

# The World Arises in Consciousness

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**Pradesh:** Hello, Sundari. James mentioned in one of his teachings that the objective and subjective thoughts are objects which pass through our consciousness and hence we become an effect of them, how can we live to perceive the world directly without it passing through our consciousness?

I would appreciate a response.

~ Pradesh

**Sundari:** Hello, Pradesh. An object is anything other than you, consciousness. If it is known to you, it cannot be you. All objects are reflected awareness and not conscious.

All thoughts are objects known to consciousness and arise from the causal body (i.e. *Isvara*). Like all objects, thoughts are made up of consciousness, arise from consciousness, depend on consciousness to exist and dissolve into consciousness. Reality being non-dual, consciousness is all there is. However, all objects subtle or gross (that which is apparently real), are reflected awareness and in a different order of reality from awareness (that which is real).

Therefore objects do not “pass through our consciousness.” Consciousness does not belong to anyone, because it is all there is. Thoughts pass through the mind, which is also an object known to consciousness. The mind, although also made up of consciousness, like all objects, is reflected awareness, so it is not conscious. It seems to be conscious because the light of consciousness shines on it.

When we identify with objects, like thoughts, believing they are “our” thoughts, we are under the spell of ignorance, and therefore we are conditioned by and become the effect of the *gunas*, which are what govern and give rise to all thoughts. This is identification, the cause of all suffering.

So to answer your question, “...how can we live to perceive the world directly without it passing through our consciousness?” the answer is:

It depends who you think you are. The essence of *moksa*, or liberation, is the ability to discriminate you, consciousness – that which is always present and never changing (i.e. the real – from that which is not always present and always changing (i.e. the apparently real), the world of objects, subtle and gross. To have direct knowledge means that you see the world as arising in you, consciousness, because self-knowledge has removed ignorance from the mind, revealing your true nature to be whole and complete, actionless, non-dual, ever-present, limitless and unchanging consciousness.

I hope this helps. If this is the first time you have written to us, please make sure you read the contact page with the requirements and suggestions we give to help with self-inquiry and for contacting us.

~ *Namaste*, Sundari

