

Beyond Meditation

I. Comprehension of the Higher Self (The Watcher)

The surface consciousness: the ego or personal self

The normal ego or everyday personal self consists of a bundle of ideas organized around a central reflecting point consisting of the assertion “I am”. The thoughts involved constitute more or less fixed notions as to who and what one is. These may be characterized as self-referenced viewpoints concerning one’s position in the world. However, when one concentrates on the identity “I am” it can be observed that it is represented as consciousness, “being now” only. By focusing on oneself as being now only, waking personality can be seen to dissolve so that one is not identified, for instance, as either a doctor or a blacksmith. It is thus possible to understand that such specific identities or viewpoints are mere appearances within being. All aspects of personality can therefore be appreciated as either recollections of ideas relating to the past or projections into the future.

Although each thought is experienced only in the instant of the “now”, repeated events are assigned by the mind into a smooth succession which causes one to imagine the existence of memory (the image of the cinematographic film is apt). This in turn also generates the sense or illusion of time and space. The collective of the overall result appears as personality and it develops through identification with the only apparently available constant, namely the body. Personality as an integrated effect of the mind consists of thoughts focused around the relative form of the body. This association soon leads to the false identity of the personality with the body.

Since the mind is responsible both for assigning duration to the apparent string of events perceived in being and for locating the receptive focus within the body, the resulting overall mental image (personality) can be said to owe its outline to what may be termed “the conditioned mind”. This is the mind that is conditioned by the experiences of life. Furthermore, the bundle of memories and hopes called the personal self or “I” imagines itself as everlasting and thus appears to dominate the concept of time with a false eternity.

The view through the conditioned mind

Apart from the surface or involved “I am”, which is false, there is also an aloof “I am” which is real but “unseen”. For the convenience of discussion this aloof aspect

of the self may be termed the “Higher Self”. This identity stands beyond the normal waking consciousness so that the everyday “I”, as seen by the mind, is not a real identity. Without active experience of this twofold relationship between the higher self and the everyday self, the soul is restricted to directly comprehending only its experience with the world and the body. It is therefore destined to be consumed by fears, doubts, desires and so forth, repeating and magnifying themselves without end. The direct experience of the dual relationship is sometimes called self-realization as it leads immediately to appreciation of transcendent being and to dissolution of the surface sense of identity. In other words, along with the realization of duality, a simultaneous awareness of a profound unity emerges.

The surface “I am” arising from the identification of the self with the body is built moment to moment. Once initiated, it seeks strength and in so growing achieves ever increased levels in alienation. By the time of death in old age, the shell thus developed is so secure that it becomes almost impossible to break with the result that the imprisoned and experience-bound soul launches itself into the next life driven by largely unresolved influences. The only intervention that can prevent endless repetition of this process of continuous bondage and compulsive rebirth is for the individual to achieve self realization.

The view beyond the conditioned mind: the Higher Self (The watcher)

It may also be readily observed that the consciousness of the personal self appears to be full of gaps. However, in spite of this a person experiences continuity and has no difficulty in reporting enjoyment immediately after deep sleep (where nothing is discerned) and consequently feels rested as the result of the peace encountered. From this it can be said that the continuity enjoyed by the individual must arise from an aspect of the self which is held beyond the everyday waking consciousness.

For a large part, personality is elaborated from conception, particularly after birth. In the main it relates to experiences gained in the current life but, it is also influenced by strong “inborn” tendencies which owe their origin to deep traumas and similar events originating in previous lives. The overall complex comprising personality is projected by “the dreamer”. This is a deeper aspect of consciousness and one that is closely associated with the Higher Self. The Higher Self constitutes the consciousness within which the “play of life” is expressed. The dreamer dreams the life, the times and the world in which it’s surrogate, the personal self functions. In the same way that gold exists as the substrate of many kinds of jewelry, so the idea of “I am” is multiplied by the dreamer to people it’s world both in form and identity.

The dreamer and the personal self are really one identity. These two facets are united in the same way that the personal self relates to the dream self in normal sleep. It is the combination of dreamer and the personal self that awakens to the reality of the higher self. The context responsible for energizing the whole is the absolute or Supreme Self, characterized by peace or balance but otherwise beyond description. This is the potential which powers the trio consisting of the Higher Self, the dreamer

and the personal self as a single unit in consciousness. Self realization may also be described as the break-through in awareness which proceeds from the personal self to encompass the viewpoint of the Higher Self obliterating the former in the process. Often preceded by glimpses, this transcendental realization takes place in an instant. It is analogous to the switch in perspective when the personal self transforms the figure into the ground (and vice versa) when viewing the vase which separates two faces in the classical illustration presented in texts on psychology.

