

Full *Jiva* Assimilation

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Isaac: Hi, Ramji.

I offered to help with my IT skills, but given the fact that my life is currently busier than when I sent the email, I propose working on something that can continue my *sadhana (jnana yoga)* and benefit other students, like maybe translate and give commentary on a *mantra/stotram/teaching...* like *Dakshinamurti Stotram* for other students. *Mantras* and *japa* are my *sadhanas* of choice. I love repeating the *mantras* and when you know what they mean, it's powerful to bring the truth to the forefront.

You know, many a times I wanted to quit... throw in the towel on Vedanta and go back to being *samsari*. Thoughts that it would be much easier to do that than this constant study, vigilance, watching/judging myself, etc. Thank *Isvara* that it was decided Isaac would continue through this journey. Thank *Isvara* for the fortitude I have been endowed with to continue this pursuit. Of course it was the personality given to me by *Isvara* that made me even consider that I should quit... ha... everything *Isvara*. Damn *Isvara* ruler... love *Isvara*.

Recently I just decided to let Isaac party a bit. You see, since I started this journey the ego has been constrictive and demanding... "don't do this," "don't want that," "that's a *vasana*, deny it and take control," etc., etc. always watching every move I do and trying to make sure it was in line with what I thought was how I should be and what scripture wanted a seeker to do. So for one week I let Isaac go free... not too much happened, but I watched movies, ate some junk food, drank beer... not anything extreme. But it was all different this time... I was not hard on myself, I saw *Isvara* operating. I am in the background unaffected the whole time. Had I wanted to stop any of it, it would have been able to with no problem and no disappointment. During that time, I felt free... free of Isaac... I see Isaac as *Isvara*.

I am not affected by anything, because there is nothing but me. This apparent *jiva* that appears in front of me (for lack of a better description) is the doer/enjoyer/seeker/discriminator/sufferer, etc. Everything is me, so I am fine regardless of the *vasanas*, binding or not. Even suffering cannot hurt me, only the apparent *jiva*. I am always free, was always free, just was not aware, ignorant. I have come to realize that the *sadhanas* are only for the *jiva*, to quiet the mind so that Vedanta can do its work OR to give the *jiva* a more "enjoyable" life. It really does not matter if your mind is agitated if you know you are not the mind. When you recognize who you really are, it actually does not matter what kind of the life "your" *jiva* has. For those that want a more "enjoyable" life for the *jiva*, then yes, *sadhana* and following *dharma* is the way to go. But the one who wants the more enjoyable life is the *jiva*, which is not real, and if you know this, you can be free from everything... total freedom. Thought, feeling, emotion, idea, concept, knowledge, Vedanta, etc. are not real. It really does not matter about following *dharma* if you (the *jiva*) have the knowledge of who you are and are prepared for the *karma* that would follow. I'm not saying that breaking *dharma* is right but it's not wrong either, as it is all *Isvara*. Of course our *jiva* operates/dwells in this apparent reality, so why not follow the "rules" to have an enjoyable life? Why not do the *sadhanas* to keep the mind in check to reduce agitation or "negative" experiences? My point is, *moksa* is freedom from suffering, yet when you know who you are, suffering can remain AND you

can be free from it. I guess that means it is no longer defined as suffering and just an negative emotional experience... *Isvara's* psychological order of things operating.

The big obstacle I had was waiting for non-dual vision (experience of loving everyone) but instead I have this non-dual knowledge. Example: I see someone carrying on with a behaviour that triggers a *vasana* of dislike towards the person. I don't see them as me and there is a thought of dislike for them, BUT at the same time I see the dislike as a *vasana*-driven thought the ego is projecting, and know I am free from the ego, *vasanas* and understand that the person the is just me anyways. My experience doesn't change but my knowledge of what I am experiencing has changed. Now when I look at gross objects like people, places and objects in the waking world, I still see the separateness; they are there and I am over here, duality, but I "know" that they are actually me and they are not actually over there, they are in me... the knowledge is running in the background almost all the time relevant to the experience of duality or not.

I never did not know myself. I have never been ignorant of myself, it is the *jiva* that has the apparent/seeming ignorance that needs to be removed, but I have been here and fine the whole time. I just needed to understand the *jiva*. I see the *jiva* for what it is now... an object to me under the control of *Isvara*. I know I am the self, which is not a knower, as it has no qualities. I am a knower as the reflection of myself through the subtle body known as a *jiva*. This *jiva* that I current am experiencing is as far as I can go experientially other than through *samadhis*, but my understanding can go further than that of the "being just a *jiva*."

I was working hard, study Vedanta for hours a day, at work, in the car, in the mornings, evenings, any chance I had. The real work/improvement came when I applied the knowledge to the waking world (combined with *sadhanas* to quiet the mind) instead of having my face buried in a book or Vedanta video. Basically, I was holding myself in the *sravana* and *manana* stage of my progress, and only after *nididhysana* (applying what I know) did the real benefit for the *jiva* show. Jackpot!!!

It is so freeing to be dis-identify from the ego... the ego... man, what a pain to separate from, as it is so sly. Now anything it says or wants is what "it" wants, is not me from the *jiva's* point of view. The knowledge is always there to shoot down the ego... I can let it play out or not... it doesn't matter anymore!

Isaac wanted to teach, thrives when teaching, but the desire has diminished due to the assimilation of the knowledge. I also spend less time reading Vedanta because the knowledge contained within it is now contained in the mind. It's been much more enjoyable just doing my *dharma/karma* and responding to the pluralistic world then chasing, desiring or starting something to "fulfil" me. It is like there is nothing to do now. Shall I pursue teaching and give Canada a dose of Vedanta? Shall I just wait for *Isvara* to see what's next? Honestly, it's irrelevant.

Having divulged the above, oh, wise and mighty grey-bearded one, do you recommend any course of action or next steps? I love you.

~ Isaac