

# Hasta La Vista, Baby

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**Robert:** Hi, Ted, I hope all is well (can it be any other way, really?).

I am looking for some verification to a recent conclusion. Recently there have been some questions arising regarding *maya* and awareness. These questions have been preoccupying the mind and hindering the understanding “I am unlimited awareness.”

Are these questions, which have now been answered, acting out a deeper reluctance to completely assimilate the knowledge “I am awareness, not the apparent individual”? It appears this way because once the questions are answered, there is a sense of “well, you understood that anyway” and it feels like the question was a distraction.

~ Many thanks, Robert

**Ted:** Hi, Robert. There is a very simple answer to your question.

That doubts and distractions arise in the mind is quite natural. The tendency (*vasana*) to think of yourself as a limited, incomplete and inadequate individual has become so deeply ingrained in the psyche (subtle body) after years – actually, lifetimes – of unquestioning acceptance that it will not immediately abandon the sinking ship of which it’s been captain for so long.

Because of the tenacity of ignorance, incessant meditation on the self and repeated application of the teachings to each and every circumstance (even a thought arising in the mind can be considered a circumstance, for it is an object of experience) is imperative. This is the point at which the character of self-inquiry is no longer exploration, discovery, but rather a matter of constantly reminding oneself what has been found (i.e. understood). This work of turning realization into actualization is referred to as *nididhyasana*. It is the third aspect of self-inquiry and the final phase of the assimilation of self-knowledge. This is the point at which you finally have to take a stance in awareness AS awareness.

In this regard, two things are worth mentioning.

First, you might have to “fake it till you make it.” Inauthentic as that may sound, it is not wholly without basis. You’ve made a thoughtful inquiry. You’ve deeply contemplated the teachings. You’ve patiently worked out your doubts with the help of a qualified teacher. You know what the truth is. Now you are simply contending with an errant ego making a last ditch effort to save itself from inevitable doom. Given these circumstances, “faking it” is simply a matter of standing up to the little bastard and refusing to buy into his bullshit anymore. In the words of the Terminator, “Hasta la vista, baby.”

Second, once you have assumed your true identity as awareness with unshakable conviction, it really doesn’t matter what thoughts arise in the mind. All thoughts will be seen as insubstantial objects, ephemeral phenomena floating through the mind. Just as clouds have no effect on the essential nature of the sky, so thoughts have no effect on the essential nature of “I.” You are the

ever-untouched witness of all thoughts. And, as the Vedantic scripture *Drg Drishya Viveka* (*The Discrimination Between the Seer and the Seen*) irrefutably reveals, the seer can never be that which it can see. Thus, while thoughts depend on you in order to be, of all thoughts you are ever-free.

Fear not, my friend. In the spirit of Krishna's advice to Arjuna, fight the fight, fell the foe. Or better yet, simply recognize its phantom nature and thereby refuse it any foothold in your mind. Stand fast in your true nature as whole, complete, limitless, actionless, ordinary awareness.

~ All the best, Ted