I asked (from inside the Root State of being-consciousness-bliss), why I had ever bothered to leave, to plunge into an infinite and successive array of personal representations (certainly inside the world of name and form) involving so much pain. The apparent answer was profound in its simplicity. “I did it to see if I could return”. Now how bizarre is that? Consciousness, proud of its insipient capacity to “differentiate” catastrophically “abandoned ship” and woke-up in the world of name-and-form. Upon reflection, I concluded that The Self of All does not know or recognize the ego-self as such. The Self of All only knows of its extent in the return of self to Self. This is the fundamental movement by which The Self of All continuously and continually Expands and that eternal expansion, along with the false character of self and the unique and unknowable nature of Self are but lessons of self-realization.

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Introduction

This book is intended to describe, explain and explore the states of higher consciousness that are inevitably associated with the achievement of Enlightenment and thereby to suggest procedures that can help others to attain such insights as may be relevant for themselves.

When it is realized that content in consciousness, such as a “personalized” sense of self is just an idea (albeit a persistent one) it can be appreciated that such a construct has no intrinsic capacity to produce thought. In other words, since an idea does not in itself produce thought thus also the personal self cannot do so in relation to its own existence. To appreciate the ephemeral nature of this “self” it is necessary that a thought which recognizes that this is a “mirage” be allowed to emerge unfettered from the lake of deep consciousness upon which we all float.

In addition, consciousness thus arising already knows it is active prior to when it comes to contain feeling, thinking and breathing
even in the very instance of the appearance of such bodily functions. Thus the true capacity for both the apprehension and then elaboration of thought (by discrimination and comparison) already lies in a region that certainly exists prior to birth. This means the One essential Mind managing such influences must be beyond the physical being that we call “our body”. Thus is a reactive sense of being already present even before the “quickening” of the fetus.

This force is consciousness itself, a power that is not separately confined to individuals but rather exists as a generic or universal capacity standing as the source from which all arises. In this sense it constitutes the seeming matrix within which we live and have our being.

From this expanded viewpoint, the mind that we come to think of as developing inside of us, perhaps associated with brain-function, is nothing but a universal personalized transceiver. The personal mind commences its operations by reprocessing permanent standing waves of thought founded in the one essential Mind itself. As the fetus develops into the questing child the accompanying personal mind activates and co-opts (resonates with) something of the capacity enjoyed by the One essential Mind and efficiently adapts itself to its surroundings. In particular it both localizes and specializes itself in line with the task of survival and in so-doing forgets its original source.

However, there is further, a true source of immediately active consciousness “right now” which ultimately gives rise to the One essential Mind. This source, said to express origin-as-consciousness, receives many names of which Shiva (Siva), Brahman and God are but examples.

At a much lower level, even if somewhat refined, just beyond the thoughts recognized and subdivided by the ego-self, lies a silent sense of detachment which we may refer to as the “watcher”. This focus is normally “obscured” by the ego-self but we may know it is
there every time we find ourselves “watching” our various movements even as sometimes it seems that we are acting in slow motion such is the weight of consciousness that we carry.

Throughout this book, in the main, the watcher is referred to as the “Higher Self” (Atman) and it represents the capacity for immediacy in expression of being that knows the very basis of everything we do and think. That said, the capitalized word “Self” in this respect does not refer to anything like the knot of constrained and tangled thoughts which constitute the ordinary personal self. One may say that the Higher Self operates in proximity to the font of “arising” thought associated with the One essential Mind. For the present moment we may deem the Higher Self to be that font although I will make an adjustment to this claim later when discussing the source of consciousness.

In this respect the “Higher Self” is similar to the Sanskrit term “Buddhi”, which refers to the higher-mind, the intuitive aspect of consciousness by which the essential Self (the core of expressed being) awakens to the truth of its existence.

Sanskrit is the language in which the Vedas were recorded and here, the equivalent term for the “watcher” in consciousness is “Atman”. The Vedas constitute a number of texts originating in Ancient India some three to four thousand years ago and are thought to be among the oldest systematically recorded scriptures referencing the structure and source of consciousness. There is something within us, some aspect associated with this Higher Self, which is bound-up with the act of creation and is even the essence thereof. Collectively and singularly the language of the Vedas can be deconstructed to illustrate the way in which consciousness itself was first expressed.

The term “duality” is used to represent the idea of a duel structure as being responsible for the elaboration of “self” by a separate causative agent (God). The term non-dual is used to indicate an indivisible unity with respect to both the origin and the subjective
realization of “self”. Representations of teachings concerning the non-dual state are removed from the way most people understand themselves (in the sense of the duality model). So much so that they are of comparatively little use in enabling listeners to reevaluate their sense of origin and to change their own thinking so that they may recognize the non-dual state. Such teachings have usually arisen from states of understanding that only emerge after an extreme shock has dislodged the thought patterns of normally expected every-day duality-consciousness.

Operationally the proffered information relating to the non-dual model cannot be directly absorbed by ordinary listeners. To enable induction of such viewpoints along with comprehension as to implications thereof, some sort of rigorous adjustment has to be considered. In part this is because nothing can be said about the state of non-dual enlightenment from its own standpoint since it is “quite beyond” derivative normal or standard consciousness.

At the limit of language, the arising subject matter may be said to deal with “the profound” involving pure consciousness at rest and extending even beyond the range of normal consciousness. In this sense, subject realization must be placed quite beyond any “physical light or energy-source” (such as the big-bang) from which the complete universe might have been derived.

Some go so far as to express an opinion to the effect that “only” the Self (the Higher Self) exists and within this, the world we see is only a profound illusion. As we shall see later, this is a startling generalization which while true in a particular instance, is no less so than to say that the world is what we are since it arises or is “congealed” from the thought-substance of our making which is executed beyond material reality.

Stated in such an apparently confrontational manner, a bald proposal of this nature usually has the immediate effect of collapsing discussion in ordinary conversation and so is not necessarily very
helpful in generating further insight. More so, in no sense does such an identity exist as anything other than the immediate modification of pure unmoving consciousness which, for most, is a state that has long since been abandoned or rather forgotten.

An apparent association is struck with the name “Higher Self” when it is used as a label to address consciousness as the source of all. It is therefore important to consider the veracity of such an idea by first pointing out that there is one context in which the claim is apparently false, another when it is “apparently” true and yet a third wherein the sensation of identity (of any character) does not necessarily support either at all.

For instance the above statement concerning the “Self” is seemingly false when viewed from the standpoint of every-day-consciousness in the form of the personal or ego-self. Governed by limitations of the particular along with ignorance of the undifferentiated state, the ego-self views multiple copies of selves wherever “others” are considered because of its expectations.

From beyond this immediate assessment, we may consider the viewpoint of the opposite extreme of identification. In this case we approach the matter through the supervising function served by the apparent “Higher Self” at a point where it loses sight of all such projected differences and entities. As these coalesce, The Higher Self realizes self-authorship at the same time as the world of plurality as a whole falls from direct perception.

This last mentioned viewpoint is certainly valid within the identity occupied by the creator-consciousness. The question remains: does such a state as the Higher Self, represent all that can be known?

The answer to this is that the non-dual consciousness or realization of an “objectified unity” of being and consciousness is not the absolute state as such. Therefore, like the ego-self, the Higher Self is just a state in consciousness. It represents an apparently ultimate
focus of what we choose to term “consciousness” but that condition does not include “Para-Consciousness”, in which scalding truth arises immediately as absolute stasis in consciousness trails off into an indescribable stillness in which both pure consciousness and true emptiness become indistinguishable one from another. The absolute purity of the former, no longer having discernable content, leads the latter to become both the object and eventually the subject of the former.

This is the supreme state of supreme void. It is the supreme ether of void-ness, where all attachments are subsided into the fire of god consciousness. It is beyond the state of “no movement” in consciousness and may be technically termed the Absolutely Divine, Parbrahma, Brahma Nirguna, ParaShiva, Turyatita, The Profound and so forth. Herewith the universe is ultimately absorbed as in pralaya (rest).

