

***Bodhi Avasa, born in Wales in 1947, has been sharing self-realization through seminars and meetings around the world since 1972. His approach is known since thousands of years in the Indian tradition as Advaita Vedanta (beyond duality).***

### ***Bibliography***

***“What is Enlightenment, Interview to ten modern masters” Edizioni MacroEdizioni, 2007.***

The first requisite of a good scientific work is that whatever is reported can be measured in some way so that the result can be brought to other researchers and be reproduced and tested again. It is my opinion that nowadays science is crossbordering with many other disciplines that involve a not immediately objective measurement. Psychology and medicine seems to be more and more entwined. Other hand first Einstein relativity concept and after quantum physic have been bringing on board the position of the observer or witness as directly influencing the description of what we call our reality. Meditation, spirituality and philosophy in the West and in the East study since thousands of years the true nature of the “I”.

I believe that a deep enquiry about what is witnessing what appears on an apparent outside and inside is of prior most importance to be able to understand the real nature of manifestation. Who or what is having this experience? How much what is witnessing all this is influencing what is observed and how? What we call commonly “I” or “me” is just a mere collection of memories of actions performed by the body. “I” that drove the car this morning was simply the conceptualization of a body driving a car, it was the action of the driving performed by the body. If my profession is a doctor, when a patient is present doctoring will be present, but when is not occurring I can call myself a doctor only using the memory. As a matter of fact no doctor is present otherwise. This consideration is more fascinating if considered more so called “personal” action; for instance the action of mothering or fathering a child. Those actions happen in the moment in which the situation involves and require their presence, but beside the recalling through the memory of their existence we have no proof whatsoever that a mother or father is present, as well as a driver is not actually present if not as a concept. This approach has deep implications: if when certain actions are not happening I cannot be called in any way the author of them unless I use the concepts of memory what am I? What am I when I have no memory whatsoever to have been existed? Am I still as a matter of fact a driver or a mother or a doctor if I suffer of serious amnesia, or I am in coma or I am simply sleeping? If we enter in the reality of perception and we forget for a moment the conceptualization of our everyday way of thinking we can rapidly realize that in this very moment the “I” is simply the empty witness of an action that is happening. Breathing does not transform me in a breather even if can happen spontaneously and thoughtlessly as well as a driving my car. “I” – in the perception of this moment – is the void witness of sign of ink on a piece of paper that are read by the brain as words and are rapidly transferred in concept. The meaning of these very words is caught and then forgot in sequence unless the situation requires their re-appearance (like asking oneself what one has read a paragraph above). The goal of true meditation is to realize to be this void witness not as a concept but as a direct perception. Logic will tell us that we are not our body and mind as those are rapidly changing all the time, even in the moment we are witnessing them. Therefore we cannot actually say to be those objects. Yet we know we exist and we know we do through what we call Awareness.

Awareness is what is aware of the change of body and mind, is what is aware of all actions happening in the moment they do and their same disappearance. Without the recognition by Awareness of their coming and going we could not say they even exist: in fact without the Awareness – this true I – witnessing those actions we cannot say that nothing we call our reality – inner or outer – does actually exist. In this sense we can say that somehow this “I” is the creator of the world we experience as well as in a dream whatever we see or feel is nothing by the movement of our very same consciousness. In a dream nothing is real, but just a projection a dream of the Dreamer itself. What we might discover – as it has been pointed out by all spiritual masters of every religion or tradition – “I” is One with what is appearing and no separation is actually real. Buddha words “There is action but no doer of” can be easily understood through the concepts expressed above. The famous Diamond Sutra or Heart Sutra – repeated by millions of Buddhists every day - recites “I hear with no ears, I see with no eyes”. What is watching through the senses of the body, what is receiving the information that the senses deliver to the brain is this empty Awareness. “I” cannot be a thought as it is what is witnessing a thought. “I” cannot be a feeling as it is just the witness of it. Feeling anger or thinking about a blue car does not change the ultimate observer of those things, although it might change the “idea” I have of myself. What I call my “ego”, the “me”, is in fact the conceptual accumulation of all the experiences that the body-mind has had. “Me” is not “I” and the confusion between the two involves conflicts and suffering. I could try through analysis to heal the wounds that “my” past has on “my” present. But do these things have a real impact on what I really am in this very moment? Is the analysis of a memory going to change or impact what is the observer of those memories? The empty Awareness is in fact just in the background all the time, witnessing the memory coming up and the possible feelings or emotions connected to it, witnessing the action of analyzing those memories and a the possible effect of this action on our concept of ourselves, our “me” or “ego”.

What I am trying to point out here is that what I am is all the time beyond even what we call emotional suffering and the recognition of this fact has a tremendous impact on the way in which not only we perceive ourselves but also how we make experience of the world. I believe that unless this empty Awareness, this ever present “I” that sits on the background of Life, is recognized consciously and included in our vision of the world no real and definite progress can be done in the field of modern medicine and physics. Not only the scientists is influencing the experiments done on a quantum level but the very existence of the quantum cannot be dissociated by the existence of the scientist.

The borders between religion and science get thinner and an open mind is required to walk in unexplored territories that ask to a researcher to include oneself into the picture. In this way what is an objective result is totally subjective and – more impressively- it is true vice versa, a subjective result becomes objective.

In a truly modern scientific approach is required a new language that includes a wider meaning of intelligence and consciousness or even of what is a living being, where the scientist is able through the study of reality to realize and discover oneself.