

Saying No to *Isvara*

Sundari (Isabella Viglietti)

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Source: <http://www.shiningworld.com/site/satsang/read/1970>

Sundari: Hello, Nessa. Lovely to hear from you again. ☺

Nessa: I am re-listening to *Panchadasi, 2014, Trout Lake*, in particular audio 14 where James and the group are talking about Arjuna not sitting on his butt or sneaking off somewhere to meditate but to do his *svardharma*. And an excellent question was asked of James by Shelley, I think. She asked: “But what if Arjuna had actualised himself, could he have said, ‘I am not doing this! You have to find someone else’?” And James said: “Yes, he could have.”

Sundari: If you follow *dharma* you can say no to *Isvara*, actualised or not, which is why we wrote the article on *Isvara* in the last newsletter. If you have not read it, I suggest you do.

Nessa: And then further into the audio James talked about leaving Swamiji Abdehananda to deal with his mother’s affairs. He said he had to leave and he did not want to. I am just wondering, if James really did have to leave in order to take care of family business, could he have said no?

Sundari: Yes, he could have said no, but that would not have been *dharmic* for him, so he did his duty even though he would have preferred to stay. It is always a question of what is *dharmic* for you. There is no one-answer-fits-all to this question. One does what brings peace of mind in every situation. If you go against *dharma* you suffer.

Nessa: I understand he is “not doing” anything, *Isvara* is. (I think the answer is in the question but I will send it anyway as it might make a good *satsang*!)

Sundari: Yes, it is true that there is no real doer involved. However, as we explained in the article in the last newsletter:

Isvara Is Not the Boss

The *jiva* is part and parcel of its environment, and subject to *Isvara*’s universal laws – up to a point. But this does not mean that the *jiva* is dependent on *Isvara*. The *jiva* is really the ever-free *paramatman* and as such it is free of *Isvara*. So *Isvara* is not the boss; you, the self, are. Without you *Isvara* can’t boss anybody. To control *Isvara* you need to move from the idea that you are a victim/slave/devotee of *Isvara* and claim your power as the ever-free self so that your actions establish new patterns in the causal body that force *Isvara* to transform your subtle body, and therefore your life, in line with who you really are. You will wait forever for your freedom if you leave it up to *Isvara*.

Nessa: Watching and listening to the videos is delightful, and I think of you kindly and all the work that you do. And James is now enjoying a *jiva* jolly in India. ☺

Sundari: It is wonderful to know that the work we do brings such rewards to so many; for us that is enough. Yes, James is loving being back in India. He is shooting a film on *bhakti* with a professional filmmaker before the teaching starts. I hope to join him after New Year's Day if my Indian visa arrives in time.

Nessa: May I say that I think a subscription is a great idea?

Sundari: I agree, point taken.

Nessa: I am blessed, because life is good. I must have accumulated some *punya karma* in my "travels"!!! Knowing who I am is the ultimate freedom. I most certainly do have some pesky binding *vasanas* which will eventually get kicked into grass, so to speak. All in God's time, eh?

Sundari: Yes, grace is earned, for sure. And as you are fully cognizant of the *samskaras*, they will definitely dissolve in the knowledge. Everything does, as long as we are faithful to the knowledge and keep our mind on the self at all times.

Nessa: I read one of your *satsangs* about insomnia post-self-realisation, and it was helpful as some unexpected things do seem to arise as one proceeds on the *nididhyasana* trail, as I call it.

Sundari: Yes, indeed!

Nessa: It is snowing here. I love snow! May all your *jiva* doings go smoothly in America.

Sundari: We have been granted the fiancé visa, which is great as now we can get legally married, no more hassles with immigration.

Nessa: In the same *Panchadas*i audios James mentioned ninety-three Rolls Royces!!! It reminded me of when in my youth, in a pub in Oxford, I got chatted up by an older man whom I was told had seven such vehicles. Being a "latent" Vedanta girl, I was not impressed!!! Bless him – his name was Tricky Dicky. You couldn't make that up!

Sundari: Yes, Osho was one Tricky Dicky too and too clever by half. He got so caught up in his manufactured identity as some kind of extra-special, who knows what that he lost the plot completely.

Nessa: Well, on that ostentatious note, I will sign off. With much love to you from me, just ONE beautiful bundle of selfness!!!

~ Nessa, xxx

Sundari: Thank you, Nessa, and from one bundle of self to another, much love and many blessings!

~ Sundari