

Fear-Based *Vasana's* & *Nididhyasana*

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Sam: I am getting to the fear that my *jiva* carries, it is hard-wired. What do I do when the *jiva* reacts in fear? Because my normal reaction has been to identify with it and to try to suppress it. To run from it. I think I know the answer but I still want to ask.

Daniel: Firstly, know that it's totally natural to feel a sense of fear or agitation as you apply the teachings of self-inquiry; de-wiring ignorance and facing the rooted *vasana's* that comes with the territory is a brutal task. But the fruit sure is worth it, so hang in there.

Sam: I have tasted enough of the fruit to know what you're saying is true. But to the *jiva*, the fear is real. And yeah, brutal. And it does seem to take leaps of death-defying courage to face it.

Daniel: When the the *jiva* reacts in fear (*tamas*)—or under any other *guna*-based quality at a particular time—does this ever have an effect on you, awareness?

I know you know the answer already. But it's now time to activate this knowledge so you can enjoy the fruits, the sense of ease, which comes by obsessively applying direct investigation to every situation non-stop.

Sam: As was pointed out by Jack earlier one of your posts, in relation to *upadhis*, and yes last night, as I struggled with the fear, I did manage to pause several times and apply his test, to see if the *upadhi* of the day (fear of... death, pain, abandonment, whatever else...) actually concealed awareness. Phew, it did not. In this moment, even talking and thinking about it brings the pressure in my chest. So – I am going to take a breath and switch back to my identity as awareness...of the thoughts and physical sensations... and yes, I can still feel the pressure in my heart center, but I can also confirm that awareness is present, I can toggle back and forth and feel them both, or even feel them both together at the same time. And I am also feeling some hopefulness about resolving this. For better or worse now, I am feeling painful sensations in my upper head, still my chest, and also the "ringing sensation" that I equate with consciousness, at this moment.

Daniel: Is the awareness that knows "happy Sam" (*sattvic*) any different to the awareness that knows "fearful Sam"? Does this awareness change, or bend according to Sam's experience? Is this awareness ever stained in anyway? Nope. This awareness—which is your primary identity—remains totally unfazed.

Sam: No it isn't. That's why I love Ramji's definition of limitlessness so much, the untouchable, unblemishable, unchangeable freshness, like cosmic Teflon it can't be altered or stained.

Daniel: Use Ramji's definition as a direct claim of who you are. Awareness is not something other than you. **You are this** limitless, untouchable, unblemishable, unchangeable, teflon-like perfection that can't be altered or stained, ever. Even if it feels fake, confidently and fearlessly apply this mantra to the mind.

Despite the quality of the *guna*'s coloring in a particular situation, you, awareness remain "loving-unconcerned".

Sam: I'd like to know more about this awareness, is it loving? Whom does it love?

Daniel: Meaning your true nature is all accepting (because there's nothing but yourself, non-dual awareness).

Sam— a puppet of *Ishvara*— is an object that appears to/in you. You are the "knower" of Sam. Can you be something that you know? Of course not. You are always free from what you know. Here's a cool liner to apply "I am the knower of what I'm not".

Sam: Oh, that made me laugh out loud. That is a keeper for sure.

Daniel: Keep inquiry simple and practical. Am I Sam? Or am I the awareness that knows Sam and his state of mind? Claim the latter identity and directly investigate if this is not the reality. It's going to require discipline, especially when the mind is agitated, but it gets easier as the knowledge starts to lighten up the *jiva* load.

Sam: Right now I can report that I am the knower of a primary vehicle with the name Sam and his life story etc. that is experiencing sensations much different than they were a few moments ago. Chest pressure gone, elation rising up. But I am trying not to get caught up in elation, that also is tricky. On the other hand I'd like to allow it to remain. Still the case then, I am awareness (of elation) and although I want to identify with this pleasure, I am actually the knower of what (even in this opposite, pleasurable case) I am not. Right?

Daniel: Right! "I am the knower of the vehicle labeled 'Sam' "Sam and his story is an object known to me, awareness." "Sam's story will always be subject to change, but not me, awareness".

"I am the knower of Sam's ups and downs". "I welcome Sam's ups and the downs whilst remaining firm in my ever-stable, unconcerned, unchangable nature" Boom!

Sam: Easier? You say that now but earlier you said the challenges posed to the *jiva* by get more difficult, how can it be both?

Daniel: Yes—though your *jiva*'s currently needing to face some shitty fear-based *vasanas*, the continued application of self-knowledge will eventually lighten up its load.

But no need to concern yourself about the whens and whys. Simply continue to contemplate on the teachings whilst holding a *karma-yoga* attitude and let *Ishvara* deal with the timing of the *vasana* load and its outcome. =)

As unattractive as this may sound, these fear-based *vasana*'s are serving as your greatest *prasad*. It's *Ishvara*'s way of turning your attention back inwards, back home sweet home.

Daniel: I'm here for you if you need any further clarification or would like to flesh out anything. Check out [these gems](#) by my friend Christian, perhaps it may offer some help in discriminating yourself, the knower, from the known/objects.

Sam: Thank you, a million times thank you. I am so grateful for this ongoing *Satsang*. I'd say something flattering to you, but I know you'd just deflect it with humor. So I'll stick with Thank You

for now.

Daniel: The fear is as a result of misidentification. Your attention is currently being swept by an intense play of *rajo-guna* (projection/fear) and *tamo-guna* (dullness/veiling).

Allow the fear to arise without claiming or personalizing it. Welcome it, sit it down and give it a warm cup of tea without judgment. Once it's happily chilling in front of you as an object, turn your attention back to yourself, the awareness that knows of the fear (object).

The mind will naturally want to bolt back to identifying as Sam, the fear-object, but repeatedly bring it back to rest in awareness as awareness. It's going to take some patience and discipline to settle the mind in its true identity so set aside expectations and be gentle on yourself whilst you retrain this stubborn instrument.

You've already proved to yourself—that as the self— no *upadhi* has ever, nor can ever, conceal you, awareness. This thought is perfect self-realization. There's nothing more to realize. It's now a matter of converting this realization into actualization. In other words, getting this self-knowledge firm and direct so it dissolves the sense of fear. Welcome to the stage of *nididhyasana*.

Sam: Daniel,

Between us, my *jiva* Sam is hesitant to proclaim ultimate success. But I feel like my knowledge today has come forward a leap or seven. Or maybe a Boom! Or maybe I have already leapt. Actually I am learning that there is no leaping necessary, there never was. There is also no hurry, the knowledge once learned, cannot be unlearned. It's not going anywhere, at least that's what I am "not thinking".

Lovingly unconcerned but riveted,

Sam

Daniel: Exactly— knowledge can never be unlearned because you, awareness, are never not available. You ain't going anywhere. And even when the mind does get distracted it's not a big deal either and you simply redirect your thought back home, back to your free self. This is your spiritual practice from now till Sam kicks his mortal fossil, *nididhyasana*, the constant application of self-knowledge to every situation until the fruit of total ease is solidified. Again, no hurry. Have fun and take it easy.

Much love,

Yourself