The personal self actualizes due to movement of thought in the Supreme. This in turn is transformed into the apparent experience known as “the dream of life” manifesting under the influence of the Higher Self. From the standpoint of the Higher Self, time, space and the world exist in consciousness only. One does not therefore exist in the world as an object since time and space are merely conventions used by the mind to stabilize personality. The world is therefore within you. It is the waking mind alone in association with ego-recollection that confers bondage to a world that is strictly a product of imagination.

The one Supreme Self or “Being”, in which personality and the world arise, is alone real and unchanging. When the light of the Supreme Self is obscured by movement in thought (consciousness), the shadow of personality together with the projected world appears. This “dualistic” shadow arises as the result of a whim, a notional query really, occasioned by the question “what if I was the body?” The query then congeals into the assertion “I am the body”. Concurrently, the parallel idea of physicality also arises so providing support to the initial assertion (I am the body).

In truth, the query is an idle form of a self-test which instigates “the dream of life” in which the individual instantly becomes totally absorbed. The objective of this test is achieved only by self-realization, that is, the return to the conception of original being.

Effects on the conditioned mind

The realized self (Higher Self) comprehends as unity that it alone exists. It sees further that the “others” which it imagines are beings each within their own worlds. It understands that these beings should be included in the realization of one only and grieves at the apparent absence of cohesion therewith. In light of this compassion, it is only the witness that is able to help another.

The totality of the world-projection through the conditioned minds of all beings is sometimes termed the Great Dream. Although everyone imagines “others” and seeks relationships with them it is energy expressed by the dreamer as the force behind individual personality which alone forges and maintains the links.

The view through the unconditioned mind

In the way that life before death is imagination it is also true that life after death resonates in the same manner. The realized self comprehends that neither birth nor death exist and that being alone is within consciousness. For the personal self it appears that the body is born, that is true. But this is not observed by the watcher which, through the dreamer sees (that) this event (is) imagined. Nor is it yet observed directly by “that from which all derives” i.e. the Supreme Self. Birth and

subsequently evolution is known only by the incipient personal self and the conditioned mind.

Following self-realization, the conditioned mind remains as a shell in which the inhabitant no longer identifies with a dedicated personality as the instigator of actions. The element dominating the cleansed and therefore unconditioned mind is the awareness of a permanent and inextinguishable presence burning beyond time itself.

A target for meditation: beyond the personal self

The immediate goal which might be addressed through meditation is simply to uncover the Higher Self. More properly it is to persuade the waking mind to relax its hold on the facade concealing the Higher Self thus allowing it to be directly experienced. In the normal waking consciousness, the Higher Self can also be described as that unfelt presence responsible for manifesting conscience – the aspect of being governing the sense of right and wrong in a person. However, although it is normally buried under a host of misapprehensions as to its true nature, the Higher Self is none the less amenable to direct experience. Consistent investigation by means of the question “who or what am I?” can result in immediate awareness of this aspect of being.

The occurrence will be sudden. The facade of the ego is abruptly pushed aside as the Real Self surfaces. In so doing, for the person, the immediate awareness of the world, as an assemblage of things, vanishes and, as the center of consciousness, the subject becomes aware (remembers) that it has alone created and managed all aspects of its life together with the supporting physical infrastructure. A tide of relief floods the world and subsides as a small wave in the ocean of the mind as it is absorbed within the light of the One (Supreme) Self, undivided and alone, the source of All. The query “what if I was the body” is answered and being returns to Being. The person is cast-off, disappears, but identity remains capable of assuming the rejected mantle of personality, as a tool of choice, as and when required.

Goldenage



Do you see the profiles of two heads or a vase?

Notice how the image fluctuates between the two possibilities even though the image on your retina remains constant. It is difficult to perceive both meaningful images simultaneously.

II. The "way of the heart" ⁽¹⁾ meditation

Many (including Sri Mahashi Ramana) have identified the centre of personality, the core of the self, to be located on the right side of the chest at or around the point one identifies as "myself" by touch of the hand. The empty feeling of personal alienation, usually felt as a deep ache, is thus also located to the right of the heart. This feeling is associated with: deep disappointment; alienation; separation; the perception of difference (relatedness); etc. It gains strength from life to life as the result of personal choices made by the ego which are incompatible with the ideal of a unified consciousness of the self, the Self of all. In essence this ache is the fundamental feeling of loss associated with the separation of the ego from its source.

The personal self or ego arises as a contraction of the whole, the self of all. The feeling of separateness or relatedness (as by being conscious of "other") is itself the contraction (of self) which arises as the result of "attention". Self-contraction is the process that leads inexorably to separation of the ego from its native matrix. Although the individual ego arising from self-contraction results in the identification of "I", the personal self, this identity is never the less conditional only and arises as a mere "appearance" in being.

