

## Why Be Attached to a Fictional Character?

It's a joy to be with you all again as we ascend into the final stages of our spiritual evolution, which is also a return to our original nature that has been covered over by egoic tendencies and false beliefs and traumatic events that remain with residues of defensiveness, evasiveness, and negative projections upon the dream field.

This is the time when all of that burns away for those souls who yearn to recover their original divine essence (and to recover it while the body is alive) so that it can serve all those beings who are still lost in the ignorance of ego, imagining that they are bodily beings in a world that is coming apart, collapsing, losing its integrity . . . a world in which the intelligence of the egos who are alive within the matrix is in a state that is wounded and dumbed down—filled with false beliefs and self-destructive attitudes. Those who have become Sat Yogis have vowed in their heart to release their consciousness from that false station of the cross (that crucifixion of consciousness) . . . to become risen again and present as the Infinite Self that shines with the power to uplift and liberate—to remove the veils of illusion and ignorance for those who seek that uncovering and who seek to recognize and activate their own divine nature to serve the whole in this last period before the dream field itself comes to an end.

Perhaps paradoxically, what is necessary is to realize that the world is a dream and that the character you thought you were playing is not only fictional and unreal but is not and never was who you are. That's because there is only one Consciousness dreaming the multiplicity. Within the dream of the world there seem to be many, but the dreamer is one and the dreamer is the Self of every one. And that Self is not the same as the thinking apparatus of the body-mind. What's needed is to shift your focus and your dependency away from the mind (away from the bodily vehicle) to realize the Infinite Source as your actual real capacity to know, to love, to be. You must let the acquired false personality fall away; and you must fill the bodily vehicle itself with that power of divine love and light that then is able to flow unobstructedly, as a blessing for all to emerge from the darkness of ignorance and separation back to the unified field and the Source who will recreate a new cosmos.

As we approach that final moment, the energies of both polarities will become ever more extreme. Both the divine and the demonic will struggle to take over the consciousness, so a choice must be made (while you have the power and clarity to make it) in favor of the divine, the light, the real, the eternal, the beautiful, the good, the pure, the true—not the emotional reactivity of the ego that is burdened with inadequacy, lack, and a complete loss of creative power. The only way to regain that power that transcends the ego is through surrender and release—release from any other desire or any identity other than the One Absolute Consciousness.

This is what a Sat Yogi is focused on . . . *sat*, the most ancient word I know that represents the ultimate Real (the Absolute) and recognizes that the Absolute Self is your own source of the sense of “I.” So I want to return a little bit tonight to the sutra we've been reading of the *Ashtavakra Samhita*. I'm just going to turn to chapter 8, which is titled here (but not in the original) as “Bondage and Liberation.”

“Ashtavakra said, ‘It is bondage when the mind desires or grieves over anything or when it rejects or accepts anything or feels enjoyment or anger at anything.’” That is bondage. So are you free from desire, grief, anger, enjoyment, acceptance, and rejection? Are you free from all psychological and spiritual bondage? Have you given yourself that gift yet, or are you still enslaved to the ego and its petty concerns and addictions? These are the questions that each of us must answer in our heart.

The second verse: “‘Liberation is attained when the mind does not desire or grieve or reject or accept or feel happy or angry.’

‘It is bondage when the mind is attached to any sense experience and liberation when the mind is completely detached.’

‘When there is no “I” [no thought that one exists as a being—when there is no I-thought], that is liberation. But when there is a sense of an “I” [a separate bodily being that feels it is “I”], that is bondage. Considering this, one can easily refrain from accepting or rejecting anything.’”

Mostly, what we reject or accept is our karma. So what's important is to recognize that whatever happens to us or through us is our own dream—and a blessing because it presents us with something that had been repressed within and forced to return as karma, which is the easiest way then to become aware of what sanskaras must be released. If there is karma that makes us angry, then we know with great clarity that cannot be denied that there is still anger as a sanskara that is bondage and creating more bad karma until it has been surrendered to the Absolute Self. The same goes for any other emotion that creates suffering for oneself, for another, for the world, even for one's soul.

Now chapter 9: “Ashtavakra said, ‘Duties done or not done, as well as all the pairs of opposites, when do they cease and for whom? Knowing thus, be desireless and intent on renunciation through complete indifference to the world.’”

The implication of this statement is that it's irrelevant how your character acts in the world so long as you realize you are not the character. Because, if you realize you are not the character, the character will be moved by the Dao, not by the ego. It will act in a way that is accurate, and that brings blessings. But indifference to the world is the necessary baseline for that freedom.

