

How to do Atma Vichara- pointers 2

Here are some key pointers to the formal practice. Grading advice to individuals becomes increasingly relevant. If anyone is unsure about anything the opportunity to ask is available. Remember the practice is also informal and is constant, as in living the day. Sphurana explains this further.

Looking is the I thought

When people do the "Who am I?" they mistakenly expect an answer to occur in that enquiry session. They are looking for something. That which is looking and that which is expectant, even subtly, is the I thought (ego). As long as the I thought remains in this position of central attention and rule, you remain stuck in that familiar habit of trying to have something and trying to work something out. All of that activity is the ego (cognition, commentary and assessment) it is thinking. "Who am I?" I is a device, not an intellectual question. It is posed then through practice and progressively these stages happen:

- ❖ Beingness (presence) becomes increasingly naturally apparent and is allowed.
- ❖ That which watches the beingness (and thinks about it) is perceived as a function (an object).
- ❖ The core of that function (the I thought or feeling "me") is scrutinised and found not to be substantial.
- ❖ It recedes and thinking reduces.
- ❖ There is beingness alone.
- ❖ Remaining as that is then it.

All that stands in the way of this, is the assertion of the I thought. It is exactly that which is undermined and reduced by the practice. If it is the thinking mind that is trying to do and control the practice, it will not progress.

Whilst these directions are technical in nature they are progressed within the fundamental context of a relaxed, open hearted melting into what is.

This is why it is consistently described as surrender. This surrender is not passive but is alert, skilful and willing.

The approach to the practice is as key as the focus of the practice. Both these qualities equal technique.