

Enlightened or Not, the Apparent Apparently Continues

Daniel Band

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Inquirer: Over the past couple of weekends I have had quite a push to try to break the last of my hardwired strands. Hopefully, I am now beginning to realise trying too hard is not going to make one bit of difference. We, the *jivas*, have no control over our actions and we what we are. We stop trying to be someone we are not, so if we just apply the teaching (*karma yoga* and *jnana yoga*) things will happen probably over many lifetimes. Where I am at the moment, I will be prone to a few ups and downs, but the desire for Vedanta is strong.

Daniel: Enlightened or not, the (apparent) ups and downs of life will continue.

The apparent reality does not cease to exist when one attains self-understanding, but simply only its reality negated. Instead of taking it to be real, you see it for what it is, a mere dream-object arising in/to you, awareness. If you know you're dreaming whilst in a dream, would you still take it seriously? Of course not, it loses its impactful grip.

The only difference between an enlightened mind and one that's not is that a mind with self-knowledge does not depend on the ups for its inner happiness, nor does it take the downs too seriously. In other words, the ups and downs can be relatively effortlessly – depending on how firm the knowledge is – flicked off with discrimination. This is because an “enlightened mind” knows very well that objects can never affect its true nature, free awareness.

Inquirer: Many thanks.

Daniel: You bet. Not confusing *satya* and *mithya* is a most valid point, one which is often misunderstood. There's this crazy notion that *mithya* (i.e the world of change, the world of ups and downs) ceases to exist when one attains enlightenment. This false idea causes great suffering. It's true that suffering – identification with – the ups and downs discontinues, but the actual apparent events – the good, the bad and the ugly – will continue to vibrate. The only difference is that instead of identifying with it (i.e claiming it or personalizing it) is seen as just another non-personal object appearing within your free, limitless, unchanging view.

Inquirer: Back to this obvious thing again. Negate the reality, apply the teaching, sit back and relax. Simple.

Daniel: Negate the apparent reality (*mithya*) that is, and validate yourself, unchanging awareness, as reality (*satya*). Discriminating yourself (unchanging awareness) from the apparent reality/*mithya* (world of change) is what it's all about from start to end.

Inquirer: What makes this relatively simple premise so difficult in the first instance?

Daniel: The sheer simplicity and obviousness of your true nature, blended with a constantly vibrating monkey-mind that's trained to seek anything but simplicity, offers the most masterful formula for the ultimate game of hide-and-seek. Go *Isvara*!