It is from this apparently motionless state that active consciousness at first stirs emerging as “I am that from which all derives” (Shakti) building content upon movement to display the independent state of consciousness (caitanya) that constitutes “The Self”, The Absolutely Divine (sometimes termed “Shiva Svatantrya”).

At one stage I thought of myself as a scientist until the application of the logic involved in the scientific method against my own personal self, resulted in the deconstruction thereof and plunged me into the profound. The resulting projection took me so far from where I started that I can only say now that it was and is completely beyond all thought or consciousness what so ever.

In personal time, here and now, the elapsed interval in the above-mentioned transit could perhaps be measured in minutes if even that, but where I ended and how “long” I stayed (forever it seemed) I cannot say for in the profound no time exists much less is there any limitation of extent. Additionally, only a hint of the idea of “me” as an identity, returned. The states of being-consciousness encountered
in this transit had “never-not-been there” and what speaks to you now did not exist, had never existed and does not now exist but for one thing only - of my own accord (choice) I elected to come back, to reassemble bodily form, to testify and for no other reason at all really.

Born I never was, death I can never know. For myself I am not - except as I choose (have chosen) to see and that vision has taken-on a countless multitude of entities including the non-dual delusion as the creator, otherwise known as “I am that from which all derives” (Shakti). Why deluded? Because unconstrained free consciousness creates much as it pleases, there are no limits to what it produces as the current state of the world attests. The limitations of perfect being must be learned, even though the “ground-state” associated with the Absolute Shiva has the aspect of blinding purity and certain truth.

Perhaps a more neutral identification might be elaborated to cover the creative state which would be to say that “Consciousness is that from which all derives”. However, since there are no words in the region of creation, in a very real sense one term or another is merely a shadow attached in retrospect to a state of understanding and no more than that.

Advaita Vedanta is the term given to the non-dual state of being described in the Hindu Vedas. The modern form of this ancient understanding of consciousness now popular in the West is termed Neo-Advaita. The approach taken by this movement is somewhat limited since it embraces the idea of a non-dual self largely as a construct and relates it to source by holding that: “there is only ever the non-dual reality” along with a subsidiary notion that “all is presence in which every apparent thought, event and action, arises spontaneously”.

To the experient, such an understanding of blind spontaneity can often have an immediacy of certainty but this is a summary state and a product of “mind only”. In truth all such attribution is the property
of a “creator consciousness” and the output therefrom is both directed and expressed though ignorance (nescience). For instance, a mountain does not just blindly appear; even consciousness must be primed before a mountain can be made manifest.

For the ego-self the term “mind” does not refer to an objective capacity or structure within personal consciousness but to the simple arising of thought within a framework of prior thought characteristic of the particular consciousness of an individual. The effect of what may be termed “the ego-mind” arises as the result of movements (of thoughts) constrained by pre-existing ideas (thoughts at rest) in personal consciousness. As such, movement which recognizes itself as “arising reflective consciousness” is far from being the Absolute.

The absolute state is difficult to describe in a satisfactory manner since that state is quite beyond thought as might be described by the process of “thinking” or as movement in consciousness. However, in the same sense, the state-beyond-thought cannot be denied an apparently sensed aspect of unbounded profound purity. This is the fundamental truth of what we are, collectively and as individuals.

Upon deconstruction of the multi-layered idea which constitutes the ego-self together with the underlying empirical Self (the soul), the previously undetected over-arching Higher Self (the Atman) presents as non-duel awareness. If pressed, this identity may immerse itself within its root-state experienced as “being-consciousness-bliss”. This last effect is not only the functioning Universal Mind but also represents the doorway into enlightenment and is often said to pre-figure development of source and subject, that is to presage Shiva (source) and Sakti (subject) in Divine congress.

To reiterate, being-consciousness-bliss presents following abrupt deconstruction of the ego-self and further arises subject to immersion of the experient into its own context. That is to say, the initial emergent identity “The Higher Self” (The Atman) must be pressed-back into its own being in order that it reveals its immediate source.
In other words, absolute being-consciousness-bliss is the base-state from which the Atman is formulated.

The core teachings of non-duality are widely available but they are usually presented in a manner that makes them difficult to approach since they are generally removed one or more steps from the instance in which they were initially experienced. There are valid reasons for this and the chief of these relates to a caution against such insights being exposed to outright ridicule which would have the effect of dissuading people from reaching a valid understanding of themselves. Another reason concerns the social desirability of curtailing the extent to which ideas about the true aspect of Being can be misdirected into inflated notions concerning the personal self which would otherwise be deemed narcissistic.

Representative insights into non-dualism usually indicate that the Divine is equivalent to what one absolutely is via statements drawn from the Upanishads such as “that thou art” and so forth. In furthering such understanding, particular steps are elaborated to enable individuals to register the experience of “attainment”. The suggested stages first move upwards in consciousness and then subsequently follow a downward path.

A summary of the “significant turning-points” in a process leading to enlightenment without reference to traditional insights is as follows. It begins when the ordinary focus of every-day-consciousness is deconstructed by self-enquiry through asking the question “who am I”? Successfully posed, this question may induce the ego-self to deconstruct when it is realised that a causal determinate of being cannot be identified in the memory-structure relevant to this life. In disintegrating, the sense of personal self gives-way to directly expose an under-lying superior identity termed the Higher Self.

Once encountered, the Higher Self can be subjected to further questioning and be forced into its own root (which is experienced as
“being-conscious-bliss”) through additional self-enquiry (i.e. by raising the question: “who am I that stands apart?”). This state of “being-consciousness-bliss” may also be suppressed (over-stepped) by means of a self-induced answer to the question “wherefrom being-consciousness-bliss?” The re-cognition emerging in response to this last question occasions a direct plunge into the profound of “Assessment”. This is the Divine Potential associated with quiescence and it leads to a state in which a true and original I-consciousness is recalled.

This pure I-consciousness is without immediate awareness. It has no ideation and contains no relationships what so ever. When one realises this consciousness, one knows the profound extent of one's real nature and is thus completely freed from the impressions of experience and this is what is meant by liberation (awareness of one’s true nature).

When even the foregoing state is further pressed for content, conscious awareness is reasserted but the mind immediately focuses at a full-stop on realising authorship of all. When ownership of this realisation is achieved, a scorched or “cauterised Higher Self” emerges as “the Creator-with-attributes” carrying the identity “I am that from which all derives”.

In turn, this state may also question itself thus: “who am I identifying as ‘that-from-which-all derives’?” Following this last query, stability surrounding the questioner is again degraded and identity is re-embraced by the Profound which now presents as “The One Absolute Reality” in substance no different from the petitioning agent. This is Divine Potential associated with an active state. In this context, the creator-identity further self-evaluates as veils of illusion continue to dissolve revealing contents of the expressed creation. In
glancing back into itself it perceives wave after wave of pain emanating from the creation that it has wrought.

Shocked at this revelation, a fully realised “Conscious Self” then emerges and, at choice, may then commence construction of a true self (in the place of the destroyed ego-self) to once again “wander the world”.

In Kashmiri Shivism this “creator-identity” is known as “Shakti” and the co-terminating “One Absolute Reality” is called “Para Shiva”.

In this transitional process there are three primary foci which are subject to abrupt deconstruction or suppression: the personal self; the Higher Self as being-consciousness-bliss; and the Creator-with-attributes.

Such a layered structure appears to be more detailed than are accounts made by aspirants following the path of neo-Advaita. In the latter case, diminution of the personal-self is desired such that awareness develops, within which all arises. The Truth is that such a model leads to a form of partial attainment only. It is useful for reminding those who have thus succeeded that there are some basic requirements to be further considered.

Full attainment locks the individual into obligate contract with Divine integrative consciousness that cannot be broken in any circumstances. Under such conditions, the “shallow” ego self that has so recently been dismissed, is unable to reassert management of one’s life. In essence the subject consciousness ceases to be necessarily involved in the myriad details presented by the viewpoint which comprehends the differentiated world and turns instead to rest within the undifferentiated state which is the knowledge from which all specificity emerges.
The oft-reported reflexive state that observes differentiation arising within is merely a partial truth. This state can be dislodged by raising the question “who am I that observe differentiation arising within?”