The feeling of relatedness is co-incidental with the presumption of both "other" and of the ego. The separate "I" and its assumed "other" are not inherent categories but rather arise as the result of a proposal of the form "what if there were other"? Both are in essence unreal for there is no "other". There exists only the one Self, of which this proposal arises as a whim. All else is mere imagination, which takes the form of a dream only. There is no separate "I", only a momentary interlude generated by specific attention to form. Attention not only results in form, it is the original source of self-contraction. Attention is also the source of mind (as originating from pure consciousness), as well as the body and the world of objects. Attention immediately becomes focused on the thought "I am the body" and, as in a dream, the world of name and form springs into existence to support this idea. In summary it is simply the essence of attention that is felt on the right side of the heart as the feeling of relatedness/separateness or isolation from "other". Attention promotes fractionation, alienation and bondage to detail. Relatedness implies the possibility of relationship with "other" and it is therefore the perception of difference leading to the concept of the many as opposed to the one. Realization of the True Self is prior to contraction. "Self Realization" is likewise the natural goal to which the ego is inexorably drawn as a moth to the flame.

Meditation

A procedure that will result in recall of the self is, in essence, the same as one might implement to recall the source of an undefined feeling of angst upon waking in the morning. Here, by first dwelling lightly on the feeling of tension one identifies the source and then engages the origin by slipping past the angst. Thus the origin may be said to be prior to the feeling in question. In seeking to recall the Self there is one difference only and that is the general feeling of relatedness lies outside the experience arising from the current life. Therefore the effort to obtain identity therewith must be considerably greater than that required for locating the source of a passing pain arising from a recent experience.

A **meditation** to obtain the goal of Self-Realization consists of feeling and being the condition that is prior to the sensation of relatedness-separation. This prior state is thought-free being, which is not distracted by attention to mind, body, objects and so forth. Identity with that state may be accomplished by first touching on the emptiness and longing of relatedness. Subsequently, allow the feeling to the right of the heart to fill the mind and then expand it to encompass your whole being while, at the same time, reaching beyond. When the sense of relatedness/separateness is itself steadily inspected or witnessed both the feeling and the witnessing will dissolve spontaneously. At this point the so-called “pond of Narcissus” disappears and with it the illusion of a separate self. Consciousness alone stands clear with all its potential reflected within, even to the extent that all apparently arising conditions are recognizable as having been formulated in that one self alone. To release attention, stand prior to it by observing and transcending the simple thoughtless heart feeling of relatedness. Try not to focus attention on this thoughtless feeling. Do this moment to moment rather than by following attention itself since attention is the root cause of self-contraction. Feel into and spontaneously beyond the feeling of relatedness, and thus plunge through to that consciousness in which separation arises, to be within your true Self. This is the inherently native feeling of Being, transcending both personality and the world. It is without centre and without limits. It constitutes the one and only subjective reality, unspeakable Being alone.

Additionally, it will be observed that the mind stills as one holds onto the inspection process, and it is then that thoughts arising from previous lives can be isolated and understood. In effect, the identification of such thoughts will interfere with direct appreciation of the consciousness prior to contraction. However, the information gained thereby, can then be used to heighten witnessing through active self-inquiry by means of the question "who am I that feels this way?"

Once the mind is cleared i.e. when the occurrence-rate of spontaneous thoughts based on “current experience” becomes much reduced or even curtailed, the way is open for the isolation of deeper-influences. Thus, anything that can be recognized as directly attached to your current life can be ignored by asking “for whom does this idea arise?”, the answer is “to me” so continue with the question “who am I that feels

this alienation?". Furthermore, at this point simply abandon the interpretation that any notion that arises could possibly fall into the category of "wild imagination". In other words, assume that anything arising (bar that from a direct and conscious act of will) relates to the "real you". Just follow these non-willed notions to their source, by feeling the context of the ideas. In general, the technique will lead to consonance with the One Eternal Self of Being and in particular to individual instances underlying the collectivity of alienation that has developed from life to life. The phenomenon of "false imagination" only works as by an act of will. Left alone, imagination fades away leaving only the true self.

Consciousness, free of all modifications is the bliss of the "One Self-Extant Being" and any change thereto results in a limitation ultimately crystallizing as the personal ego-"I". Cling not to the illusion which is deployed there from, but allow all apparent modification to separate and pass within a haze, unsubstantiated by attention and contraction. The truth is that all conditions are perfectly felt in the One Self prior to self-contraction. Contraction, as a process, arises only as a whim and the resulting ego-I tests itself in departure and is redeemed only through return. The ego-"I" is "Narcissus" or the self-bondage resulting from self-contraction (the flight from "other") and is thus reactive and unreal.

