

Liberation and Language

Ram (James Swartz)

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Martyn: Hi, James. I, as Martyn, appear in this moment, along with everything else observed. The moment is inert. It cannot contain any alteration or movement and still be a moment. It is complete and beyond question, for it exists/existed. All of this appears in me, the self, awareness. The moment is contained within. All is within awareness. Within this space of awareness all rises and falls. The word “apparent” seems to be used to denote something which may not actually “exist,” and my understanding now is that it may not be trying to make that statement. Would you say the word merely means “that which appears”? I understand of course all occurrence within my field of awareness, this field of illumination, comes and goes.

James: Yes. It means that it is not real.

Martyn: On a different note, I have come across indications which refer to “levels” of enlightenment. Some say there are three, four or eight. I would agree with you if you were to say there are no levels of awareness. But I wonder about some of the trouble I seem to have in sorting my understanding may be explainable by the levels.

James: Yes. You have an experiential view of enlightenment and are trying to figure out where you stand.

Martyn: I feel myself waking up, if you can say such a thing, but it is hard to fathom that the Infinite Void, or the Astral Observation (awareness), is within the same awareness which is operating this form called Martyn. I know it is, but this awakening of self “locally” seems to be some distance from or a progression towards awareness at the “level” of the Void.

James: Again, the problem lies in the language. You are thinking about enlightenment incorrectly. Your knowledge is good and you have a lot of solid inner experience, but no structure to evaluate what you know and experience.

Martyn: The Void and the Astral, and so many other experiences, happen without the body’s involvement. Their truth is direct and significant. I don’t doubt them at all, it’s just difficult to see this awakening reaching these “heights.”

James: There is nothing to reach. There is something to understand. You have already reached.

Martyn: Is it that the Void is within the “heart” of awareness?

James: There is no such thing as the Void, unless you mean awareness. Awareness is the Heart. It has no heart. The reason there is no Void is because everything is awareness and it is not a void. It is solid and substantial. It is present and very real. Everything else is void.

Martyn: The self is a Void where only Light and potential exist?

James: The self is awareness. Light is a symbol of awareness. It has no potential. It is actual.

Martyn: From where creation emerges upon a thought? How can this be the same space of awareness, where the moment rises and exits (temporarily)? How can a created form exist in awareness if awareness is a void?

James: It does not actually emerge. It is projected by *maya*, ignorance. My book covers creation and *maya*.

Martyn: Once again, thank you and I hope you are doing well!

When will you be in India? And would you have any leads on additional apartments available for three months?

~ Love and Light, Martyn

James: Hi, Martyn. I think the best way to do this, Martyn, is for you to study my book carefully and learn the terminology. You have all the experiential bits and pieces to complete the beautiful puzzle that you are, but it will not work for us to go about it like this. You need the big picture. Once the whole *mandala* of your existence is clear, all the bits and pieces will naturally gravitate to their appropriate places. I know you bought it, but you must not have read it properly from start to finish, signing on to the logic at each step and absorbing the impersonal, non-experiential language of Vedanta. It takes a lot of effort for me to try to figure out exactly where you are hung up because of the way you use language – although you are very close to cracking the code. You need a new language. It would take many months for us to build up the big picture in this happenstance way. Please read it very slowly – a few pages at a time and make sure that you understand the logic of the ideas. If you get hung up, write and I will help you.

~ Love, Ram

Martyn: Dear Ram, thank you for that. I appreciate your directness and honesty. I was coming to the same conclusion. I will do as you say. Thanks again.

~ Martyn