“‘Rare indeed is that blessed one whose desire for life, enjoyment, and learning has been extinguished by observing the ways of men.’” So this one, I think, is very interesting because, of course, we're at a wisdom school where we want to learn, right? But what is it that we want to learn? We want to learn that we are not human. And we want to learn that all concepts are false, that there cannot be an accurate conceptualization of the Real. Therefore, the mind is of no help in achieving liberation and there is no point in learning anything more that can be reduced to concepts. It's only when there has been a surrender of the belief that you are a human in a world and not the Absolute Consciousness that is formless and timeless . . . only then is the wisdom (the intelligence) of the Absolute fully present—spontaneously, without appropriation by an “I.”

“The wise one becomes calm by realizing that all, verily, is vitiated by the threefold misery and is transient, unsubstantial, and [the way it's translated] contemptible, and should be rejected.” But I find that's not exactly an accurate translation of the Sanskrit. Yes, unsubstantial, but really what it means is that it has no taste. It's not so much that it's rejected as that there's no interest in wanting to have it or experience it, meaning no interest in any experience of the character in the world . . . no interest (no rejection but no desire) and no sense of an “I” accepting . . . but everything flowing spontaneously. And the threefold misery that he's speaking of refers to the suffering caused by your own mind: the suffering that the bodily vehicle is prone to; the inevitable aging and death of that vehicle; and the suffering caused by Nature itself now, as it goes out of control and out of order as a factor in the process of world destruction.

“What is that time or that age in which the pairs of opposites do not exist for men? One who, quitting those, is content with what comes of itself, attains perfection.” So, one who quits those desires and fears becomes content, and that contentment *is* perfection, really.

There *is* a time when there is no suffering, and we call that time Sat Yuga. But in the current age, a Sat Yuga is not even imaginable to people. They have such religious concepts as “the world to come” and “the kingdom of heaven” and “the golden age,” but no one can conceptualize or imagine what that's really like. It's not within the frame of reference of human consciousness, but it *is* the Real of our eternal essence.

“Who is there who, having observed the diversity of opinions even among the great seers, saints, and yogis and become completely indifferent to learning, does not attain quietude?” It is true that the sages of different spiritual traditions use different signifiers. For some the signifier is emptiness, for others it's fullness; for some it's the Self, for others it's the No-Self; for some it's Allah, for others it's Brahman; for some it's Krishna or Vishnu, for others it's Shiva. . . . it doesn't matter what the word is. We have to go beyond the signifiers to what the words refer to; and we have to accept that all of those words are equivalent, because the Absolute that is pointed to can never be contained or described accurately in a word or a concept or an image.

One of the earliest ways of communicating the presence of God and the essence of the significance of the Absolute was to portray it as a candle flame. In the original, most ancient, temples that were placed on the summits of mountains where the winds are very high, it was hard for the priests to keep the light lit. So, eventually, they began to make a sculpture of the flame. That sculpture is what we now call the *shiva lingam*, but it's the equivalent of the eternal flame that never goes out; and that eternal flame—that same absolute symbol of light—is present in every tradition. Because the actual light is dimensionless, it is referred to as the Zero Point. While the zero in Sanskrit is *shiv*, the zero in Indian numbers is a dot. The zero form was taken by the Mughals, who looked at the form of the flame and drew that as the zero that became part of the Arabic numerals that were adopted in the West. But the zero that is the flame is also an infinitesimal point of light, and that point of light is your own essence. That single point is present at every point in space—in every being, in every pixel or voxel of the manifest cosmos—yet it is also nowhere because it has no dimension.

This was carried over in the Copper Age by the civilizations that built what are now called pyramids (not only in ancient Egypt, by the way, but all over the world you will find these). The

*pira* (*pyre*) means “fire,” doesn't it? It means a point of light at the top that shines and lights up the world, which is presented as a square screen that the light is projected on like a movie screen but that also represents the four dimensions (three of space and one of time), the four yugas of time (the four ages), and the fourth chakra of the love that emerges from that light. We could go on into other nuances of the the symbolism of the pyramid, but the point is that form again is a representation of the Infinite Source of light that gives life to the entire cosmic manifestation and makes everything an aspect of consciousness.

This eternal light that we are has become covered over by the ego. Although we are that light, most beings in the world no longer recognize it—they literally live in darkness and ignorance and therefore in suffering and lostness. They seek liberation and light in others because they cannot yet find it within themselves. The function of the Sat Yogi is to see the light in every being. Once it is seen, that light is again able to see itself, but it must have reached such a point of maturation that it yearns to abide as the light and to let the ego illusion terminate.

