

Thoughts Dry up When the Sun of Awareness Shines on Them

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Suzanne: Dearest Sundari, I am having a “Berlin retreat” this weekend, and am listening to DVD #11 Q&A this morning; Ramji says the following, which I thought to be very pithy and helpful, so I transcribed it, and am sending it you for whatever possible use it may be to others. What caught my doer’s rapt attention is the line, “If you want to do a practice, that’s the practice.” I have seen/heard this before, but I love the precision of the language in this four-minute teaching.

Practising Vedanta, Berlin, March 2014, DVD #11 Q&A (47:36)

Actions (*karma*, meditation, studying scripture) will not guarantee the result of *moksa* unless you are always asking, “Who am I?,” unless you are a discriminator. This means, “Is the thought of what I am thinking right now, is the thought of ‘Who am I?’ right now, in harmony, true to my nature or is it not?” That is called discrimination. That is called inquiry. If you want to do a practice, that’s the practice.

Look at whatever thought you have about yourself, right now, and see if that thought is in harmony with who you are. If it’s not, you throw it away. You don’t meditate on it. Release it. You say, “Sorry, not-me,” and you turn your attention to awareness. The only access to awareness is through knowledge. That’s why we are teaching you. The reason the only access to awareness is through knowledge is because you are already awareness.

You are already awareness and you are already experiencing awareness. You are never experiencing anything other than awareness – always, so all I have to do is think, “I am awareness,” and then my mind goes there and I start to experience and understand that “I am awareness.” I take it off the thought: “I am small, inadequate. I want, I don’t want,” this is the basic *jiva* thought, “I want, I don’t want.” The truth is I am not a wanter. I am free of wants, so when you find yourself saying, “I want,” then you think, “Who wants? Do I want? No, I don’t want. I am awareness. I am whole and complete.”

If you say, “I’m doing,” or you catch yourself thinking, “I’m doing this,” question: “I’m doing this? Excuse me? I am not a doer. I am the knower of the doer.” Immediately you stop thinking you are the doer, and then you see that you are the awareness. And immediately you are back to yourself again. And you just keep working on your mind with your mind all the time, until you kill that tendency to think you are something other than what you are.

And that thought becomes constant, that “I am awareness,” and then the thought dissolves into awareness, and you are left free with the thought, “I am awareness also.” That’s the method.
(51: 22)

Thank you for all you do. I am enjoying your e-satsangas, especially helpful is the *Breaking Family Samskaras*. Kindest thanks.

Sundari: Hello Suzanne, thank you for your lovely email and your kind appreciation – much appreciated! It is interesting that you transcribed this particular teaching, as it is so central to the practice of self-knowledge. The fact is that no matter whether you are “enlightened” or not, thoughts appear in the mind according to “your” conditioning; they don’t all stop just because you know who you are. They are *Isvara’s* thoughts and do not belong to you at all. The *jiva* does not disappear; it remains and liberation means freedom from and for the person. It is such a relief to know that you don’t need to get rid of all the thoughts; you can simply watch them dry up like water on the pavement when the sun is shining on it.

We are looking forward to seeing you and Cole again in the near future.

~ Much love to you both, Sundari