When any conditional pattern (a wave on the ocean) becomes a point of view (or rather The Viewpoint) towards "what is", then what is (or was) ceases to be obvious (from the perspective of the viewpoint concerned). The wave thus views only other waves, spray, foam and the like and the ocean itself, profound in its depths, is lost from sight. The pattern sees only itself, over and above all other patterns, and thus the "other" is everywhere multiplied and the stress of the I-other contraction or confrontation is uniquely experienced and known as the everyday ego-self

When one transcends the separate conditional to regain, or remember, the prior content of the One Self Alone, the specific pattern of conditions becomes an inherently problem-free mirage floating in the eternal sense of consciousness and no separation exists therein. The commonality of the deep ocean and all apparent events alone exists.

(1) Original formulation: Da Avabhasa

Goldenage

III. Mind Only: derived from The Lankavatara Sutra, a Mahayana Text

There is no external world apart from your-self. What you see, what your eyes tell you is something outside of yourself, is merely a deep projection of your own mind. Put another way, the world and all of its forms is merely "mind-stuff". There is no

split between your-self as a being, as Being itself, and the world as a non-being-entity (as non-being) that is, as a “reality” apart from your-self. You may (unknowingly) imagine that there is an external process that effects transformation of things such as when gold is beaten into a necklace or again into earrings. Philosophers may describe it thus but this is not correct, nor is it otherwise. All differentiation (change) in transformation must be regarded as due to discrimination only (i.e. the allocation of stages and names), as when milk sours. This change, from milk to curds, is a process arising from discrimination, it is discriminated by both the philosophers and the ignorant into named segments of appearance in form, but, really there is no change. This is because the external objects, being of mind itself, have no reality of their own.

A ball of clay is nothing other than the dust-motes that comprise it, it is not different there from. Likewise the ball is different from the particles otherwise it would not be possible to differentiate it from those same dust-motes. In the same way, what is seen by those who do not perceive the truth, as an evolving object (i.e. the growth of an apple), is no more than the discrimination of their own minds. There is really nothing growing, nothing disappearing (as when the apple is eaten). It is like viewing the things of imagination change, as in an hallucination. It is like seeing the rise and disappearance of things in a dream or like the birth and death of a barren woman’s child. Really, it is the discrimination of the mind alone through the organs of perception (eye, nose, ear, etc.) that grants the appearance of externality. The transformation of the form in time, the embracing of the spirit (soul) in the elements and the sense organs – may be seen by the ignorant as a chain of origination – those who thus imagine the birth of a child, are not the wise.

Concentrate on yourself alone; see the world fade away as the One Self Alone begins to shine. Focus back on the thought of the world and by thus discriminating, see it at once appear. Attain this perception at will.

It is only deep-seated attachment to the discriminated aspects of mind-stuff that causes the personal self, in ignorance, to imagine the world apart. For things have no self-nature, they are mind alone and thus appear to the awakened consciousness as mere illusion. But, as already mentioned, they are in one way perceived as existing and in another way are not so perceived. All things can thus be seen in two ways in accordance with ignorance and knowledge.

As long as there is a mental perturbation which makes one cling to an objective world of discrimination there is materialism (the objective world). When it is recognised that there is nothing beyond that which is seen by mind of itself, the discrimination of being and non-being ceases and thus there is no external world as the object of perception. Discriminating ceasing, one abides in the Self Alone. When reality is discriminated other than as it is (the Self Alone), there is the clinging to the idea that all things have their self-nature. Then what is alone by itself, is not seen, and when what is alone by itself is not seen there is no disappearance of discrimination that brings forth the Self, that which is alone, the true Reality. An insight into form

causes rebirth while the insight into formlessness excels beyond the senses bringing Self Realisation (as non-dualism) where all things are characterised with non-duality and no birth.

The world results from the discrimination of unrealities, where duality obtains there is both permanency and impermanency because of it not being one. Therefore destroy the notion of permanency and impermanency by getting rid of the knowledge based on naming (discrimination), that is, of appearance (as of the identified character of perceptual objects) and hold fast to that insight based on the knowledge of solitude.

When names are pronounced, appearances are determined and there is discrimination and hence categorisation. Names and forms are thus obtained by mutual conditioning. Name is not reality nor is appearance understood as non-reality thus leading to the imageless state obtaining the body that is free from will and thought construction. Keep then away from permanency and impermanency yet hold both in sight in order to maintain equilibrium.

Apart from discrimination, there are no beings. When it is not realised that all things rise from the discrimination of the Mind itself (by the mind), discrimination asserts itself. When understood thus, discrimination ceases.