The greater truth involves the integrative understanding that complete identification with the reality of the Pure Consciousness which as unity, knows itself (the state shorn of any differentiation what-so-ever) to be the source of all. This capacity carries the power of creation and is otherwise known as Sakti in Kashmiri Shaivism.

There are many sources of ignorance and one of these imagines the detail of reality to lie on the outside of internal comprehension while another cannot (or will not) appreciate that the undifferentiated state (its very own internal-state) is both the origin of the differentiated world and at the same instant, is the identity of that very same source.

The forgoing is largely a technical description of attainment whereas what follows is rather an active account of the process as experienced by a lost soul finding its source. This book is not a re-potted version of the Upanishads, of Adi Shankara, Maharaj Nirsigaddata or Bhagavan Sri Ramana. It is rather an account of insights into the non-dual outlook that emerge from an independent framework which are then used to verify and either reject or expand standard explanations for Being in the world as have variously appeared.

In this respect it may be both useful and necessary to consult the appended “Glossary of Usage” containing specific terms which have been evolved to relate personal existence to being-consciousness. By so doing, the nuances of meaning that are used differentiate one stage of realization from the next, can form an effective guidance system which will allow any-one to move through the realms of ignorance into the freedom of “attainment”. The stages thus
identified were merely forgotten as being contracted from the divine down to the restricted ego-consciousness.

Although the relatively plain language which I shall use is somewhat different from that associated with classical Advaita Vedanta (as professed by Adi Shankara), the model of being to which it refers, coincidentally does not stray far from that associated with Kashmiri Shaivism. In one sense, it could be seen as largely a matter of coincidence that the “structure” of being presented here lends itself to identification with Shaivism in some considerable detail. The key to this understanding was a realization (arising after many years of study) to the effect that the creator-state (I-am-that-from-which-all derives) is exactly equivalent in its functionality to that of Shakti/Kali as found in Kashmiri Shaivism.

On the other hand, as a feature of consciousness, Kundalini forms the absolute bed-rock upon which the far-reaching reality of Kashmiri Shaivism has been erected. Thus after many years of study, it came as a complete surprise, to find that I was not deluded, but had indeed been blessed with a divine insight. This is one that had already founded a deep tradition which now seemed to be waning for want of continuity.

As is later explained, my scientific training left me bereft of a vocabulary that I could use to express the unexpected understanding that I harvested from the turning-point experience of enlightenment. For fourteen years or so I therefore engaged myself in creating and defining a language in plain English to describe the insights conveyed by Kundalini. For this it was necessary to survey a wide range of sacred traditions in order to be able to say anything at all about the process involved. Of those traditions I left Kashmiri Shaivism until the very end, long after I developed my own “vocabulary” to address the insights reported herein.

At this point I recognized that what I had come to directly understand was indeed something that Kashmir Shaivism already
knew: in this world the supreme is Kundalini; that Kundalini is the revealing and concealing energy of Shiva; it is the existence of Shiva; the light and glory of Shiva; it is Shiva itself. So in a way Shiva is thus dependent on Kundalini as through her “sound” i.e. through the vocalization of the experient, thus appears the universe as it is. Remember that the word Shiva stands for the Divine in general, the true source of immediately active consciousness acting “right now”. At the limit of detection Shiva is represented by undetermined consciousness. Shakti is the name given to the presentation of determining consciousness.

Although I eventually came to access to a broad spiritual vocabulary, in the main it consisted of words that were not generally known and were also largely obscure in terms of their assigned meanings. Accordingly a relatively short “Technical Glossary” also appears at the end of the book to specifically cover existing specialized terms which are deemed necessary to start the discussion. The more extensive English Glossary of Usage can then be used to deal with the “pointers” used to encircle aspects of the Profound in order to bring these into general understanding.

It is also necessary to point out that attainment itself means nothing unless experienced or more properly “obtained” by the seeker. To that end it is possible to state that perfect enlightenment can be described as arising when thoughts are not produced so that mind and objects thereby seen are both gone and thus with no attachment, nothing is realized. This state leads to a novel comprehension concerning one’s subjective place in the universe as the accomplishment of perfect enlightenment emerges. It then requires only that a review of the thought-process involved (or not involved) in coming to the “insight” be undertaken in order for comprehensive compassionate insight to become manifest as the full range of pain and suffering within being is felt and experienced.

What is Attainment?
Most people are said not to be enlightened because experiencing a continuous stream of deluded thoughts they are held to dwell in beginning-less ignorance. When insight is gained from a perspective lying beyond the thought-stream, it can then be known how such thoughts arise. However, nothing of the vibrating truth involved with the flashing insight into the divine can be accurately vocalized. The Absolute that is thereby realized, as well as the totality of enlightenment that follows, remains largely veiled to all but those that have directly recalled their true nature.

A break-through to destroy the deluded framework of thought belonging to the ego-consciousness by disrupting the continuous stream of (unsound) thinking is required to change matters. If this happens, then and only then could it be said, that the process of enlightenment had commenced. The extent of further progress in rationalizing the resulting outlook may be deemed a degree of attainment.

Properly speaking the term “attainment” refers to the achievement of a mature adult mind.

To repeat, a true break-through can be obtained only in the event that the native thought-stream belonging to the personal self is truly halted, even if only for the shortest instant. The attainment then properly refers to the consequent establishment of clear consciousness unsullied by movement (thought). But even so the matter is not yet concluded for this “clear consciousness” must in turn be deployed to completely banish itself. The final effort is undertaken in order to extinguish the last light of active consciousness and to thereby obtain access to “The Profound itself”.

It is granted that certain apparently “normal” events can initiate a partial dismissal of the ego-self such as by gazing deeply into blue sky. However, neither the mere erosion of some aspects of the personal self nor yet the partial demolition of certain false ideas that are used to prop-up the ego are enough to completely dismiss ego-
Another possible approach to achieve the desired transition is to shift one’s receptivity directly into the eternal present. In this way consciousness, aware of knowing, thinking and so forth represents presence-now-only as it also knows “I am now”. The technique is somewhat difficult to apply since the identity “I” which is thereby enjoyed can simply be an instance of the ego-self and thus no transposition in consciousness will necessarily “take place”.

This text is not immediately concerned with techniques such as these except to note that at least partial suppression of the native thought-stream is necessary to enable any significant transition in consciousness to be obtained (See “other books” below).

**Models of Being**

There are many standard belief-systems encoded within various scriptures containing information that can inform the notion of “Enlightenment”. Suitable sources include the Bible, the Koran, the Vedas and Upanishads of the Hindu Faith, Sutras of Kashmiri Shaivism and of the Buddhist tradition, The Kabala of the Jewish Faith and so forth. All such material is highly systematized and each tradition carries vocabularies referencing spiritual states that are both profound and sometimes difficult to interpret.

In order to provide a background for further discussion a few of the standard models involved are briefly introduced herewith to show at once how very different they may appear to be, one from another, but at the same time to indicate the profound similarities (and even non-identities) that are shared across the spectrum considered.

**The Sigh of Compassion**

The Sufaism of Ibn’ Arabi is exceptionally informative as to the nature of the “Divine State”. In this respect Ibn’Arabi identifies the Divine (He Alone) as lamenting that “I was a hidden treasure, I
longed to be known”. This because His being-known depends on thee (the individual petitioner), meaning that when He is known by thee, it is because He knows Himself in thee. He is named when we name Him by any one of his names. Each divine name manifested is The Lord of the being (individual person) who manifests or petitions it. Each being is the epiphanic form of his (own) Lord. He (The Lord) manifests only that aspect of the divine essence which in each case is particularized and individualized in that name. However, being is not fragmented but wholly present in each instance and it is invested in each instance with one of these names as He appears as Lord.

“Compassion” is manifested through the “sigh of compassion” along with the anguish of his divine names (states of Divine expression) that have remained “unknown”. In this very act when the Breath exhales, at the same time it arouses to active being the concrete individual existences by and for which these divine names are at last actively manifested.

