

What Are the Facts?

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Lisa: *Namaskar*, dear Sundariji and Ramji. Thank you so much for your response. Before I got your reply something shifted almost like last time. I realised that I was getting stuck in thinking, expecting that thinking stopping would be the change that made the difference. This is nonsense. Thinking continues as per conditioning. What a relief this is in itself.

Sundari: Yes, indeed it is. ☺ Nonetheless, the quality of Lisa's thinking determines the quality of her experience in the apparent reality. Remember, *moksa* is for the *jiva*, not the self, and it is freedom from the *jiva*. Freedom requires discriminating the self from the not-self on a 24/7 basis, which requires watching that mind and what arises in it; the price of freedom is eternal vigilance.

Lisa: Whilst I am not really suffering, some old "have to be employed" *vasanas* are playing out. I know I am the self, but as you rightly say (as if it would be anything but rightly ☺), self-actualisation is missing. Fullness, completeness, is what I am most of the time; emptiness just does not reflect my understanding to date. Loved the part about the *jiva* speaking knowing the self, or awareness speaking as the *jiva*, this has resonated deeply and cleared up some more confusion. Funny how the same thing can be said thousands of times but everything occurring in perfection is only understood at the right time. Since I wrote, *sattva* seems to be more predominate almost without any effort. I will continue *rajas*- and *tamas*-watching – the little blighters...

Sundari: Yes, self-actualisation, as I pointed out in our previous exchange, requires training the mind to think differently. It is like an errant child and its conditioning (ignorance) is hardwired. Even science knows this, with the studies done on the neurotransmitters and how the synapses in the brain form neural networks. This is again where understanding the nature of the *gunas* is vital, seeing how they arise in the mind, what predictable thoughts arise with them, what situations trigger the thoughts, how this conditions the subtle body.

Look at your statement "Fullness, completeness, is what I am most of the time." Who is speaking here? The self/awareness IS fullness and completeness, ALL of the time. Lisa is talking here again. I know you probably mean that Lisa knows she is awareness most of the time, but your language is sloppy and it is reflected in the way you write as well. Your writing skips punctuation and capital letters. It shows a very *rajasic* mind that is in a hurry and could not be bothered with the details, *tamas*. *Rajas* and *tamas* always work together. We call them "the terrible twins."

When speaking as the self, Lisa will see everything from the perspective of awareness, starting with the language she is using. Every time you find yourself saying "I," hit the "pause" button immediately and ask yourself, who is speaking here? It's a great *prakriya*.

Doing what it takes to be free of the *jiva* is working in the trenches; it requires dedication and repetition and it is less than fabulous but, oh, so worth it. I have attached something for you to

read that I culled from one of Ramji's emails and edited. Read this often, it will be very helpful to objectify the *vasana* that is playing out for you at the moment. Most *vasanas* are linked to *samskaras*.

A *samskara* is a complex of *vasanas* that all have their origin in (or are all connected to) a deeply-ingrained pattern. The *vasanas* are like a bunch of electrical wires that link up to a main switch, which is the control centre, or *samskara*, and are sparked off when this centre is triggered.

If you deconstruct the *vasana* you will find that there is never just one *vasana* at play; they are all linked to *samskaras*. So when a *vasana* or *samskara* is identified, stop everything and ask Lisa: "Okay, what are is going on here, what are the facts?" The *vasana* or *samskara* will always dissolve because they are never based on facts, just an interpretation of events. Then you have a choice of how to deal with whatever the situation is, in the light of the knowledge. It is all about understanding and thus following *dharma*, which will be taking the action that produces peace of mind.

I am also going to forward you a brilliant email from a friend of ours, Bede Draper, who is a *jnani*. It is called *Subjectivity/Objectivity*.

Lisa: As always, even if infrequently, much, much love and gratitude to you both.

Sundari: Always a pleasure.