

Doership Disturbs the Mind

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2015-02-27

Source: <http://www.shiningworld.com/site/satsang/read/2009>

Dorit: Hi, Ted, I hope you are well, my friend. Thank you for reading this email.

Ted: My pleasure, my friend. I hope I can be of help.

Dorit: My inquiry is still going on. And I find days where it's more clear than others.

Many times when I am listening to talks or reading I have some doubts, but because I don't write it down straightaway it becomes hard after to keep the train of thought.

The subject of Vedanta is so subtle that's it's hard to formulate the questions. But the questions are there. ☺

Lately there is something that is really disturbing my mind, and that is it feels like I am trying so hard to realize the self but nothing is happening. I am still not free.

Ted: I know what you mean, but the fact of the matter is that you, awareness, are already free, but because you are looking at the circumstance from the point of view of the apparent individual you take yourself to be you think that you are not free.

The fundamental flaw in your approach is that you are still identifying with the apparent individual called Dorit and assuming the identity of a doer. As long as you consider yourself to be a person who does things, you will never be free. Or to put it more accurately, you will never understand and identify with the inherent freedom that is your true nature.

If you examine your actual experience very carefully, you will "see" that you are the same you that has been witnessing Dorit's experience throughout Dorit's entire life. That is why it feels like you, Dorit, are the same you now as you were when you were six years old. Certainly, millions of different sensations, emotions and thoughts have danced through the field of your awareness, but you, awareness, are the same now as you have always been. When you take yourself to be Dorit, you think that all her sensory experiences, emotions and thoughts are "yours." But they are not. They are projections on the screen of pure awareness, you, due to the projecting power of *maya* (i.e. ignorance), and their relative worth or value in terms of the apparent person called Dorit are another "layer" projected on top of that, which is determined by the *vasanas* associated with and expressing through the mind-body-sense complex of the apparent person called Dorit. Neither of these "layers" of apparent reality, however, has anything to do with you, awareness. They are simply objects appearing within the scope of your being.

"Seeing" (i.e. understanding) this fact is what constitutes freedom. The apparent individual called Dorit will never be free of experience, but she can be free from experience through this discriminative understanding. In other words, the thought "I am not Dorit, but pure, limitless awareness" will register in the intellect of the apparent entity called Dorit, and thus Dorit will see

the reflection of her true limitless nature in the mirror of her subtle body (i.e. mind). Thus it is actually awareness realizing its own limitless nature through the intellect of the mind-body-sense machine that constitutes the apparent person called Dorit. In this sense, liberation is not freedom for the apparent individual, but from the apparent individual. Awareness, however, doesn't actually need the intellect in order to know itself, for it knows itself simply by virtue of the fact that it is itself. But in order for the thought of limitlessness and the knowledge of its true nature to appear in the intellect of the apparent individual called Dorit, the intellect is obviously necessary. It is for this reason that it can also be said that liberation is matter of concern only to the individual.

Dorit: I think that what disturbs me is my mind trying to find an "objective" answer to what awareness is, and it just can't. As you guys say, "it can't be objectified."

Ted: Trying to find that which isn't does present a problem. You, awareness, are not an object. You are that which knows/sees/experiences/witnesses all objects. Actually, those terms all make it sound as if observing objects is an action that you, awareness, do. It is not. You, awareness, are the "light" in which all objects appear. The apparent individual called Dorit, who is herself nothing more than an object within the scope of your being, is the relative knower/subject in relation to all known objects, including her own mind-body-sense complex. But you, awareness, are the limitless "field" of being in which all objects appear, and thus can neither be seen nor function as the intellect that identifies apparent projected phenomena as something other than itself and distinct from other apparent projected phenomena. You, awareness, are the knower in the sense that there is nothing other than yourself, and you "know" yourself simply by virtue of being yourself. Thus knowing that you are constitutes the knowledge of the essential nature of all that is, the essential nature of existence itself.

Also, consider your statement in terms of who is making it. The statement reflects an identification with the apparent individual, which is not who you are. As long as you keep looking from the perspective of Dorit, you will not find what you are looking for. Once you "see" from the perspective of awareness, you will find that you already have that for which you have been hunting.

Dorit: I have been trying to live a very simple life. But still, the disturbances are there in the mind.

Ted: Who has been struggling? Whose mind is disturbed? You, awareness, don't actually have a mind. You watch the stream of *vasana*-induced interpretations and preferences play in the field of your being. This little whirlwind you call Dorit's mind, and through identification with this swirl of debris you erroneously claim it to be yours.

Little disturbances will always arise in the mind. When you no longer identify with and lay claim to them, they will cease to cause suffering. Thus pain and pleasure does continue due to the dualistic nature of the apparent reality, but the suffering of the apparent individual ceases as a result of the assimilation of self-knowledge. The apparent person called Dorit will always have certain preferences and proclivities. This is her programming. These phenomena are what constitute the character she appears to be in the grand drama of life, but once the actor playing Dorit, so to speak, is not the character but awareness, then the conflicts that arise in the

character's life no longer bother the actor. The actor is you, awareness.

Once you claim your true identity as such, you, awareness, will still "experience" what Dorit experiences, but you will no longer be swept away by it. It will no longer bother you in the same way or to the same degree as it did when you believed you were the apparent person, the character, Dorit. You will know that as there is nothing other than you, and you are not only whole but the whole, nothing can enhance, diminish or change you in any essential way. Experience cannot touch much less modify you. Though all experience depends on you for its existence (i.e. needs your "light" in order to be known), you are free of all experience. Experiences come and go and none leave a mark on the purity of your being. Experiences arise and subside, but you always are.

Dorit: Could you please comment the following to see if I am on the right direction? ☺

Freedom is limitless. I cannot objectify limitless.

Ted: True. All objects are defined by boundaries and characteristics/qualities by which they can be distinguished from other objects. But as limitless awareness you by definition are attribute-less and thus have no distinguishing boundaries, characteristics or qualities.

Dorit: Any object that I could gain in the world will always be limited. So even if I get it, it will not erase my sense of incompleteness.

Ted: True. No limited action performed by a limited being can produce a limitless result. And no limited object can produce everlasting happiness.

Dorit: Why then pursue it?

Ted: I think you know the answer to this question. Such pursuits are pointless in terms of adding anything to your essential nature or bring a sense of completeness.

You can pursue objects after you know who you are out of a sense of enjoyment. But in this case, you will not be expecting the object to fulfill you. You will enjoy the experience of the object without expecting the joy to come from the object, for you will know that you yourself (i.e. awareness) are the source of the joy.

Dorit: My sense of incompleteness comes from the fact that I think I am limited. I have to be shown that I am free. There is nothing I can do in the world, no action that I can perform that will erase that sense of incompleteness.

Freedom cannot be the result of any action. Inquiry is an action of mind that results in freedom, so I have to inquire.

Ted: Yes. And in order to guide your inquiry into this matter, I have attached an article I wrote titled *Non-Dual Means No Doer*. The excerpt guides you through a series of *prakriyas*, or analyses of your own experience, that prove beyond a shadow of a doubt that your true nature is limitless awareness.

Dorit: It really causes me disturbance to think that I only have to see that I am awareness, because it always seems like awareness is something other than me, that there is me and I have to realize awareness. How to get out of his trap?

Ted: Read through the attached series of *prakriyas*. Take your time. Contemplate them deeply in terms of your experience. If doubts continue to persist after devoting concentrated effort to this analysis, let me know.

Dorit: Thank you for everything.

Ted: Take care, my friend.