

The Essence of Advaita's pointing

According to Sri Ramana Maharshi and Mooji's teachings

1. EVERYTHING THAT IS PERCEIVED IS A PHENOMENON

All experiences, thoughts, feelings, emotions, sensations, memories, beliefs, intuition, actions, reactions, perceptions – all these are merely phenomena, *objects perceived in consciousness*.

Everything that is seen, heard, touched, smelled, tasted, either with the physical senses or subtle ones – all these are merely phenomena, *objects perceived in consciousness*.

Everything that has any characteristic or any attribute by which it can be recognized or discerned, however subtle or sublime – is merely a phenomenon, an *object perceived in consciousness*.

It is of the nature of all and any phenomena the following traits:

a) Impermanence: they all have a beginning and an end, they come and go, therefore and not reliable or stable;

b) Emptiness: they have no substance, no stable essence, no inherent nature, and their existence depends solely on the perceiving consciousness within which they appear;

c) Unsatisfactoriness: there is no happiness in any object, and having our attention constantly engaged with them is a suffering state, since it makes the attention restless and, hence, unable to turn towards the real Bliss that lies within.

2. EGO IS THE KNOT BETWEEN CONSCIOUSNESS AND THE MANIFEST

No object, no phenomenon, is self-aware. It is only known and it only exists through the light of consciousness. Therefore there is a perceiving principle, and observer, a witness.

In our investigation the first one to present itself as this perceiver is the ego. The “I-me” – the ego, individuality, personality – feels itself to be the *subject*, the perceiver of everything. However, this is only so when the consciousness, for not directing its “look” towards its source, “hangs out” in

the apparent perceiver. Upon enquiry it is seen that this “I-me” is also perceived – having attributes, limitations, and arising and setting (like in sleep) – therefore it is in fact an object, not the true subject.

The I-me is thus seen as a limited entity, a concept, which by its power of working on the basis of the reflected light that emanates from consciousness, take itself to be the source of consciousness. Looking outside and engaging in the phenomenon that it perceives and the concepts that it has built around its existence, it strengthens this misapprehension. This is *samsara*.

Ego is also consciousness, but consciousness wearing limitations that are not original to it. These limitations themselves are objects perceived in consciousness, but this is not noted in the beginning.

3. DISSOLUTION OF THE FALSE IS EFFECTED BY ENQUIRY OR SURRENDER.

When, fatigued with the experience of existence as an “entity” and all the suffering inherent in this outlook, the I-me starts looking for “transcendence” – which may also take the form of a search for Peace, Freedom, Love or Happiness – it has two main means to dissolve itself: enquiry or surrender.

All other spiritual practices that not enquiry or surrender do not lead to the dissolution of the ego – since they are done by the ego and with the assumption that the individuality is real, without questioning it – but only to its purification, resulting in a sattvic mind and a pure and happy life. Only a sattvic mind can really go the whole way with enquiry or surrender, so these practices are also useful. For those that are directly drawn to enquiry or surrender, however, these are shortcuts that will both purify the mind as well as tackle the primary ignorance.

Enquiry can be made in the following fashions:

a) Questioning “Who am I?”, “What am I?” or “Whence am I?”

When asked to present itself, when asked to enquiry about its nature, the I-me is guided to direct its attention to itself, and thus sees that it is only a phenomenon. Now there is the subtle perceiving that even the I is an object, and this perception takes place in consciousness. With this the attention is now abiding in its source.

b) Holding on to the feeling of “I AM”

Keeping the attention only holding onto the simple feeling of existing, the I Am-ness or I-ness, the pure being. Like this the attention is restrained

from forming association with any other phenomenon that arises in the mind (as mind). Thus the attention is now abiding in its source. It is also called “self-attention”, “self-abidance” or “keeping quiet” (*summa iru*).

This first approach is especially powerful to meet any phenomenon that arises in the mind/heart of the enquirer that has any personal taste about it, or that is more loud. Otherwise the second is more direct and simple, always accessible – just turn away your attention from everything and keep it in being.

The practice of rejecting everything as “not me, not mine, not this” (*neti, neti*) can be said to be a negative aspect of the enquiry, while holding onto I AM is the positive one. Hence, *neti-neti* is not so direct, though it can be a powerful aid in some times in the way.

Surrender happens when the ego, recognizing its own helplessness and feeling the presence of a Higher Power, voluntarily surrenders all its feeling of “I”, “my” and “mine” to that Power – which can be regarded as a personal God, the impersonal God, the Guru, the Self, etc. Like this the shell of illusion is broken by the refusal of taking the “I” or “mine” back in again, since they now belong to the Supreme.

Both surrender and enquiry are to be practiced at all moments of one’s life, though putting daily some minutes aside in the morning and night only to be with it can be of a great help.

In any case, when the sense of a personal self starts dissolving, then the consciousness that was formerly playing out as an individual – under the spell of identifying a body and mind in the universe that is manifesting within it as “me” – begins to “return home” or realize its Nature State, the stateless state.

4. WHEN CONSCIOUSNESS IS EMPTY, ITS SOURCE IS REVEALED.

Even the dissolution of the ego – this process and all the feelings that arise in it and as a result of it – is a phenomenal play watched in consciousness.

Now, when consciousness is abiding in itself, as itself, the state of I AM prevails, and no suffering or conflict is again experienced/perceived. The body-mind that were “left behind” are “taken over” by the Universal Will, that moves it about in harmony according to its destiny, and one knows nothing of it.

Still, there is an intuitive recognition – a non-phenomenal recognition – that even this consciousness exists in a greater “space”. This space may be said to be the “perceiver” of consciousness, though no relation can be linked among the two.

This space of Awareness is eternal and without attributes. Therefore, nothing can be said of it. This is the Ultimate.

The perfume that arises from this realization is endless Joy/Bliss, unconditioned Freedom, unassailable Peace and limitless Love.

Stay as THAT – you have no choice!

TO SUMARIZE THE ABOVE IN A FEW LINES:

1. All that is perceived is only an object/phenomenal arising in consciousness. All objects are impermanent, empty and non-happy.
2. The “I-me” (ego) that arises as the perceiver of all phenomena is also a phenomenon, having attributes and limitations. It is not the true subject (consciousness).
3. To dissolve the ego – the root of all suffering condition – one has to enquiry on the ego (either by questioning what it is or simply by holding on to the feeling of I AM) or surrender it to the Higher Power.
4. When thus “one” abides in the natural state, as only consciousness, That reveals Itself to Itself through the subtle non-phenomenal recognition that I am that unnamable one that witnesses consciousness.

OR STILL:

All the exists [universe] exist to the “I” [ego]
The “I” is perceived by consciousness [spirit]
Consciousness is perceived in the attribute-less Awareness [absolute].

[The world, the personal, the spirit and the Absolute]