

# SOWING THE SEEDS OF SELF-KNOWLEDGE

Arlindo Moraes

2016-08-17

Source: <http://www.shiningworld.com/site/satsang/read/2889>

SOWING THE SEEDS OF SELF-KNOWLEDGE - Vedanta is like a mirror on which the non-dual nature of reality is reflected. A mirror composed by brilliant concepts carried on by words to produce a contemplative and self-reflective intellect. No individual can claim to be its founder or creator, therefore it is not a philology, nor a religion, a spiritual path or a school of thought. It is Isvara's revealed knowledge to all intelligent conscious beings.

Vedanta is made up of pure logic, and it is totally practical because it is based on the analysis of Jiva's common day to day experience of life. But before it may reflect a crystal-clear vision of the non-dual nature of the self as oneself, to some extent, some accumulated dust (mental impurities) needs to be removed.

The most efficient way to remove one's ignorance, is by constant application of Vedanta's logic on a moment to moment basis. But in order to do so, one needs to be equipped with a contemplative mind. All mental impurities are but thought energies composed by rajas and tamas. Therefore, the first step is to develop sattvaguna by living a Dharmic life style and by cultivating a karma yoga attitude towards Isvara.

In order for the pursue of self-knowledge to fructify, it is required great love, discipline, determination and hard work from the part of the enquirer – it needs to be acknowledged as the most valuable thing in life, to become a burning desire, otherwise it will be just like any other pursuit, or a mere curiosity. Most people introduced to Vedanta, will appreciate and enjoy its perfect logic for some time... but only to quit it after a while. I often refer to these introductions as; "sowing seeds of Vedanta" – at the appropriate time, they will sprout and grow.

Questioner: Vedanta may be right for some type of people, but it is too mental for me. I need to feel and experience in order to believe in anything.

You will never be able to believe your experiences because they are not reliable, they are fickle, therefore not trustworthy. And moreover your experience is only as good as your understanding or interpretation of it. In order to understand it correctly you need knowledge. Not to say that experiences are projected by the mind – they are thought-induced.

Vedanta are not for or against feelings, visions, Samadhi, mystical experiences, epiphanies and so on. We know it all to be mithya; objects of experience in a constant flux of modification. The reason we do not recommend you to pursue subtle objects/experiences is because we know that regardless of how wonderful an experience may be, it eventually ends, leaving you again lacking for something else in order to be content and satisfied.

Vedanta operates on knowledge alone because self-ignorance is the root cause of human suffering. All other apparent sufferings are ramifications of the ignorance of the non-dual nature of the Self. Once we know the root cause of a disease why to try curing, or better said, suppressing its symptoms? Self-knowledge is the only remedy for self-ignorance!

Once you come to Vedanta we immediately tell you the truth; you are none of these impermanent

things which change with time. You are the only constant factor, the ever present consciousness operating your own body-mind mechanism. All impermanent gross or subtle things are like holographic images projected on Maya's space-time screen. You are the Consciousness by which Maya operates.

But the roots of self-ignorance are deeply hidden in the sub-conscious mind as causal-vasanas. Self-knowledge must grow roots into the causal body in order to become "causal" self-knowledge to produce Moksha. Once this knowledge spreads its roots into the sub-conscious mind it rapidly develops the power to dissolve Jiva's ignorance in its causal formations. Self-knowledge is the greatest neutralizer of those sub-conscious energies born out of self-ignorance.