The one obstacle is attachment to the ego complex. When the attention has returned to the source of our inner light, the power of that light is so great that it will dissolve (it will burn) the *sanskaras*, just as a flame will burn the wax or the moth that dives into it. But the consciousness must realize that “I, the Self” am the flame. The moth that dies into the flame must *become* the flame, must realize it was never anything but the flame.

Number six here in chapter nine: ““He who gains knowledge of the true nature of Pure Consciousness by complete indifference to the world, by equanimity, and by reasoning saves himself from the round of birth and rebirth. Only one who has gained that is a spiritual guide who can help another reach that vibrational frequency.””

In number seven, this is important: ““Look upon the modifications of the elements as nothing real but only the primary elements themselves as real, and you will at once be free from bondage and abide in your true self.”” In other words, the modifications of the five elements of nature (meaning all of what we think of as matter and energy) is in a constant state of flux. Forms change, they move, they seem to evolve or devolve, and they appear and disappear. What neither appears nor disappears but is constant is presence as the light of consciousness and the intelligence of pure awareness. That is constant and that is the essence (the principle) of consciousness—the intelligent light. When the light and the intelligence (the intelligence of the heart and the light of the mind) have become completely integrated, then there is bliss (*sat chit ananda*), and that is their original, absolute, essential Being.

This chapter ends with the eighth shloka: ““Desires alone constitute the world. Therefore, renounce them all. The renunciation of desire enables one to be completely free.”” And he says, ““Now you may live anywhere because you are no longer affected by conditions.”” I would add that, until you have reached that point (as long as you are still affected by conditions), it is useful to be in an environment in which the possibility of transcending the ego illusion is maximized. That's the purpose of an ashram—to provide such an ambiance and such an energy field that has been purified of egos by enough beings that the field is sufficiently powerful to have a transformative effect.

While we here at Sat Yoga are not yet at that optimal level of empowerment of our beacon of light, we are shining sufficiently to attract those who are true divine moths who want to dive into the flame. This is the moment when someone who is going to awaken will make a move from a war zone or a place that will suffer immediate destruction in the holocaust that is about to hit (and that has already begun in many places) to take refuge with one of those beings who can provide a God-conscious energy field, or with a community that can provide that, or with whatever is recognized as the living Source of power and transformation. One's own heart must now guide one to bathe in the sacred river (the Holy Ganga of the Mother Light) while alive, so that the ego can be released and freedom attained in these last moments of the history of our cosmic drama. I hope everyone here is bathing in that sacred river of divine love so that all that is not love and light and purity of heart is completely dissolved forever.

There's a famous novel written some years back by Milan Kundera called *The Unbearable Lightness of Being*. It was made into a film (which wasn't all that great, so I don't think I would show it), but the title is useful though not actually accurate. It's not the lightness of being that is unbearable—you can bear that. What you can't bear as an ego is the transcendence of the illusion of being, which is beyond the quality of lightness itself. It's complete emptiness in which there is no quality to identify with or hold onto. That's the meaning of the *Nirgun Brahman*—it's beyond any objectifiable quality. Lightness, heaviness, nothing exists any longer except that formless inconceivable presence that is so overwhelmingly powerful that, when there is a complete surrender to that, all else disappears instantly.

Your path to liberation can be gradual, as you build up a tolerance for the infinite energy that will come as you approach the Real (the flame, the Source), or you can realize you are that in any moment (completely) and be free. May you all have the wisdom to choose that alternative that is given to us as the essence of the freedom of will that belongs only to the God-Self. In the surrender *to* the God-Self, resonance *with* that Self creates the realization that that Self is everywhere—including as one's own Self—and as the only Self that has ever been or ever shall be.

OK, I think that's all that Shiva wants me to transmit this evening. . . . If any members of our online sangha are not aware that it's possible to take refuge in the ashram, please know that that option may be available, but that the window of opportunity will not long remain open. . . . But the floor is open.

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OK, so I hope that this was helpful to all of you who are in the process of realizing your perfection—your infinite and eternal beauty, light, power, love, goodness, and purity—and that there can be a complete letting-go of any unreal identification with the body, with the past, with desire or fear or superstition, or with any feeling of lack that then projects that only by having something *other* will you be fulfilled. That illusion that creates the ever-tighter screw of life will then be released completely; and you'll be able to live a life of nobility, freedom, wisdom, empowerment, and complete immunity from the conditions that the illusory existence may present. That is the victory of God-Consciousness over the ignorance and delusion of the ego-mind, and this is the moment for that victory to be fully achieved.

Blessings to all of you for attaining, through the simple act of surrender to the flame, the realization that you are the flame. May you shine with that divine luminous power of clarity and joy.

Namaste,  
Shunyamurti