

It inspired this

Daniel Band

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Source: <http://www.shiningworld.com/site/satsang/read/2938>

Inquirer: Hi Daniel,

Just wanted to send you a note to acknowledge and thank you for your frequent posts on [FB](#).. I so appreciate the reminders and the photos are always fun!!

I'm a little reluctant to post Vedantic meanderings on your FB page, but I felt inspired to at least share this with you.. (see below) Your feedback is warmly welcome.

It's beautiful to be able to share these words with kindred spirits (apparently!!) ;)

On Happiness And Bliss

Everything is an object. Every "thing". Objects are apparently presented to You (awareness) through the senses. This includes things that are seen, smelled, heard, tasted, felt, thought, sensed and experienced). Everything.

If you are looking for happiness or bliss as a sign that you have realized the Self, then you are still identified with the *jiva* since happiness and bliss are experiences and hence, objects.

Through inquiry and practice of the yogas, identification as Self becomes known. From the *jiva* perspective, this can occur as neutral contentment but be careful not to seek even that for once again, you will still be identified with the *jiva*. Simply "allow".

When you know yourself as awareness, there is only "isness". You are the very matrix of "everythingness". There is literally no "thing" other than You.

Daniel: Nice hearing from you. =)

And thank you for your kind words, appreciation is always appreciated.

I like what you had written. It inspired this.

On Happiness And Bliss

An object is anything other than me, the limitless subject. Objects are apparently presented to me, awareness via the *jiva*-vehicle, an object which I apparently confuse myself with if discrimination (*viveka*) is not yet firm. But when discrimination is firm, the *jiva* and its senses are understood to be no different to me than the laptop it sits behind. Total freedom from the *jiva* is enjoyed.

I am *triguna-atita*, free from the *gunas* and thus free from all colours of experience. Nothing can be added or taken away from me for I am nondual, whole and complete, ever-free, actionless awareness. I am *purna* in all ways, always.

I lovingly watch the *jivas* experience getting coloured in by the qualities of the *gunas* whilst

knowing my freedom from it; No matter how blissful or dismal the *jiva* seems to be, it has no stain on me.

Through vigilant self-inquiry my true identification as Self in the Self becomes firm and in return offers *jiva* a neutral contentment. This blissful experience of rock-steady confidence is as a result of self-knowledge.

I am awareness, there is only one awareness, only one me. I am the very matrix of everything--- yet I simultaneously remain free from everything. There is nothing outside me. There is nothing other than me.