

# Vasanas Drop Off Naturally

Ram (James Swartz)

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**Mark:** Hi, James. Here are a few questions. What are your views exactly on the relationship between the apparent and the real from the perspective of the dreamed character's outcome?

**James:** The dream character is apparent, and the dreamer, i.e. awareness, is real.

**Mark:** The common view is that self leads one back to the self. Let's assume that's true.

**James:** There is only one self, so if there is any leading going on it is the self leading itself to the self.

**Mark:** Then what?

**James:** Then seeking stops and "It's just *prarabdha karma* playing out till the time of the physical entity's death," to quote the New Orleans Baba.

**Mark:** I don't really know where I'm going with this line of questioning myself.

**James:** It is a strange line of questioning. I think maybe you are a bit distracted by the changes in your work situation. Maybe you are just lonely and want to talk to someone other than the cretins at work.

**Mark:** It's just that I'm seeing a lot of changes happening of themselves. *Vasanas* are clearing out without any effort on my part; I just get tired and indifferent to them – they are slowly falling away, especially their frequency and intensity. It seems I'm finally understanding what I never experienced before when you talk of non-binding *vasanas*. They are non-binding in the sense that I no longer identify with them whether or not they are recurrent. (I wonder if I have this right, as the problem with the way it is presented in scripture – hence the confusion so many people have about this topic – is it that "non-binding" implies that one no longer has any carnal impulses at all...?). Yes, your teaching was very clear from the outset that I have *vasanas* but the *vasanas* are not me. It is one thing to inquire into this as the opposite thought, it's another to find it becoming concrete in one's apparent life.

**James:** This is the fruit of self-knowledge, Mark. This is what is meant when the teachings say you are not the doer. The truth does the work. The binding *vasanas* are rendered non-binding. There is no doer. Everything is just happening according to the will of *Isvara*. You are the one

who knows it.

“Non-binding” does not mean that you do not have *vasanas* at all. It means that you have the option of indulging them or not. They are no longer commands to be fulfilled and sources of agitation if they are not fulfilled. Fulfilling them is elective.

**Mark:** I was, in a sense, very isolated in my job and now I’m being put in quite the opposite context. I don’t mind being alone, in fact I rather enjoy it. I guess what I’m asking is, how do you interpret what happens to an individual in the apparent reality?

Again, just *karma*? Or is it like the spiritual people like to imply, “Oh, it’s because life has something to teach you.” I don’t generally give much clout to speculations of this nature, since one can always interpret things a hundred different ways. But that’s my interpretation. I was curious as to The Great Ramji’s perspective.

**James:** From what standpoint, Mark? From the individual’s point of view, the interpretation depends on his or her values and priorities, i.e. *vasanas*. From the self’s point of view, no interpretation is necessary. It does not need to know what anything in the apparent reality “means.” It does not care. Things are what they are. They don’t mean anything – unless someone wants them to mean something. Whatever appears is known to be transient and only briefly meaningful, if at all.

We are just living here. The life is important, not what happens in it. It is a pleasure to live. And it will be a pleasure to die.

**Mark:** Awaiting His Holiness’s great words of wisdom.

**James:** The Great Holy Jamesji, wise beyond measure and Sir James to you, has spoken his soothing words of wisdom for the benefit of any and all sentient beings who choose to listen. They are also useful for those who do not choose to listen.

~ Love, James