The core of Ibn'Arabi's insight into the essence and structure of “The Profound” is a valuable comprehension since it can “inform” any meditation aimed at realizing “oneness” with the Divine. The sigh of compassion is often ignored by those in meditation but practitioners and seekers should know it is true evidence that the Divine is “at hand”. The following is a succinct statement by Ibn Arabi concerning the nature of the Divine:

And for this the Prophet (upon whom be peace) said: “Whoso knoweth himself knoweth his Lord”. And he said (upon him be peace): “I know my Lord by my Lord.” The Prophet (upon whom be peace) points out by that, that thou art not thou; thou art He, without thou; not He entering into thee, nor thou entering into Him, nor He proceeding forth from thee, nor thou proceeding forth from Him. And it is not meant by that, that thou art aught that exists or thine attributes aught that exist, but
it is meant by it that thou never wast nor wilt be, whether by thyself or through Him or in Him or along with Him. Thou art neither ceasing to be nor still existing. Thou art He, without one of these limitations. Then if thou know thine existence thus, then thou knowest God; and if not, then not. [Ibn ‘Arabi, “Whoso Knoweth Himself…”, pp 4-5]

**Mahayana Buddhism**

In Mahayana Buddhism, original enlightenment is assumed to be intrinsic, so that non-enlightenment is seen as “derivative”. Non-enlightenment is thus merely a “clouded” state of original enlightenment. Four stages of enlightenment are sometimes posited which are dependent on re-activation as by cleansing the relevant polluted state. The first three are grouped together as “non-final enlightenment” dealing with states said “not to be enlightened to the fountainhead of the mind”.

Intermediate stages are described as being associated with:

Those possessing the ability to prevent incorrect thought from arising;

Those aware of the changing nature of thought and free from ideas subject to change (such as the idea of a permanent self - Atman) and have therefore forsaken rudimentary attachments arising from unwarranted speculation, in other words, the enlightened in appearance.

Those of approximate enlightenment. Such are aware of the temporary abiding state of thoughts but are not arrested by them and further, are free from thought suggesting that the experience of the world is “real”.

Final enlightenment is enjoyed by those having reached the fountainhead of the mind and consequently “oneness with suchness”. Such individuals are: free from deluded thought; free from objectified “dead” thought patterns; able to perceive that which is beyond thought having thus awakened to the perception that all (thought)
can be likened to “dream only”.

**Beyond Thought**

The “category” of “beyond thought” can first be “detected” only as a “nuance” in consciousness; therefore it cannot be spoken of directly. It can be alluded to perhaps as by the phrase “wisdom of the Buddha mind”, as well as the words Turyatitam, Shunyata and so forth. The referenced state is beyond both the apprehension of “being-consciousness-bliss” as well as the creatively-active identity “I am that from which all derives” (Shakti). The contents of Turyatitam are absorptive and cannot be known (or known to be “not known”).

**A Structure of Being**

As the sense of personal-self (the ego) collapses, consciousness as such immediately ascends because it is thus released from bondage to the compressed ego-state. Deconstruction of the ego-self results in emergence of a fully-focused ground state that immediately assumes a position of control. This emergent Identity is termed the Watcher, Transient Observer, Higher Self or Atman. The resulting state is often referred to as non-dual but properly speaking a series of such “identities” emerges after deconstruction of the ego-self. The foci of the power centers concerned are suddenly understood to involve identifiable stages in a process of re-cognition or realization.

This complex of identities is referred to by classical authors writing in the tradition of Kashmiri Shivism. For instance, in addressing the relevant scripture Shiva (as Divine Potential) explains the concept of enlightenment to his “empowered” consort Shakti by saying “Oh fair One, unbeknownst to you, there is an endless network of bonds stretching up from every-day consciousness to the highest expression of mind (samana).

At this high point, thought-constructs and desires (samkalpa-vikalpa)
still reign but these end with the acquisition of the great insight (sahaja vidya) developing through “knowledge in one sweep”. Such knowledge inheres in the Divinity of the Absolute where it is called unmana. Shiva goes on to indicate that “established in that” unmana enables one to manifest the highest light of consciousness” (cit-jyoti).

The phrase “knowledge in one sweep” is a reference to spiritual energy or kundalini, which upon release seems to run (flash) up one’s spine, in a halting fashion, below the surface of one’s back. Moving like an electrical discharge adjacent to the spine it represents “Divine Insight”. Although generally regarded with fear and reverence it is perhaps not a great mystery once it is kindled. In effect the result is like recalling something one has simply “forgotten”. The outlook so obtained is that the body and the world arise as an instigated appearance within the Self that one absolutely is.

In effect this means anyone can attain such knowledge for themselves if the matter of triggering release of this divine power can be mastered. Once this is achieved it is just a matter of accepting the resulting “internal lightening-strike” and remembering to ask what the next higher state will represent at each resting-point during the course of the discharge. One is then involved in an upward progression which is rather like riding a reverse lightning bolt.

Movement is initiated from the bottom of the spine from within the root chakra as the immediate result of deconstructing the ego-self. When the ego-self is catastrophically deconstructed the psychic power released thereby expands suddenly and commences an upward journey exiting the body before the crown chakra as the Real Self-of-All (ParaShiva) floods the universe with Divine Light.

During the course of this expansion, within the network of bonds referred to above, a succession of clear states of understanding appear and make them-selves known to consciousness. As each
distinct realization appears it does so in the form of an indelible entity. One may then ascend up through this chain of expanding insights by moving from one to another by exercising the intent to know one’s self further. At any specific level one simply inquires as to the source of the primary focus represented by the entity or Being concerned in the form of a question: from whence such and such an insight? Another way of putting it would be to say “what is the origin of the present insight? Or, alternatively, one can ask “Who am I that am such and such” (the identity associated with the current specific level of interest)?

So in this way the whole complex of ideas concerning the nature of being simply “unravels” as a consequence of the series of questions and answers that eventuates. In point of fact you are actually talking to yourself. The phrase “established in that unmana”, refers to riding the bolt of awareness (recollection) upwards by continually questing for the source thereof.

There is no necessary “pit stop” in respect of each level instead there is merely passage through-out an unfolding of insight in respect of the various apparent “foci” so encountered. The power centers concerned are recognized as might be appropriate to the journey and the individual involved in the transit. The term Higher Self is often crudely (and incorrectly) used to cover the aggregate of this successional process.

At a later point, any of the recognized foci can be subjected to analysis and scrutiny as by effort directed through specific meditation. However, it cannot be assumed that all these states of higher consciousness will necessarily be detected by the seeker after the ego-self has been discarded. The only thing that can be clearly indicated in this regard is that all aspects are potentially accessible once the constraint of the personal self has been broken. Likewise none of the states are available unless the constraint exercised by the ego-self is broken or loosened and therefore valid discussion
concerning these conditions cannot be maintained by those who remain in the “bound” state of normal every-day consciousness.

Neither is it possible to assume an intellectual stance in the matter by claiming all is just being in which mere differentiated aspects of being arise without apparent cause for in fact the beings concerned (the states of consciousness thereby represented) are successively related and must be petitioned separately by an appropriate query else they do not appear at all.

An aspect of Higher-Self as watcher, oversees all expressions undertaken by the personal self. This is the consciousness that knows it is alone responsible for expressing and maintaining both the personal self in its incarnations (expressions) along with the infrastructure supporting the (apparent) lives. The Higher Self is also called Turya, which is also referred to as the fourth state of consciousness (after waking, dreaming and deep sleep).

Once the Higher-Self has emerged it can be pressed and upon further examination as to its extent, may be persuaded to dissolve into the core of its own state where it becomes bathed in a realization which is sometimes described as “being-consciousness-bliss”. The bliss in this context is not bodily joy but rather relates to an independent exuberance in realization of universal freedom. The Higher-Self appears immediately in the instant that the ego-self is fractionated and this presence is manifest prior to initiation of the Kundalini discharge. It is an enveloping and endless honey-flavored effulgence from which it is very difficult to even imagine wanting to be freed therefrom. In truth it is homecoming for the soul.

