

This Attention /s Our Meditation

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Source: <http://www.shiningworld.com/site/satsang/read/3146>

Paul: I visited your [Non-Doodle page](#) on Facebook. Someone quoted, “We have never left heaven/spirit/*nirvana*, or whatever. We are the sleeper dreaming, death is just waking up from our sleep, and life is to remember we are one mind in God.”

My understanding of this is through my “study” of *A Course in Miracles*. Do you have the *Cliff Notes* on the practice of meditation?

Thank you.

Daniel: I am not so clear as to what your question is.

But from what I can make out – the “I” that you speak of is not the primary “I” that Vedanta brings one’s attention to. You are speaking from the platform of an “I” that is limited and subject to all kinds of change.

This is fine, but as inquirers into liberation (*moksa*) our goal is to be free from this limited identity altogether, and therefore shift our attention to the “I” that we eventually rediscover to be our true self: limitless awareness.

The real “I,” the real you (free awareness), is neither subject to heaven/spirit/*nirvana*/whatever, nor to sleep or dream. You are the timeless awareness in which all these objects appear to and in.

This may sound a little odd, but God (*Isvara/gunas*) – which also includes this entity called “Paul” – is just an object appearing to/in you, awareness. You are actually free of God and Paul. It’s this investigation that we primarily invest our thought in.

Heaven/spirit/*nirvana*/sleep/dream/death, etc. are all just objects (*mithya*), and therefore don’t really interest us, because it’s freedom from objects that we’re after.

In Vedanta we are interested in one thing: stable freedom, and the only stable factor is you, awareness. Therefore it’s the rediscovering of one’s true, non-dual nature as awareness where our attention is placed. It’s this focus/attention that ultimately is our meditation.

If this is an investigation that you wish to continue, then I suggest visiting the NonDoodle.com site to get a more clear understanding of what Vedanta is about and not about.

Please feel free to write to me afterwards.

~ Daniel