

Who Is the Knower of *Sattva*?

Sundari (Isabella Viglietti)

2014-12-10

Source: <http://www.shiningworld.com/site/satsang/read/1920>

Sanderson: Hi, Sundari. Here are a couple of things I've written recently:

October 19, 2014

All day long I've been feeling boundless energy, joy and bliss. I've been like a dynamo, getting so much done! I can feel the energy throughout my body, but particularly in my feet.

October 27, 2014

This morning I was reading James' October 2011 *satsang* "The Glass Ceiling in Action." I realised that in the statement "I am this," which I have often thought in meditation, "this" refers to the experience of *sattva*, which typically arises in me in the morning on reading the *satsangs* on ShiningWorld. But as the day wears on, *sattva* gives rise to *rajas*, for example, in the form of desire (for a partner, etc.). Sometimes *sattva* returns in the evening, when the *rajas* is exhausted by action or fantasy. But this morning, I realised that I am the knower of *sattva* and *rajas*; I am the one in which this duality is arising and by which it is known, and I am free of it. *Sattva* and *rajas* may arise, and continue to arise, but I know that I am free of them, free of this and that, free of all dualities which are known to me. They belong to *Isvara*, not to me. I can see the alternate arising of *sattva* and *rajas*, and also of *tamas* which is often operating when I wake up in the morning; and in seeing them, I know them to be objects arising in me, the seer. This is like seeing the whole of creation from the top of Mount Olympus.

~ Much love, Sanderson

Sundari: Hello, Sanderson. Your inquiry is progressing and the mind is becoming much clearer. The last thing to negate along the way to *moksa* is the attachment to *sattva*. Once you understand this, you indeed have the view from the top of the mountain, metaphorically speaking, that of the non-experiencing witness.

Saguna brahman or the experiencing witness is apparently influenced by *sattva*. As the nature of the mind is *sattva*, when *sattva* predominates the witness is clear. This clarity, or pureness, is what people assume to be holy. One has to drop all these terms though, even *nirguna brahman* (the non-experiencing witness) because that implies *saguna*. It would be more appropriate to say that the self, seeing only itself, is that which knows *sattva* only when *maya* is operating. The self-aware self appears as a seer of *sattva* but it never actually is a seer, unless "seeing" refers to its own self. When ignorance is operating the *jiva* thinks that the seer is different from the seen: the subject and object are different. Self-knowledge resolves the subject-object split. *Sattva* is an object known to you, awareness.

Isvara is also known as *saguna brahman* but because it operates *maya* (the *gunas*) it is never deluded by them, i.e. it is pure *sattva*. When *tamas* and *rajas* arise in *saguna brahman* then awareness apparently becomes a *jiva* and is deluded by *maya*. *Sattva* seems to be clear and pure - only with reference to the objects appearing in it, which are impure. Purity and holiness are projected by the *jiva* when it is under the spell of *sattva*.

And as your experience confirms, awareness is without parts; being part-less, purity and impurity are moot dualisms. Yes, they are experienced and continue, because the *jiva* never leaves *maya*, but they are not real. When *avidya* is removed and your nature is known to be non-dual, duality is no longer an issue although it still appears in you, until it doesn't anymore.

This is the collapse of it all which implies (a) a "final" enlightenment and (b) this is an event. As you know, that's not the case because there isn't even a collapsing. The self isn't a doer, so it can't collapse anything. And *Isvara* doesn't rule over the self, because the cause is untouched and subtler than the effect. It's the simple removal of ignorance by self-knowledge.

The big deal and hype around enlightenment and purity – turning it into a goal – is a very common trap in the spiritual arena. Both are experiential terms.

This is a very important fact and it really is all so simple and easy to miss, the "king of secrets," as the *Gita* says. Who knows purity (*sattva*) and impurity (*rajas/tamas*)? Who knows the witness? Who is aware that I'm witnessing (or not witnessing)? Who knows all the states of existence, bodies, or *koshas*? I do – as awareness.

Good for you, Sanderson, keep up the great work. 😊

~ Much love to you, Sundari