Kundalini discharge progresses in two stages by successively igniting the first four chakras followed by a distinct pause (to let the lessons of the heart sink-in). This hiatus also corresponds with visitation into the sublime state of being-consciousness-bliss.

If further stimulated to move beyond the Higher-Self (Atman) by
raising the question “wherefrom being-consciousness-bliss?” the Kundalini discharge proceeds upwards through the throat and third-eye positions before penetration through the crown of the head to spray-out into the One essential Mind.

During the course of the last three ignitions Kundalini-consciousness progresses into super-consciousness and subsequently encounters and penetrates an essentially blank region sometimes referred to as Paramatman (beyond the Atman) where it disappears from view. This means insight eventually penetrates a region which is beyond active consciousness and thus does not leave a complete memory trace that can be recalled in an absolutely cohesive manner. At this juncture insights pile themselves one on top of another requiring that they be subsequently teased apart. This is not to say that the region concerned subsequently closes such that it must be repeatedly opened in order to bring it within the range of active (analytical) consciousness because the doorway once opened never again closes. This entrance is also referred to as the summit of Turya which leads to a fifth state of consciousness termed Turyatita lying beyond the fourth state of Turya (The all-pervading oneness of God-consciousness). Turyatita is absorptive and requires considerable on-going effort to analyze. Such is the meaning of Shiva’s comment to Shakti to the effect that “established in that unmana” enables one to manifest the highest light of consciousness” (cit-jyoti).

Be that as it may, in the first instance consciousness does not disappear completely into the profound (para-consciousness) since it subsequently reappears from that nearly undefinable state and it does so immediately with the realization that it is “the Creator” having attributes or in other words that it is creation itself. This “elevated” state of being is sometimes termed Brahman Sarguna (Brahman with attributes) or perhaps “The Supreme Self with Attributes”, since it once more expresses as and by consciousness in a mode of creative certainty.
Kashmiri Shaivism identifies this as Shiva in his creative aspect referred to as Shakti. The transient realization of this state appears as an arising identity namely: “I am that from which all derives”. The terms “Real Self” or perhaps the terms “Cauterized Self” or “Manifest Self” can also specify this identity.

Should this state of consciousness reflect back to its source, para-consciousness (pursuant to raising the reflexive question: who am I that am “that-from-which-all-derives?”) it once more disappears from sentient experience but this time it moves further into “The Profound”. For convenience this “profound region” can be termed “The Creator-without-attributes” (Brahman Nirguna).

Consciousness now penetrates deeply both into and then even beyond the overlay provided by the profound before once again re-emerging into direct sentience. It is only upon this secondary emergence of consciousness from para-consciousness, from Turyatitam, from beyond The Absolute (Brahman Nirguna), that the state of “absolute compassion” may be realized in the form of Srikantha, the name given to Shiva when touched by pity for suffering humanity. This understanding dawns in concurrence with the return into the sensible non-dual state.

The identity: “I am that from which all derives” or any similar term such as “the non-dual reality”, Ishvara (Parmeshwara) or Bhagavan, is conscious existence otherwise it could not be known as such. So, the prior (absolutely undefinable) state that is not known is absolutely “not”, since existence is only manifested in consciousness. That is to say “thought is existence” and nothing else is. When poised in this non-dual reality one is conscious of being the reality within which the body and the world arise but the ego-self is now nowhere to be found and the body likewise is without sentience or signal unless a conscious decision is taken to alight therein.

Still, in (written) distinctions there is the “state” mentioned in Hindu scriptures termed Nirguna (without distinction). This state can be
said to be “outside of or beyond” consciousness. It has no attributes and, as such, it can be held as an object of meditation and deduced knowledge. Kundalini however, recognizes no such distinction and relentlessly drives its focal-point far into the profound, into para-consciousness, into that which cannot be described in any way, shape or form.

This is an aspect of the Ultimate Reality beyond conception, beyond reasoning and beyond thought i.e. it does not exist in directly referenced consciousness at all, cannot exist. Kashmir Shaivism refers to this as the fifth state or the supreme state of supreme void. This is the supreme ether of void-ness, where all attachments are subsided into the fire of god consciousness (Timirodghata Tantra). According to the oldest Hindu scripture the Rig Veda, this state can be alluded to by the phrase ”Ekam sat vipraha, bahudha vadanti” which means Truth is one, the wise call It by various names.

Brahman Nirguna (Creator without attributes) is one name assigned to the impersonal (non-direct) aspect of The One Absolute Reality. Other like terms include: Paramatman, Prabhu (master or the supreme lord) and Sanatana Purusha (Almighty Creator). In the context of Advaita, the word Paramatman is often used to refer to Brahman Nirguna. The terms: Absolute Truth (Satyam), “Nirvana” as well as “the Creator without attributes” all point to the same state but are obtained (or perhaps not) from differing initial “standpoints”.

In my humble estimation, in the existing scriptural literature the term Paramashiva, ParaShiva best fits the bill of requirements because the described elements relating to this “State” most accurately fit the situation. For myself I coined the term “The One Absolute Reality (beyond-Self)” to address the issue.

To review: the Higher Self (Atman) is the first sense of emergent consciousness encountered after collapse of the ego-self. The non-dual status understood of the Higher Self comes about since it is seen to function alone and by itself as all else (including the objective
world) dissolves. The succeeding focus, the Supreme-Self-with-attributes (Brahman Sarguna), is also likewise non-dual and this is similarly known since the consciousness of Brahman Sarguna encompasses the vestiges of that which knows the Atman to be alone, even within the identity of the creator thereof manifesting as “I-am-that-from-which-all-derives”. In the terms of Kashmiri Shaivism this last mentioned state is “Shakti” and it refers to the state of “empowerment”, of consciousness manifested by Shiva.

But of Para-Consciousness, the state in which no attachment exists and where nothing is directly realized, little, if anything, can be said with absolute certainty so it is higher than both the Atman and Brahman Sarguna or Shakti.

The root-state of the Higher-Self (as Being-Consciousness-Bliss) defers to the Absolute-State (Shiva). The same relationship pertains with respect to the Higher Self and the state characterized as “I-am-that-from-which-all-derives”. This latter state can be characterized as “creative certainty” and as such it is also equivalent to Brahman Saguna, to Ishvara and to Shakti.

The word sublation means to raise something, from a lower place to a higher place thus taking the original idea or thesis to a higher level. The sense of sublation occurs when the old idea or principle is still contained in the new higher principle that has replaced it. In the case of higher states of being the Cauterized Self (The Divine With Attributes) does not rise higher than the profound from which it emerges into and as consciousness.

From the vantage point of the person in the world it cannot be said that “there is either knowing the non-dual reality or not knowing this”. The extant non-dual-reality is “textured” being more or less so in its realized expression and can thus also be described as a “time-independent-skein” of ultimate being-conscious-awareness. The state or aspect represented by “I am that from which all derives” emerges fully-formed from Para-Consciousness (of Absolute Purity) in its
very realization of creative identity. Therefore it has an apparent beginning (as by apprehension thereof) and so is here called Brahman (the Creator) with attributes since it presents itself to consciousness as a specific identity: being “that from which all derives”. In this sense It accords with the term “Real” or “Cauterised” Self since after encountering the Profound (state) it (re)emerges into consciousness truly aware of its own absolute capacities which were hither-to present but concealed.

Kashmiri Saivism recognizes the profound of Identity as Shiva which in its absolute state is “indefinable purity or truth” but as Shiva becomes self-realized the non-duel conscious state of Shakti emerges concurrent with this empowerment signified by the appearance of the universe as a coagulated thought-form. This is exactly equivalent to the term “Cauterized Self” as used above.