An individual mind is evolved by clinging to Mind in itself – there is no visible world outside (of Mind itself) therefore it follows that Mind-only exists. Mind or that which has reflection as its nature, utilises the self-formulation of the sense-fields to register appearances apparently generated outside of the sensing-organs but, these are inside Mind itself. Mind is set in motion in various ways, and mind is liberated; mind rises in no other way and mind thus ceases.

Self realisation, when established, does so in the region beyond that of the conditional appearances arising as thought, body, senses, the objects of senses and the like. The sense organs are illusion (Maya) and the sense-fields are as a dream, as actor, acts and acting. They do not exist except as illusion. Words only confer the notions of existence upon those apprehensions registered by the non-discerning consciousness. Where no word exists, the targets thereof are wanting. Multiplicity then appears because the mind is saturated with the forms of ignorance as evil habits, themselves due to attachment to the delusions and illusions regarded as objective reality that arise from the timeless past. No recognisable adjuncts exist where mind-only reigns.

The construction of appearances created by delusion is the hallmark of worldly knowledge, bedecked with names and imagined individuality. This world of delusion is discriminated as to that which is perceived and that which perceives but really, there is no such dualism in it. There is no such external world. The whole is just the Mind. Seek the realm which so sees, the blissful region of the wise, free from appearance and beyond thought.

Desire-less one may behold the mystery

Desiring one may see the manifestation

Tao, Te Ching

Goldenage

IV. Osho - The Book of Secrets, The Vigyan Bhairav Tantra (112 keys of Shiva) (edited and expanded)

Devi: Oh Shiva, what is your reality?

What is this wonder-filled universe?

What constitutes seed?

Who centers the universal wheel?

What is this life beyond form pervading forms?

How may we enter it fully, above space and time, names and descriptions?

Let my doubts be cleared.

Explanation

Devi is Shiva's consort. She is the personification of the female creative principle. Shiva (the Destroyer) is the principle of dissolution, as an identified aspect of otherwise pure consciousness.

In this respect Shiva is the Higher-Self in its awareness that it alone is responsible for all conditional manifestation appearing as the phenomenon of physicality along with concurrent awareness thereof. Arising as the universe dissolves, this realization results in the understanding that the world of "names and forms" is a mere appearance which is reflected in consciousness. This reflection results from the false idea that the ego-self (conditional-self) is an executor.

The following elements of meditation practice are offered by Shiva for use by individual people in awakening direct (transcendental) knowledge of the Higher Self. In essence they are techniques of Self-recall. In essence they are techniques of Self-recall. Once one's true self is experienced (recalled) the way to get off the wheel of Samsara is "on offer".

It may be appropriate for a person to study the list and then, to select one or perhaps two methods for consistent use. It may be noted that most people will

quickly reject the majority of the items presented. The replies, given by Shiva are given below, organized under generic sub-headings.

Shiva's replies to Devi follow:

Breath, a bridge to reality:

- 1) Radiant one, this experience may dawn between two breaths. After breath comes in (down) and just before turning up (out) - the beneficence.
- 2) As breath turns from down to up and again as breath curves from up to down - through both these turns - realize.
- 3) Or wherever in-breath and out-breath fuse, at this instant touch the energy-less, energy-filled centre.
- 4) Or when breath is all out (up) and stopped of itself, or all in (down) and stopped, in such universal pause, one's small self vanishes. This is difficult only for the impure.

Attentiveness:

- 5) Attention between the eyebrows, let mind be before thought. Let form fill with breath-essence to the top of the head and there shower as light.
- 6) When in worldly activity keep attention between two breaths, and so practicing, in a few days, be borne anew.
- 7) With intangible breath in centre of forehead, as this reaches heart, at the moment of sleep, have direction over dreams and over life itself.
- 8) With utmost devotion, centre on the two junctions of breath and know the knower.
- 9) Lie down as dead. Enraged, in wrath, stay so. Or stare without moving an eyelash. Or suck something and become the sucking.

At ease:

- 10) While being caressed, sweet princess, enter the caress as everlasting life.
- 11) Stop the doors of the senses when feeling the creeping of an ant. Then.
- 12) When on a bed or a seat, let yourself become weightless, beyond mind.

Centring:

- 13) Or, imagine the 5 colored circles of a peacock's tail to be your 5 senses in unlimited space. Now let their beauty melt within. Similarly, at any point in space, or on a wall - until the point dissolves. Then your wish for another becomes true. (*Concentrate totally on one object*).

