

***Isvara's* “Birth” Is Only Apparent**

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Ingrid: I really do not think this has anything to do with *moksa* or anything related to enlightenment. Just since you knew much I asked, since I wonder what it can be.

As I say, *satya* is important, not this! It was just strange that this deep *om* vibration sound that is not anything I have heard of anywhere appeared. I thought someone might know.

I came to think of it now only. I have never thought it was *brahman*. But must sound like I do, since I do ask in relation to *brahman*. I know I am *brahman* and not a sound in me. I just saw this as *om* sound when it came, not knowing what it was. It is just when I looked it up on the internet so much is said about it in relation to *brahman*. I might get an answer one day, but it's not important.

Brahman is just as strange, as it is only consciousness, not even creating the Creator. Is *Isvara* born when the Unborn does not make *Isvara*?

Ted: Yes, *Isvara* is born, in a manner of speaking. When *maya* conditions *brahman*, and thus imbues *brahman* with relatively limitless *iccha* (i.e. will), *jnana* (i.e. intelligence) and *kriya* (i.e. power), *Isvara* is brought into being.

Maya, however, is not separate from *brahman*. Rather *maya* is an aspect inherent in *brahman*. I know that is tricky for the mind to comprehend, but that is why *maya* is referred to as *anirvachaniya*, or that which cannot be logically categorized as existent or non-existent. We cannot say that *maya* is not non-existent, because we experience its effects. We cannot say that *maya* is existent (i.e. real), because it undergoes change. We cannot say *maya* is both existent and non-existent, because something cannot be both existent and non-existent. All we can say is that while *maya* exists, it is not real. Simply put, *brahman's* existence doesn't depend on *maya*, but *maya's* existence depends on *brahman*.

Nevertheless, *maya* is a beginningless principle within *brahman's* being. It is that which is responsible for bringing about the existence of *Isvara*.

Ingrid: And will projected awareness that is a “portion” of *brahman* have any possibility of getting back to consciousness again, meaning becoming its source once more?

Ted: There is nowhere for projected awareness to “get to.” As its name indicates, projected awareness is awareness. The projected human being has a mind capable of understanding its true nature. This understanding is the only “getting” that needs be done. Only knowledge can give you what you've already got.

Ingrid: I mean if *mithya* is born, then the “birth” must have been by *brahman*, which is not capable

of creating other than being intelligent is-ness, or light. And *maya* is inert in it.

Then I cannot see how *mithya* is born, and not unborn.

Ted: *Mithya* means “apparent.” It isn’t an entity itself, but all apparent entities are *mithya*. That said, *mithya* is the effect of *maya*. So *mithya* is born in that sense. *Maya*, however, is an eternal principle inherent in *brahman*. You might think of it as the seed form of the entire manifestation that abides in a state of dormancy within the scope of *brahman*.

Ingrid: But if *brahman* is not able to stop this and is eternity without any attributes or intention of doing, and if *Isvara* cannot change itself back to source, not being *mithya* anymore, then the portion of *Isvara* must also be the same quantity of projected awareness forever, when *satya* is constant.

Ted: Right, *Isvara* will never change into *brahman*. *Isvara* (i.e. the creator-sustainer-resolver of the manifestation) is reflected awareness, or a projection. It is not real. It is not going to change into what is real. The essential nature of *Isvara*, however, is real (i.e. *brahman*). Thus the human beings projected by *Isvara* have a mind capable of recognizing their true nature as *brahman*. This recognition is the only way that *Isvara* “becomes” *brahman*, for truly speaking, *Isvara* already is *brahman*.

Ingrid: I’ve heard they are both eternal, and I know I am unborn awareness, and that implies eternity. Nothing unborn can die. But why is not *Isvara* unborn, when *brahman* is source? When it is eternal, how can *Isvara* be born? It is of change and of form though, but born and eternal sees not logic.

The last sentences are difficult to read. I mean *brahman* is *satya*, unborn, limitless, etc. Eternal. How can anything be born out of this? And when *Isvara* exists, how can it be eternal but not unborn? Eternal and unborn is more logic, yet *brahman* cannot give birth. So *Isvara* is not unborn. Yet *brahman* is the source, or Father-Mother of *Isvara*, or consciousness that permeates everything. I mean, since *brahman* cannot give birth, how can *Isvara* be born? I mean, it must have appeared simultaneously. But there was no time before creation.

Ted: You are on the right track. Nothing is actually born. *Isvara* is only apparent. *Brahman* is the “permitter” in the sense of being the substrate, but there is no intention behind the projection of *Isvara*, or the manifestation. *Maya* is simply an inherent aspect of *brahman* that makes *brahman* seem to be something it is not – i.e. the innumerable objects that constitute the manifestation.

Ingrid: I have not had *samadhi* experience, so I might be hardwired, LOL.

Have a good weekend.

Ted: Thanks. I’m off now to Connecticut to teach a seminar.

Please be sure to spend some time contemplating the explanations before responding. It feels like we are going over the same question repeatedly. I love fielding your questions, but I'm feeling like more contemplation would be helpful.

You might also read (or reread, as the case may be) James' book *The Essence of Enlightenment*. That might help clarify matters as well.

Maya is baffling, but it is not real. It is an aspect of *brahman* that makes *brahman* appear to be something it's not. But *maya's* effects are not real entities. They are projections and only have to be understood as such in order to be free of them. The bottom line is that all the effects-forms-objects come and go, while the awareness in which they appear and on which their existence depends remains the ever-unchanging constant.

~ *Namaste*, Ted