However, as that is said, the quality (quale) of the “creative state” is of the same ilk as the non-duel state which immediately emerges upon destruction of the ego-self except only that the latter appears to be “less full” even to being “less profound” as it were. That appreciation, coupled with the fact of perceived interruption to the aforesaid “skein” effected by transposition through “Para-Consciousness”, indicates that a qualitative differentiation to non-duel being has been effectuated by passage through Nirvana, (Para-Consciousness), otherwise termed “the seat of Divine Reality”.

When the “creator with attributes” further queries itself as to source, identity is once again lost as reflection plunges into the profound returning this time burdened with the sense of infinite compassion arising in response to the pain perceived to be contained within the creation that has been made manifest.

Entry into the state of Para-Consciousness and exposure to the cauterizing effect of purity occurs when absolute stasis in consciousness trails off into an indescribable stillness. Here both pure consciousness and true emptiness become indistinguishable one
from another. The absolute purity of the former, no longer having discernable content, leads the latter to become both the object and eventually the subject of the former.

Departure from Para-Consciousness arises when true emptiness expresses as absolute purity such that an indescribable stillness develops in which both pure consciousness and true emptiness are indistinguishable one from another. The absolute purity of the former obtains discernable content, leading it to become the subject and the latter eventually to be the object of the former. In other words, the nature of emptiness that is empty of emptiness (True Emptiness) is absolute purity. Absolute purity elicits an indescribable stillness as a noticeable effect. Purity thus becomes aware of its own state resolving thence into consciousness.

In truth neither the Higher Self as the initially recognized Atman (post destruction of the ego-self), nor its root-state (being-consciousness-bliss), nor even Brahman Saguna/Shakti (I-am that-from-which-all-derives) have any Reality what so ever in that they are all (as with the ego-self) thus figments of the imagination executed by empowered consciousness. When all is said and done, re-emergence of a humbled Creator-with-attributes from the state of Para-Consciousness (after raising the question “who am I that am the source of all?”) speaks directly to abrupt recognition of divine responsibility.

Shock-evaluation in this instance refers to the specific effect of immersion within apparently real suffering. This impels the erstwhile “creator-with-attributes” to understand the perils inherent in that which it has wrought. Thereby is it enabled to grasp the Real nature of Creation.

At the limit, suffering “humbles” Brahman Saguna, the creator with attributes (termed herein the “Cauterized Self). However, this is recognized only because of the assessment which results after it is launched back into its own source as the result of asking “who am I
functioning as creator of all”?

That humbled-realization emerges after the self-identified creator consciousness re-enters Brahman Nirguna (the creator without attributes), Para-Consciousness, where it suffers a severe change of heart as to its true status after viewing the mountain of pain existing at lower levels within consciousness.

This means that the elaboration of a real and true consciousness is not only achievable but necessarily arises as the result of the creator-consciousness understanding its own shortcomings. Much more can be said about the nature and quality of this “transition” but still, the best way to understand the matter is for the individual seeker to engage with it directly in Self Alone in order to appreciate Absolute-Truth-As-It-Is. The nature of The One Absolute Reality (beyond-Self) is both blinding purity and absolute truth.

This is the understanding which dawns as the direct result of the Creator Consciousness "scanning its works", detecting and then being "overwhelmed" by the profound anguish entrapped therein. This represents the bald truth reflected from the creation as it currently exists.

A state which can be described in a way similar to that occupied by “The Higher Self” or via a statement to the effect that there is only “The Non-dual Reality” is a function of consciousness which can be subjected to sublation. Sublation involves passage into a higher state and in this case it is achieved by initial passage from the sense of non-dual being at the root of the Higher-Self into “Purity of Absolute Truth”, of Emptiness that is empty of emptiness. This is equivalent to “Nirvana” as described in the great Buddhist Sutras (sayings, utterances) such as the Avatamsaka Sutra. Shorn of terminological differences this cauterizing state can also be described in the language of Kashmiri Shaivism as the supreme state of supreme void. This is the supreme ether of voidness, where all attachments are subsided into the fire of God consciousness.
Nirvana or the supreme ether of voidness is thus far beyond the non-dual Atman and is also superior to the Creator Consciousness, Brahman Sarguna (Shakti), (which initially (re)emerges from the “Para-Consciousness”). This Para-Consciousness is the Senior State. It is Shaiva in Divine Potential prior to the advent of Shakti (empowerment). It is the state of Divinity (of Absolute Truth) from which no reportage can be effectively elaborated because it is simply “beyond consciousness”.

Other names can be found in scripture which refer to such higher states, either separately or apart, including: YHWH (the Tetragrammaton Yahweh); Allah (the one and only God); Paramātmā (Prime Cause); Para Brahman (Godhead); Absolute Atman; Para Shiva, The Supreme Being Dwelling in the Heart; Vishnu residing in the Heart (Supreme Being, preserver of the universe); Nirankar (The formless one); Akal Purakh (The timeless one) along with more familiar “modern” extractions such as Supersoul, Oversoul, Supreme Cosmic Spirit and so forth.

The “naked” identity having the focus of “I-am-that-from-which-all derives” (if realized) is also sometimes objectified into “the only ever non-dual reality” and credited with “Being All There Is”.

I asked myself (from inside the Higher State of being-consciousness-bliss) why I had ever bothered to leave, to plunge into an infinite and successive array of personal representations (apparently inside the world of name and form) involving so much pain. My Self-induced answer was profound in its simplicity. “I did it to see if I could return”.

Now how bizarre is that? Was it merely a game wherein I became bored but being proud of my capacity to “differentiate” I catastrophically “abandoned ship”?

Upon reflection, I came to the conclusion that The Absolute does not directly know self and the Absolute-of-Self, The One Absolute
**Reality (beyond-Self)**, only knows of it-Self in the return of the summation of ego-mediated-self to Self (as Absolute). Furthermore this is the fundamental procedure by which **The One Absolute Reality** continuously and continually Expands.

That eternal expansion, hand-in-hand with the false character of personal self and the unique nature of **The One Absolute Reality beyond-Self** are the first three insights of Self-realization.

**Ultimate Reality and Ipseity**

It can be said that Ultimate Reality is both one’s nature and one’s identity. In its final nature the Soul is our Real Self and its experience constitutes our deepest essence. Normally, the soul is represented by a vague sense of being which underlies the identity exhibited by the “person-in-the-world”. This constitutes registration of the Self but is usually not recognized as such by waking consciousness.

Alternatively, we can say The ultimate is our actual self and it is also the nature of the soul. That is why we can refer to the ultimate as ipseity (selfhood, both nature and self). To actually recognize the ultimate as ipseity is a profound experience, for it is self-realization of true nature (for instance see: [Inner Journey Home](#)).

The Sufis refer to this reality as the “divine essence”, the essence of God, but also as the final nature of all existence. The Arabic word dhat is used to refer to it. In the experience of the ultimate truth of Being, duality ends as we perceive that the identity and nature of everything, including ourselves, is inseparable. Everything is the radiance of ultimate ipseity, just as light is the radiance of the sun (see also: [The Journey to Enlightenment](#)).

In its final nature the Soul is our accumulation of experience which constitutes our deepest essence. However, this state is “ultimately” derivative as it grades into ultimate nonexistence. This is the absence of self in any possible manifestation. It is the seat of self, the
unplumbed source of all. It may be spoken of as being constituted of infinite capacity and it is of unsurpassed purity. It is not aware of self in any context yet it is the apparently Eternal adjudicator of both self and Self. In essence it is what we truly are in and beyond the depths of ourselves.

**Journey to Enlightenment**

Scripture is all very well but such works are deaf to questions. I need to tell you exactly how I fell into this since I never imagined that I was a “seeker” but I was interested in knowing something more of myself than I realized in the instance thereof.

At the time in question, I was well advanced in a career as a scientist, a UNESCO official working on the creation of international environmental programs in Asia and the Pacific and based in Jakarta, Indonesia. A friend remarked in passing, of some particular personal characteristic she had expressed, observing that it must be due to experience garnered in a “past life”.

