

For Awareness There Is Nothing to Understand

Sundari (Isabella Viglietti)

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Rushikesh: *Pranam guru mata.* Thanks a lot for guiding me with the elaborate explanation. As pointed out by you, the inquiry will bear fruit if one values *moksa* above all other things. And this happens only when one understands nothing is worth striving for in *samsara*. With such understanding only the inquiry can be genuine and sooner or later will definitely bear the fruit.

Sharing one sentence that I framed sometime back and somehow came to my mind right now: the ultimate understanding is that there is nothing to understand. It is because the one who understands always remains outside the domain of understanding.

Sundari: Hello, Rushikesh. You are most welcome and I am glad that I could be of help.

The quote from James is, of course, very true; however, it needs to be taken in context. Vedanta is full of apparent contradictions that all dissolve when the teaching is properly unfolded.

Quote: "The ultimate understanding is that there is nothing to understand. It is because the one who understands always remains outside the domain of understanding."

This is true if you are talking from the platform of awareness; how could there be anything to understand if nothing ever happened and there is only you, awareness? The one trying to understand is the self under the spell of ignorance, the *jiva*, or subtle body. The only way to for the *jiva* to gain understanding is if self-knowledge removes ignorance from the mind. Once ignorance is removed the *jivanmukta* does understand that its true nature is awareness and thus this is the essence of all objects as well, as all objects arise from awareness even though as awareness it is free of the objects.

When *maya* is operating and awareness is apparently identified with the subtle body under the spell of ignorance thinking that awareness is an object to be gained there is a great deal to understand. Remember that *moksa* is for the *jiva* who lives in the apparent reality.

This is why self-inquiry is so important and *moksa* will not take place other than in a qualified mind that is exposed to Vedanta and has the teachings unfolded by a qualified teacher. It is highly unlikely that the teachings will be properly understood or assimilated unless they are taught because the mind that is trying to "get it" will encounter the teaching through the filter of its own conditioning. A qualified teacher will be able to resolve all the apparent contradictions and help the inquirer discriminate you, awareness, from the objects that appear in you.

~ *Om* and *prem*, Sundari