

Fullness Cannot Be More Full

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Sarah: Last time I saw Ram, I went up to him for a second or so and was standing in front of him, and saw in him what he has been talking about all these years: the fullness beyond words, the fullness beyond full. How to access that?

Sundari: You don't "access" that. You are that – but you need to know what that means. This is what self-inquiry is all about, investigating the true nature of reality in order to free the mind from identification with objects. *Moksa* is discriminating you, the fullness or awareness, from the objects that appear in you.

Sarah: It must be *brahman*. What else could it be, as it was more full than everything put together and then some?

Sundari: It is *brahman*, but "it" is not other than you. "*Brahman*" is just another word for the self, YOU. How can anything be more full than fullness?

What you are saying implies that fullness or *brahman* is something other than you. You seem to be objectifying fullness, you, awareness.

Sarah: Standing in front of Ram, put in another way, it was a fullness this level of existence in the world does not offer.

Sundari: What does "this level of existence" mean to you? The world is not real; how can it offer fullness?

There are only two things in existence: The subject – you, awareness – and the objects appearing in you – *satya* and *mithya*. You are what is real: Always present and never-changing. The objects are unreal: not always present and always changing. Ignorance (and the cause of all suffering) is not knowing the difference between the two.

The fullness is you, awareness. Everything else is empty, inert, appearing to be conscious because you, the light of awareness, shine on it. There are no levels to awareness because awareness cannot be more or less full, or more or less aware.

There are levels to ignorance because the mind can be more or less ignorant of its true nature, depending on how much *rajas* and *tamas* appear in it.

Ram/James is a symbol of the self, a fully self-actualised *jiva* reflecting the fullness of awareness in everything he stands for. He is not the *jiva* though, so be careful of projecting *satya* onto *mithya*. It is not James or Ram who is full. Only awareness is full.

Sarah: I guess what I am wondering if this seems like experience, not knowledge. The knowledge comes in because Ram knows he is that, and what that is?

Sundari: Ram knows he is awareness. You experienced the fullness of the self, you, when you looked at him and projected it onto the *jiva*, Ram. This is why it feels like an experience, but it is actually knowledge because you know that you are awareness and not Sarah, just like you know that Ram is really awareness and not Ram.

Sarah: It is “experience” if I see as a *jiva* (duality, subject and object), and knowledge is if I, as awareness, see the same thing, as awareness?

Sundari: Yes. The *jiva* is the experiencing entity, and awareness is the knower of the experiencing entity. The *jiva* is the lens through which you, awareness, have contact with objects. Knowing this is *moksa*.

Sarah: If I look at Ram and see a *jiva* it is my experience, and if I look at Ram and see that I, awareness, am looking at awareness, it is knowledge. Is that correct?

Sundari: YES.

Sarah: One year at the Trout Lake retreat I was in a pup tent one morning, and suddenly was no longer the body. Rather, I was the manifestation of knowledge.

How to put all these pieces of the puzzle together into one integrated whole?!

Sundari: No need to put the pieces together, because there really is no puzzle and self-knowledge does the integrating, not the *jiva*. It just looks like there is a puzzle because as ignorance lifts and the light of knowledge starts to shine brightly in the mind, it starts off patchy, contrasting with the ignorance. One day it is just you, the Light shining, no more patches. All is known, all is seen and understood. And the *jiva* continues as before, with her particular character and predisposition, but you are free of her. You do not have to change her, because even though you know that the *jiva* is limited and always will be, the essence of the *jiva*, you, awareness, is limitless and not conditioned by the *jiva*. End of suffering.

~ Much love to you, Sundari