Shocked and embarrassed I laughed out loud and the words “how could you believe that” sprang off my lips. She smiled and looking directly at me replied “what makes you think that living more than once is less likely than only to have lived once”? Stunned, I had no answer for the natural scientist I had trained myself to be knew at once that, on the face of it, having lived at all was at once the most unlikely of all possible events. Indeed that it was unique but that its specific nature could not speak to the unlikelihood of never having lived before in some other mode of consciousness and in fact quite to the contrary!

But a scientist is a scientist so I determined on an experimental analysis of the matter. I reasoned in this way: if I had indeed lived before (or even if I thought I had lived before) then there would, in all likelihood, be marks or shadows in my deep consciousness to record such events. After all it is the nature of life that one does not
progress through it without being affected at every turn. My thought
experiment was this: I determined to review my life by stepping back
through it starting on that very day. Accordingly it became my
practice in the evening before falling asleep to retrace backward,
from moment to moment all the details of my existence. Hour by
hour, I went, day by day, week by week, month by month, year by
year back to birth itself.

Before proceeding therewith, I made a proposal to myself of this
form. If I found that all elements of my behavior, particularities of
life-decisions and so forth, could be adequately explained in terms of
prior experience in this life alone then I would conclude that I
possessed no internal evidence that could point to a prior life and I
would profoundly reject the hypothesis that I might have or could
have lived before. If on the contrary, I was able to identify major
decisions or behavioral characteristics that seemingly possessed no
causal roots in this life then I would entertain the hypothesis that
indeed it might be possible that I had lived before (or at the very
least that I acted as though I thought I had lived before). In essence
this was a “thought experiment” carried out in the mind but making
use of the scientific method for the evaluation of results obtained.

Needless to say careful examination revealed several such tendencies
chief of which had been my willingness to become involved in
fighting environmental battles that, on the face of it, could not be
won. These public skirmishes furthermore had resulted in job-loss
and considerably depressed income over a number of years. In other
words I had involved myself with counter-survivalist behavior for
reasons that could not be tied directly into earlier events of my life.
So, there it was, the conclusion of my “thought experiment” stared
directly at me. A conclusion furthermore, that I did not wish to find
and did not wish to acknowledge.

However, I felt bound by my strict adherence to scientific protocol. I
had formulated the “null hypothesis” that the absence of any trace of
immediately unexplainable behavior would be taken to mean that my consciousness did not support evidence of previous lives. To the contrary I had clearly found such behavior meaning I was duty-bound to reject the null hypothesis to the effect that no evidence existed that would support the notion that my personal consciousness was clear of unexplained motivating factors and thereby was forced to accept the alternate hypothesis that other and previous lives were indeed at least possible.

One thing led to another, I read all I could about reincarnation and then visited a past-life regression therapist. It took no more than two sessions and three shockingly graphic lives were dredged out into the open. From my remote position in this life I could not coldly believe them: a swords and sandals general officer commanding that all women and children in a city be put to death in order to pacify the populations behind our lines; a priest-scientist attempting to communicate with a far off-world civilization but instead managing to execute a suicidal collapse of a power-grid killing millions of people in the processes to prevent access to the earthly sphere on the part of a destructive force from another “dimension”. A wood-smoke drenched General Office wrestling with the effects of certain defeat in the depths of a steel-hard winter. Crazy unbelievably nasty stuff but me, certainly me and without question me - I had not only instigated the lives as “instances” of myself but I had also created the infrastructure supporting these events.

On an impulse I drew these visions into a single “unlikely” focus and reflexively, desperately posed the question: “who or what am I that thus span space and time?” Instantly my strained ego-consciousness was blasted apart as I inadvertently triggered a Kundalini discharge (a siddhi, an energy of accomplishment) propelling me successively and step-wise through an ascending series of bewildering harsh spiritual truths. No-one in this entire wide world could believe any of it. Time fell-away together with the world until, eventually,
consciousness itself was obliterated in a burst of pure terror. Gone! That was the journey out but the return (which I subsequently consciously elected) was terrible beyond belief. All the pain in the world became mine only because, as the creator consciousness I had initiated the world. Thus I had earned the resulting pain even if in ignorance of the purity that I really was. Upon seeing it thus, nothing mattered except my determination to get back so that I could begin to make amends. Easier said (conceived of) than done, I had no vehicle that I could use to navigate the ways of the world. I had destroyed it on the way to enlightenment. Even so, by sheer will I managed to re-assemble the surrounding room but I could barely walk out and talking about the experience was simply “out of the question” since I possessed no vocabulary that could rise to the task.

It took me days, months, years to recreate a facade of personality from which I could work and all the time a burning sense of presence smoldered deep within representing a truth that had shown me the whole of creation as a reflection of myself as something for which I was directly responsible, and this sense of presence simply refused to “go out” and more than that it could not even be extinguished. That aspect of realization was not a “me” exactly since i was nothing, a false set of pre-used expectations in the presence of a nothing that pertained to infinity - something of the nature of an objective emptiness with which I had a strange affinity.

That unknown sheen-drenched “something-which-is-nothing” had first flushed “me” clean of all dependent thought-patterns and indeed even of that from which thought arose. It had then re-assembled a “me”, an identity-focal point, and finally ejected this thereby allowing the notion and then the certainty of universal authorship to register there-on. (See reference)

**Finding One’s Own Way**

Let us for a moment say that you have decided to explore the
possibility that there might be some benefit in engaging in a search for “enlightenment”. If you were to obtain the sought-for state as the result of systematic inquiry or by just plain “stumbling into it” what exactly would happen?

In “my” case a review of the matter leads to the realization that the “personal self” or in particular “the ego” was somehow “deconstructed” as part of the process. However, simply reporting the experience does not really help any other person to understand how the resulting state might feel in direct experience.

The difficulty is just this: if the ego-state has been deconstructed, blown-out, shattered, etc. then exactly who or what remains that is capable of formulating statements about “being in the world”? Remember that attributes such as speech, writing-style etc. as well as the way one thinks about one’s emerging self-concept and so forth are all part of the ego since they have just been added to whatever one previously possessed, upon coming into life (as from birth). So, if the ego-self has indeed been deconstructed (as the result of some specific practice) who or what remains to comment?

Certainly it will not be “the only ever non-dual reality” that actually speaks nor yet will it be the “presence in which all events arise spontaneously”. Neither of the foregoing categories of being can do so in themselves. That is, neither has direct access to the world of name and form except through some vestige of the personal self but at the same time that personal self must have been deconstructed completely in order to permit the non-dual identity to clearly emerge.

This is because neither the non-dual reality nor even the sense of “presence” operates directly in the world of name and form although both function as knowing aspects of consciousness. At the limit of normal consciousness such categories would be best described as the product of illusion. The non-dual reality is completely removed from the world in terms of “operational direction” and the aspect of presence is merely an overwhelming sense of being. Both constitute
points of view within which events are discerned (or not). Plainly the phenomenon of enlightenment cannot be adequately explained just by saying that the ego-self has been voided and the world of name and form dismissed.

However, there is evidence backing a contention that the ego-self can be gradually eroded instead of suddenly deconstructed. One such first hand-account (What Am I?) supporting such an understanding allows the pseudo-self to be subjected to attrition sufficiently that pure consciousness deploys in its place.

Essentially the technique offered for “managing” the personal self out of the foreground in everyday consciousness consists of a "logic of erosion". This can successfully lead to an appreciation of arising perceptions which are formed freely. Along with this understanding the idea arises that the personal (pseudo) self also constitutes such an "image" because it is based only on such "arising perceptions". The net result is that consciousness, pure consciousness is experientially realized as the "source of all" and a truly fundamental insight is thereby obtained. The issue that must be faced in such an instance is since personal consciousness has not been deconstructed it must remain only partly diverted and may subsequently re-assert by co-opting and incorporating what it has witnessed to prevent realization of full attainment.

