

I'M HERE

- The experience as expression of the *Self* -

«*Om! The ātman protect us together!
Sustain us together! We can do together virile works!
May the study glorify us!
May no contrast arise between us !
[May no contrast arise between us] Om! śānti, śānti, śāntiḥ*»¹

As individuals we are assembled and isolated in our world of images, like Pinocchio in his world of lies. In this mental dispersion the pressing necessity of simple-conscienzial questions could threaten many of our acquisitions or psychological certainties, and reveal vacuity whereas we believed there was fullness. Initially, these questions may seem trivial, but right and firm *attention* will show that we are lost. We are present to ourselves in rare circumstances.

What have we *experienced* in the days, weeks, months years of our existence? Were we aware of those moments of joy-sadness, pleasure-pain, etc, that appeared and dissipated in our conscience? When we told ourselves "I'm here", where were we in actuality? Who stated it? Who was really present at those times?

As soon as we say I'm here, our mind has already jumped forward, back, right and left without stopping. However, we should reflect on the fact that without even an intuitive awareness of the center, movement itself would be totally impossible.

What is happening?

We may synthesize the answer in two points:

Through the force of *avidyā* (metaphysical ignorance), the mind veils Reality, *āvṛtiśakti*, projecting, *vikṣepaśakti*, a simulacrum of That, our *shadow*. This double movement, simultaneous in its expression, creates the image of fear which, in turn, creates two projections or guardians of the doorstep: imagination and desire, along with all their shadings (e.g., presumption-pride-arrogance, jealousy-envy-anger, etc.)

It is important to realize that such movements take place in our conscience. These events are not dramatic but rather simple; if seen from a certain perspective, they will appear as natural or logical. We refer to the logic that is inherent to the same manifestation lived in its ordinary and not conceptual evidence: «*idaṁ dvaitaṁ manodrśyam* (the multiplicity that is perceived by the mind is represented by the mind itself)»². So, as in the case of 'movement' when we let things happen without interposing our desire of..., we achieve our goal without impediments. This experience, apparently mechanical and trivial, contains such a simple and natural evidence to simplify the "complexity" of the manifestation-*māyā*. Lived freely, without constrictions, movement would return naturally back to the *source* that originated it (the mental space where the object appeared) without a trace. If we interpose a discursive thought, however, because sub-consciously attracted to some desire (e.g., eating when not hungry, etc.), we end up conceptualizing such movement, that nothing else is but sub-conscious latent desire. Naturally, as we proceed we will feel uncertain and emotionally unbalanced. It is at this point that we need to re-orient ourselves by

¹ *Kātha Upaniṣad*. Invocation. [Square bracket are ours].

² Gauḍapāda, *Māṇḍūkya-kārikā*, Ch. III, *kārikā* 31. Aurea Vidyā, New York. 2002.

means of discrimination to perform an act which otherwise would be naturally *orderly*, simple and without consequences.

What happened?

Something very simple: we interrupted the flux of energy, consciously Real, between us and the object; that is we created a dramatic event, a vacuity. Movement, under these circumstances, takes the form of drama or tragedy. By means of attractive-repulsive energy, a simple *electromagnetic* law, movement forms apparent spatial-temporal coordinates within consciousness; through these coordinates, the being takes up the role of actor, interpreting a projection of himself on the larger existential stage. «...We need [thus] to transform or re-orient the sensorial subtle sphere; this may be achieved by properly distancing ourselves from those energetic charges that generate events»³.

When we look at an object, pleasant or unpleasant, we see a succession of images; a cinematic photogram, in which the (necessary) *hiatus* between the photograms is filled by our imagination which, by occupying the *pause* in between and through its desire to possess the successive event, shapes the mind. We don't see the object per se but an evolved perception of the image of the object. Over time, we will desire that very object in different ways by projecting it into various times and places, without ever reaching it. Under such circumstances, each of us will experience different events driven by a certain set of desires as well as by his/her own memory, that is by his/her own accumulation of desires that over time have piled up in his/her mental matter (*citta*). With the grace of sacred *discernment* (synthesis of consciousness, knowledge, will), we may free that *Void* (metaphysical *Zero*) and make it available to the *Self*, ceasing the wandering flow of perceptual tendencies and the mind's impulse toward movement. «...Appearances do not originate from the burning brand due to their lack of substances»⁴.

If we pay close *attention*, we can see that everything is *still*, and that any image, as a projection, may cease to be a "shadowed image" that is an *imago mortuorum*. Once the inner sight has been revitalized by consciousness, we may see further, that is when the desire is absorbed by imagination which, in turn, is absorbed by *consciousness*: "Everything takes the name of Motionless". This is the sacred *Influx* of which the divine Parmenides makes us partakers. Such non-movement has in itself, in essential "form" relative to manifestation, a real and linear evidence that is profoundly simple and intrinsically natural: the Self-*ātman*.

At this stage, it is necessary to make available the mental substance (*citta*) to a strong-willed *tension* commensurate to the conscience to achieve a stabilized *center* from which we can observe how images are born, get extraverted and re-absorb in the same center-*jīva*.

Constant attention and continuous observation will "expand" the center to symbol of the universal Conscience: the spiritual *Umiltà*. "Blessed are the poor in spirit" Christ says on the sacred *mount*, exhorting the soul to join the realty that belongs to her. This is liberation from the enslavement of the collective moralistic condition such as believing that to live is the same as to be in this world. Mind itself *fallen* into conflict

³ Raphael, commentary to the *Bhagavadgītā*, *sūtra* 62-63. Edizioni Āśram Vidyā. Rome, 1974. [Italian Edition. Square bracket are ours].

⁴ Gauḍapāda, *Māṇḍūkyakārikā*, Ch. IV, *kārikā* 50. Op.cit.

(*manas-ahamkāra*) cannot stop itself because that is the nature of the falling mind and of falling. As it falls, however, the mind maintains a latent memory of the self *One* in Itself, having only momentarily and “recklessly” *forgotten* It. Its wandering is thus a non-conscious attempt to “return”, which cannot succeed due to the energetic direction by which is driven: the illusion to build a ‘Babel tower’, an individualized world.

To live the present means to burn and hash both the individual and the collective imaginary. It means to re-orient the sub-conscious state toward conscious reality, *seen* under “sunlight”, that is, deep light.

«Realize that what seems absent is firmly present to the mind; you will not be able to cut the Being from its being joined with the Being, neither as spread everywhere in every part of the cosmos, nor as gathered together»⁵.

«*Inattention* takes us far away from our real nature; that who has fallen [from his true nature] is ruined and can hardly rise again»⁶.

«When we pay attention to sensorial objects, we get attached to them. From attachment desire is born, and from [unsatisfied] desire anger».

«From anger bewilderment proceeds, from bewilderment the loss of memory, from the loss of memory the weakening of judgment; and man without judgment is to fall in disgrace»⁷.

When we think: "I'm here", where are we in actuality?

When we think: "I'm here", who is asserting that?

When we think: "I'm here" who is present?

«Ens, movement, objectified form-image: who resolves these three aspects in the transcendent and metaphysical Unity has resolved all projections, alienations, conflicts, and extroverted desires»⁸.

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⁵ Parmenides, *On Nature*. Frg. 2.

⁶ Śāṅkara, *Vivekacūḍāmaṇi, sūtra* 328. Aurea Vidyā, New York, NY. 2005. [Italics, and square bracket are ours].

⁷ *Bhagavadgītā*: II, 62-63. Op. Cit.

⁸ Raphael, *At the Source of Life, sūtra* 96. Aurea Vidyā. New York. 2001.