- 14) Place your whole body in the nerve, delicate as the lotus thread, in the centre of your spinal column. In such be transformed. (*Put awareness on your spine*).
- 15) Look lovingly at some object. Do not go to another object. Here in the middle of the object - the blessing.
- 16) Without support for feet or hands, sit only on the buttocks. Suddenly the centring.
- 17) In a moving vehicle, by rhythmically swaying, experience. Or, in a still vehicle, by letting yourself swing in slowing invisible circles.
- 18) Pierce some part of your nectar-filled form with a pin, and gently enter the piercing and attain to the inner purity.

Penetrate the inner self:

- 19) Closing the seven opening of the head with your hands, a space between your eyes becomes all-inclusive.
- 20) Blessed one, as senses are absorbed in the heart, reach the center of the lotus.
- 21) Un-minding mind, keep in the middle - until.

Seeing the past as a dream:

- 22) Let attention be at a place where you are seeing some past happening, and even your form, having lost its present characteristics, is transformed. (*Look at your past, objectively, without personal identification, as it were "dis-identified"*).
- 23) Feel an object before you. Feel the absence of all other objects but this one. Then leaving aside the object-feeling and the absence-feeling, realize. (*Find an object and become it*).
- 24) When a mood against someone or for someone arises, do not place it on the person in question, but remain centered. (*Watch your moods*).

"Stop":

- 25) Just as you have the impulse to do something, stop.
- 26) When some desire comes, consider it then suddenly, quit it. (*Face any desire*).
- 27) Roam around until exhausted and then, dropping to the ground, in this dropping be whole.

Intellectual:

- 28) Suppose you are gradually being deprived of strength or of knowledge. At the instant of deprivation, transcend.

Feeling-devotion

- 29) Devotion frees. (*Devote yourself*).

Looking:

- 30) Eyes closed, see your inner being in detail. Thus see your true nature.

31) Look again at a bowl, without seeing the sides or the material. In a few moments become aware.

32) See as if for the first time a beautiful person or an ordinary object.

33) Simply by looking into the blue sky beyond the clouds, the serenity.

34) Listen while the ultimate teaching is imparted. Eyes still, without blinking, instantly become absolutely free. (*That from whom all things derive and to whom all things return – that thou art*).

35) At the edge of a deep well, look steadily into its depths until - the wonder.

36) Look upon some object and then slowly withdraw your sight from it, then slowly withdraw your thought from it. Then.

From words through sounds into being:

37) Devi, imagine the Sanskrit letters, in these honey-filled foci of awareness, first as letters, then more subtly as sounds, then as most subtle feeling. Then leaving them aside, be free.

38) Bathe in the center of sound, as in the continuous sound of a waterfall. Or, by putting the fingers in the ears, hear the sound of sounds.

39) Intone a sound, as AUM, slowly. As sound enters sound-fullness, so do you.

40) In the beginning and gradual refinement of the sound of any letter, awake.

41) While listening to stringed instruments, hear their composite central sound, thus the omnipresence.

42) Intone a sound audibly, then less and less audibly as feeling deepens into this silent harmony. (*Use sound as a passage towards feeling*).

43) With mouth slightly open, keep mind in the middle of the tongue. Or, as breath comes silently in, feel the sound "HH". (*Focus your mind on the tongue*).

44) Centre on the sound "AUM" without any "A" or "M"

45) Silently intone a word ending in "AH". Then in the "HH", effortlessly, the spontaneity.

46) Stopping ears by pressing and the rectum by contracting, enter the sound.

47) Enter the sound of your name, and through this sound, all sounds.

Sex act:

48) At the start of sexual union keep attentive on the fire at the beginning and so continuing, avoid the embers in the end. (*Do not seek release*).

49) When in such embrace, your senses are shaken as leaves, enter this shaking.

50) Even remembering union, without the embrace, transformation.

Fulfillment:

51) On joyously seeing a long-absent friend, permeate this joy.

- 52) When eating or drinking, become the taste of food or drink, and be filled.
- 53) O lotus-eyed one, sweet of touch, when singing, seeing, tasting, be aware you are and discover the ever-living. (*Self-recollection*).
- 54) Wherever satisfaction is found, in whatever act, actualize this.

Witness & acceptance:

- 55) At the point of sleep, when sleep has not yet come and external wakefulness vanishes, at this point Being is revealed.
- 56) In moods of extreme desire, be undisturbed.
- 57) O Beloved, put attention neither on pleasure nor on pain, but between these.
- 58) Objects and desires exist in me as in others. So accepting, let them be transformed.

Ending the illusion:

- 59) Illusions deceive, colors circumscribe, and even the divisible is indivisible. (*Think of the world as illusion*).
- 60) This so-called universe appears as a juggling, a picture show - to be happy, look on it so.
- 61) As waves come with water and flames with fire, so the universe waves with us.
- 62) Wherever your mind is wandering, internally or externally, at this very place, this.

