountering myself when I simply relax, resist cravings and respond appropriately.

Sundari: What you write indicates that you have reached a critical stage of understanding necessary for self-inquiry, which is the ability to discriminate what is real from what is not real. What is becoming clear to you is that objects have no inherent value – they are inert and not real, meaning they are not always present and always changing. Only you, the awareness of the objects, are real – always present and unchanging. Yet you also realise that there is nothing but you, awareness, so all objects are you – BUT you exist independently of all objects. Non-duality and duality are not in opposition to each other; they simply exist in different orders of reality: *satya* and *mithya*, or the real and the apparently real. Freedom comes from the ability to discriminate you, awareness, from the objects that appear in you.

Leo: That being said, am I the only awareness situated in this *jiva* that's experiencing the projection of this world? Or are all other *jivas* sharing the same waking state, encountering their own projections that are created by *Isvara* to help them respond to their life-duty, so to speak?

Sundari: There is only one awareness apparently appearing as many different *jivas*, or subtle bodies, so all *jivas* experience the same awareness. Each *jiva* has its own particular *vasana* load, or conditioning, given to it by *Isvara*. All *jivas* therefore have their own seemingly unique *uphadi*, or limiting adjunct, through which they experience objects. Each *jiva* only knows the objects it has contact with, so it cannot know what another *jiva* is thinking or feeling, unlike *Isvara*, who is omniscient. The *jiva* perceiving the world through the lenses of its conditioning

becomes identified with the person and their story, feels limited and incomplete, and so chases objects in a vain attempt to complete itself. It will project its own subjective reality onto *Isvara* and suffer as a consequence. If the *jiva* responds appropriately to *Isvara* and lives and acts according to its *svadharma* (inborn nature) and according to *Isvara*'s universal laws (follows *dharma*), then it will have relative peace of mind, even without self-knowledge.

Leo: Unenlightened *jivas*, it seems, do not really know that *Isvara* is doing everything, so they act out their *vasanas* hoping to get the exact result they think they have control of. This ties them into the idea that they are an individual *jiva* bound and struggling through this world, while self-realized *jivas* simply accept everything as God's will and understand that there are no coincidences in this creation and the objects/experiences they encounter are obviously created by *Isvara* to help them actualize that they are one with *Isvara* itself. We are all the same awareness, so to speak, sharing the same macrocosmic waking state, and some of the *jivas* programmed with the propensity to self-actualize will seek it out while the rest who aren't programmed to self-actualize are already programmed to be okay with their duties in this world. In other words, there are no accidents occurring here. It's all predetermined by *Isvara*.

Sundari: This is very good, Leo, good thinking. You are definitely on the right path! Well done and keep going with your inquiry. Feel free to write any time you need to.

~ *Namaste*, Sundari.