

How Does *Isvara* See Me?

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Source: <http://www.shiningworld.com/site/satsang/read/2782>

Conrad: Using words from your email, which were/are of help: "...from the viewpoint of *jiva*, the mind: more often now, there is the direct, and at times, the indirect but ever clearer understanding/realization, that (indeed) every experience IS 'me,' and that 'I am not, and never was, a person.'"

Shams: Yes, and also you are completely free of experience.

Conrad: I, "ordinary" awareness, the Light on what is, is recognized more often as my only true/real identity/nature.

Besides almost daily inquiry/study and energetic healing sessions, as you suggested, which was of real help, further action is necessary and undertaken: breathwork (around birth and early childhood), which already gives some release.

Shams: I'm glad that you've found useful tools. I don't remember talking specifically about those methods, but if it's working then it's great. The most important understanding here is that there are different areas in the apparent world that should be addressed differently.

Conrad: A question also; yesterday in a *satsang* at the site, i/I read in a commentary that *Isvara* sees you as perfect, whole/complete, as the Self, non-dual awareness. Can you please comment on this, as this expression now only seems to give a hint, not a clear/real recognition/understanding?

Shams: I copy this here from a summary written by James. It's the definition of *Isvara*:

"Once *maya* is operating, awareness 'assumes' the role of Creator and apparently identifies with *maya*. Awareness in association with *maya* (ignorance) is then referred to as *Isvara*, or 'God,' the creator, preserver and destroyer of the objects in the *dharma* field. As such it is also known as the macrocosmic mind, the causal body, or the deep-sleep state. *Isvara*, or *maya*, is a 'limiting adjunct' for awareness in that it causes awareness to appear as the limited world. Again, this implies a sequence of 'events,' which is not correct, because it infers time; we describe it so because we need to understand the distinction between the real and the apparently real, *satya* and *mithya*."

So we have the idea of *Isvara* (the macrocosmic mind) because we have to make a difference between it and the individual mind (*jiva*). Also, we have to name it in order to separate the self and its manifestation.

However, *Isvara* and the *jiva* have something in common: both of them are the self. *Isvara*, as the macrocosmic mind, operates ignorance, but it also is beyond

ignorance because it's already the self and knows it. So the point of view of the whole Creation is the point of view of *Isvara*, who is the self and is aware of it. *Isvara* is not separated from its parts (all the beings). Every part of *Isvara* has the complete nature of *Isvara*, which is the self. If the macrocosmic mind knows it, therefore it sees every speck of the creation as perfect, limitless, eternal. That's not because every object has something special, but because every object is nothing but the Witness, which is perfect, limitless, eternal.

I hope this is useful. If it's not clear enough, please tell me which is your specific doubt about the relationship between *Isvara*, the *jiva* and the self.