Awareness:

- 63) When vividly aware through some particular sense, keep in the awareness.
- 64) At the start of sneezing, during fright, in anxiety, above a chasm, flying in battle, in extreme curiosity, at the beginning of hunger, at the end of hunger, be uninterruptedly aware.
- 65) The purity of "other" teaching is an impurity to us. In reality, know nothing as pure or impure.

The changeless - the reality beyond the dream:

- 66) Be the "un-same" same to friend as to stranger, in honor and dishonor.
- 67) Here is the sphere of change, change, change. Through change consume change.
- 68) As a hen mothers her chicks, mother particular knowledge, particular actions, in reality.
- 69) Since, in truth, bondage and freedom are relative, these words are only for those terrified with the universe. This universe is a reflection of minds. As you see many suns in water from one sun, so see bondage and liberation.

Light:

70) Consider your essence as light rays rising from center to center up the vertebrae, and so rises "livingness" in you - visualize a spark of light jumping from one chakra to the next.

71) Or, in the spaces between, feel this as lightning.

72) Feel the cosmos as a translucent ever-living presence.

73) In summer when you see the entire sky endlessly clear, enter such clarity.

74) Shakti (Devi), see all space as if already absorbed in your own head (mind) in the brilliance.

75) Waking, sleeping, dreaming know yourself as light.

Recall the true reality in the moment:

76) In rain during a black night, enter that blackness as the form of forms.

77) When a moonless, rainy night is not present, close your eyes and find blackness before you. Opening your eyes, see blackness. So faults disappear forever.

78) Whenever your attention alights, at this very point experience.

Beyond death:

79) Focus on fire rising through your form from the toes up until the body burns to ashes but not you.

80) Meditate on the make-believe world as burning to ashes, and become being above the human plane.

81) As subjectively, letters flow into words and words into sentences, and as, objectively, circles flow into worlds and worlds into principles, find at last these converging in our being.

Dissolve the unreal:

82) Feel (*do not think*): my thought, I-ness, internal organs - me.

83) Before desire and before knowing, how can I say I am? Consider. Dissolve in the beauty. (*Only note the rising of thought and the ego-identification of desire - just focus on the prior gap, before desire, before knowing, there is no ego*)

You are all:

84) Toss attachment for body aside, realizing "I am everywhere". One who is everywhere is joyous. (*Detachment from the body*)

85) Thinking no thing (nothing) will limited-self to be rendered limitless. (*Think of nothing*).

86) Suppose you contemplate something beyond perception, beyond grasping, beyond not being - you. (*Imagine the un-imaginable*).

87) I am that which exists. This is mine. This is this. O beloved, even in such, know, without limit. (*Feel "I am"*).

Becoming one:

88) Each thing is perceived through knowing. The Self shines in space through knowing. Perceive one being only as the one who knows and the known. (*Know the "knower" and the known*).

89) Beloved, at this moment let mind, knowing, breath, and form, be included. (*Include everything in your being*).

Self creation:

90) Touching eyeballs, as a feather, lightness between them opens the heart.

91) Kind Devi, enter "etheric" (*non-physical, spiritual*) presence pervading far above and below your form. (*Experience your "etheric" body*).

Destroy limits:

92) Put mind-stuff in such inexpressible fineness above, below and in your heart. (*Be aware of moments of "no-thought"*).

93) Consider any area of your present form as limitlessly spacious. (*Go beyond mind and matter*).

94) Feel your substance, bones flesh, blood, saturated with the cosmic essence.

95) Feel the fine qualities of creativity permeating your breasts (or the root of your penis) and assuming delicate configurations.

Know the Self:

96) Abide in some place endlessly spacious, clear of trees, hills, habitations. Thence comes the end of mind-pressures. Look into unlimited space.

97) Consider the plenum (space) to be your own body of bliss. Fill endless space with your bliss-body.

98) In any easy position gradually pervade an area between the armpits into great peace. Feel the peace at your heart.

99) Feel yourself as pervading all directions far and near.

Transcend fear:

100) The appreciation of objects and subjects is the same for an enlightened as for an unenlightened person. The former has no difference, he remains in the subjective mood, not lost in things. He remains detached.

101) Believe omniscient, omnipotent, pervading. (*In a word, believe you are "all-powerful"*).

Reconcile opposites:

102) Imagine spirit simultaneously within and around you until the entire universe becomes spirit.

103) With your entire consciousness in the very start of desire, of knowing, know. (*Do not fight with desire.*)

104) O Shakti, each particular perception is limited, disappearing in omnipotence.

105) In truth forms are in-separate. In-separate are omniscient being and your own form. Realize each is made of this consciousness.

Become each being:

106) Feel the consciousness of each person as your own consciousness. So, leaving aside concern for self, become each being.

