

Confusing God and You

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Ram: Dear Shanti, very nice to hear from you. I trust you are well. Let me see if I can help you.

Shanti: The pain, pleasure, hunger or hearing that is happening is apparently perceived by this body-instrument.

Ram: The body is only an instrument through which awareness sees. It is like a telescope through which one looks. The body doesn't see anything. It is not conscious.

Shanti: Is it the only perception that is? I mean, isn't there any other perception by apparent other bodies?

Ram: There is only one self looking through many bodies. Because the bodies are different and exist in different places and times, there are many different perceptions. So the answer is yes. But the self is not a perceiver. It is that part of you that knows the perceptions of the body.

Shanti: Is it really like a dream? I mean, when this body is apparently talking with a friend, is the only and all reality what is perceived here?

Ram: The reality is you, awareness, the one that sees the perception. There is only one awareness looking through many bodies.

Shanti: Doesn't my friend have her own perceptions?

Ram: Yes, indeed. But the perceptions belong to the body-mind entity, not to awareness. It is the same awareness in your friend that is in you.

Shanti: Is there nothing that I don't know of?

Ram: As the self there is nothing that is known without you. Awareness associated with *maya* knows everything that exists, all the creatures and all their perceptions. In this role awareness is called God, or *Isvara*. It is all-knowing. In its role as *jiva*, it is known as Shanti, and she has limited knowledge, experience, power, desire and action.

Shanti: Is what is being known here all there is?

Ram: Only if you are talking about awareness. Everything known is awareness. What Shanti knows is just a tiny piece of the big puzzle of existence.

Shanti: When I taste an apple, is it the only tasting in the whole apparent universe?

Ram: No. All the other *jivas*, individuals, taste different things. But the essence of the action called taste is the same for everyone. There is one self tasting different tastes though the many bodies.

Shanti: Ah, Ramji, I am quite confused, and anyway, I love the apparent idea of you.

Ramji: This is a common confusion, Shanti. I hope my comments have been helpful. Are you coming to the Turkey in October? I will be there.

~ Love, the apparent Ramji