107) This consciousness exists as each being, and nothing else exists.

108) This consciousness is the spirit of guidance of each one. Be this one, become your own inner guide.

Emptiness – nirvana:

109) Suppose your passive form to be an empty room with walls of skin - empty.

110) Gracious one, play! The universe is an empty shell wherein your mind frolics infinitely.

111) Sweet-hearted one, meditate on knowing and not-knowing, existing and not-existing. Then leave both aside that you may be!

112) Enter space, without support, eternal, still - alone but all, beyond knowing and not-knowing.

Note: nirvana means “blown-out” and it refers to the state of consciousness which arises when the ego-self has been transcended.

Contemplate past-lives:

113) Recall one or more glimpses of past lives (perhaps with the help of a regression therapist). Ask yourself: who or what am I that thus transcend time and space?

Self Inquiry

114) Focus deeply on the self – ask the question “who am I”? (*Recommended by Sri Ramana*)

The Way of The Heart

115) Focus deeply on the self as perceived to the right of the heart as the feeling of loss and relatedness. The feeling of separateness or relatedness (as by being conscious of “other”) is itself the contraction (of self) which arises as the result of “attention”. Self-contraction is the process that leads inexorably to separation of the ego from its native matrix.– stand prior to that feeling ask the question “who am I that thus feels”? (*Original formulation by Da Avabhasa*)

V. A quick check of formal entities –“Who is who and what is what”?

Enlightened Beings

Advaitic religions

Krisna (Hindu) - flute player

Mahavira (Jain), Tirthankara - kill nothing

The Buddha (Guatam Siddartha became Guatam Buddha upon enlightenment)
(Buddhism)

Dohgan (Zen Master)

Rumi (Sufi)

Dualist religions

Jeasus Christ (Christian)

Mohammad (Moslem)

Moses (Jewish)

Note: Enlightened beings can also be classified as the Supreme in that it may be said that they shine with the essence thereof as opposed to being passive reflectors (normal ego-self).

The Godhead, The Supreme:

Allah - Islam

God - Christianity and old testament

Nirvana (wiped-out - c.f. the ego-sense - no formal supreme proposed) –
Buddhism

3 Branches (vehicles):

1) Hinayana (Theravada) Way of the Arhats (original students of The Buddha but later seen as entering nirvana not to return) – transcendence of sorrowful attachment to conditional (personal) self, transcendental realization based on material realism – effects of a beginning less and endless chain of causation, (lesser vehicle, with focus on enlightenment of the individual) earliest tradition arising in India passing to southern Asia.

2) Mahayana (greater vehicle), way of the Bhodisattvas, transcendence of the rejection of personal self, the material world is nothing but mind (projection of consciousness). Self surrender and compassionate service. With focus

on the apprehension of the Arhat in nirvana but returning as a Bhodhisattva with the purpose of enlightening all beings – arising in India passing to China, Japan, northern Asia.

3) Vajryana (Tantryana) way of the Mahasiddhas, transcendence of both above mentioned considerations. All positives and negatives are aspects of the personal self & experience. Focus in the transcendence involving the unity of polarized opposites attainable in current lifetime - arising in India, passing to the north – Tibet.

The Tao - (that which cannot be described from which all derives), pure existence as origin.

Kaivalya - The Alone, loneliness (Jain)

Brahmin - Hindu

Hindu God-images

Divides crudely into 2 groups

- 1) Dvaita (dualism i.e. god separate from man) cf. **Ishwara** – the personal god
- 2) Advaita (non-dualism i.e. god and man the same entity and the universe a product of **-The Self** – (different only in that man has forgotten true state.) The universe is an appearance only - a product of imagination seen as "real" in man's ignorance.

Advaita: all subdivisions for the sake of teaching only since one self alone exists

Brahmin (The Self)

Breaks down into three aspects:

- 1) the creator (Brahma)
- 2) the sustainer (Visnu)
- 3) the destroyer (Shiva – as Higher Self), mode of worship is fire, the ultimate source of change the apprehension of Shiva as Higher Self destroys the universe. Shiva Nataraj: the dancing Shiva (as ego-self), the movement of Shiva, maintains the universe.

Associated concepts:

Shiva - instigator

Pravatti (consort) geneatrix (Shiva/Pravatti often shown 1/2-1/2)

Ganesha - son of Shiva & Pravatti, protector of women, good luck, prosperity

All represent the Self or aspects of consciousness and overly a universe of consciousness governed by 3 tendencies: Action (Rajas); Balance (Satva) - the true essence of the Supreme; Indolence (Tamas). Maya is the state of ignorance whereby

the world is seen as an objectively separate sphere rather than as its true form, a projection of consciousness or Mind only.

Goldenage