Be that as it may, in the case where the personal-self suffers sudden deconstruction then direct focus of examination is shifted to the one emergent non-dual reality in which all events arise. Immediately thereby, the world of “name and form” is perceived to “drop away”, to dissolve and in effect to vanish. Content is certainty detected within the emergent non-dual presence but the previously referenced “ego” is no longer apparent because its direct function as an accumulating focus of knowledge is terminated. Similarly all traces of the immediately vacated “real world” have also vanished entirely from apprehension.
Towards the reconstructed self

So, in terms of our “model” something else must at least appear to exist in order that it may apparently speak to the presence of the higher self. Otherwise said, if the “speaker” associated with the ego-self has also been eliminated then something else must be substituted into that position to serve the desired function. The nature of that “something else” is nothing other than a “reconstructed substitute for the personal self”. Substitution of such a façade explains how an aspect of the overall “content of the profound” can not only be accessed by mere mortals but can also at least be roughly described.

To expand on this point I need to explain how this book came to be written. After stumbling into the form of insight that may be described as enlightenment I first had to digest it. In the course of this process, I began to understand that I had made some important mistakes in raising my own children. To begin with, I had placed far too much emphasis on drilling them about the importance of understanding that the world was truly an objective externality quite apart from themselves as persons.

When I realized this, I began to write a series of short essays in order to be able to pass the amended information (that I had come to appreciate so late in life), to my grandchildren. Over a number of years I managed to produce around ten titles dealing with various aspects of the experience I had encountered. At a point I began to print these as booklets and then much later, to bind them together into the form of books, eventually presenting one copy to each of my children and grandchildren. The latter task I executed in some haste unless my “untimely” death would to cut the project short. Once that task was completed I reworked much of the material into a single manuscript under the title “The Journey to Enlightenment”, self-published through Lulu.

As previously mentioned I am by training a scientist (ecologist) and
immediately after obtaining the initial insight; I found that the language of science was incompetent to the task of transferring the information at my disposal. In turn this necessitated an extensive reading and research program focusing on scriptural material from a wide range of sources. However, before I could even think about doing any such thing I had to convince myself that I was something other than “quite mad” for the insight delivered by Kundalini is without the benefit of any verbal discourse what so ever. Why should this present a problem you might well venture to ask?

The answer is that the message comes in two parts. First the content of the insight is simply made up of a continuum of profound flashes and these are actually instances of timelessly deep-memory recall in which the information content can only be resolved into self-referenced images at the very best. Otherwise these images consist of sudden bursts of “internal” light, not exactly discrete but each building successively on the previously experienced skein. Now, although I can characterize the revelations as arising from “flashes” of insight, the truth of the matter is that the resulting comprehension is sufficiently profound as to entirely obliterate the world of name and form so that it falls into the category of a non-memory such that it does not even exist. It absolutely does not exist except that, at a later stage, an intense effort be made to recall something of what had previously been comprehended as to the nature of the world but does not exist at all in the instance of the attempt to remember.

In the event, the fully extant recall of being in the world of name and form has entirely vanished and there is no light-source involved at all other than one’s own understanding thereof. Neither are there any words that arise to describe the situation. In fact there are never words of any form or context what so ever. Although the meaning of these “internal events” is abundantly clear, translucent even, this sense cannot be readily translated into ordinary language.

Thus from the perspective of my own culture, claims such as the
above are regarded as simply “outrageous” from the very start and are not therefore accorded any credibility at all. So what to do? I concluded that I had either to make every effort to suppress the resulting burning light of comprehension (nobody can possibly stand to listen to incoherent babbling about lights and the recall of ancient memories and so forth) or I must work very hard at doing something else in order to repress the knowledge and thereby to forget about all of it.

But then, without warning a most unusual incident took place during the period in which I was still functioning as an International Civil Servant. Quite simply and quite by accident, I found a small cardboard-covered book lying at my feet as I walked through a very poor segment of one of India’s greatest cities, Mumbai. I was there to attend an international symposium on sustainability and rather than take up residence in a large international hotel I had chosen a small establishment of the type frequented by business men of modest means.

It was my habit to do just this in any of the world’s cities that I visited in the course of my official duties as an International Civil Servant provided only that “official business” did not require that I assume the profile of a vip. This was my way of trying to gain additional insight into the cultures I was otherwise required to understand in the course of assessing requirements and opportunities for implementing international programs aimed at strengthening sustainability and the like.

Walking down a street adjacent to my hotel in search of vegetarian restaurants I suddenly noticed a vendor on the foot-path. There he was, one man squatting alone on the side of the busy street facing six or seven modest articles spread on the ground in a semicircle of about a meter in diameter. He looked me directly in the eye as I approached and with his right hand languidly gestured, palm upwards with a slight silent circular movement across the items
spread out in front of his feet. He said nothing but all the while held my eyes firmly but politely, with the hint of a smile, he then repeated the gesture.

At this I stopped and as he released my eyes I looked down at the cigarette lighter, a worn pack of playing cards, some pencils a couple of ball-point pens, a small aluminum pot, a package of razor blades but it was the center-piece from which all were otherwise spread around in a fan-shaped pattern that caused me to draw sharply at the hot dusty air. There it was, a small book with a grey-green cover and a blue spine, no dust jacket but the lettering was in English and set in the “Times Roman” font. As I bent closer the title seemed to jump off the cardboard and burn itself into my eyes “KENOPANISHAD” it read and as I resolved this lettering my throat suddenly choked as my chest heaved upwards and the dusty street swayed from side to side and momentarily dissolved into nothingness.

Kenopanishad, I had absolutely no idea as to what an Upanishad was nor did I have much of an idea concerning any other piece of Scripture for that matter. However, my initial reaction at once drove me to assume the same squatting position reaching for the book at exactly the same time as the vendor brought his hand towards it, palm up, fingers pointing to the item which seemed in that moment to fill the world. While skimming through the pages I asked “how much”? He lifted that same hand slightly, fingers spread apart and elevated at the tips. Five rupees I thought and handed him the coins only to observe that he was shaking his head - not enough I concluded even as he pressed three of the coins back into my hand but this time it was my turn to press the coins back. He smiled, accepted the money and waved his hand towards me with an upward semicircular gesture and the book was mine, he had been keeping it for me for without it I would never have found the language to describe what my flashes truly meant. I smiled in return, thanked him and walked slowly on down the street but there was nothing
more to see.

This was it, the very first book that could directly explain to me, through the words of Swami Chinmayananda what I was in respect to my own new-found understanding thereof and in a way using a language I already understood for it is a profound piece of scripture and I had merely “chanced” upon it while walking in a dilapidated part of Mumbai. Looking at the last page I saw that the book had already travelled all the way across India from Madras (Chennai).

When the time suited, I read slowly, jotting each unfamiliar term down into a note-book reserved for that purpose only together with multiple painstakingly precise interpretations of those same terms. It was and is, after all, a timeless text book and so that was how I studied it, just as though it was a technical manual but with increasing respect as it broke the “profound flashes” I had experienced into tiny digestible fragments which in turn attracted words where none had existed (could exist) before.

The Upanishads and other scriptures did not tell me what to think or to say for that matter. Rather they taught me how to describe what I already knew. In short they provided me with a complete demonstration as to how language might be directly employed to describe my own insight.

The initial experience of the Kundalini discharge was obtained in Vancouver, Canada but it was Mother India who kindly showed me what it meant in ordinary every-day language. This was the first of a vast library of such texts that I embraced and thus it is that it has taken me over 18 years to reach a stage where I feel I can discuss the matter clearly. You might say that the comprehending entity involved disappeared into a conceptual cave (hidden in plain sight) in order to digest the matter for 18 years before venturing outside.

Kenopanishad was my first teacher together with that unknown vendor in Mumbai. Swami Chinmayananda, as interpreter was my
second as he also patiently explained many of the remaining Upanishads. Sri Ramana Marharshi was my third teacher but alas both were required to speak to me from beyond this world but none the less they revealed their exact locations, always here and always now and at no other time. Out of respect I visited Bhagavan Sri Ramana’s ashram at Tiruvannamalai (Tamil Nadu Province, India). In the course of one transparent evening, I undertook the “Giri pradakshina”, the venture into the profound, around the base of the sacred mountain, Arunachala. But only later did I learn (and how strange is this, I ask you?) that Swami Chinmayananda had been converted from Atheism when he visited Maharshi Sri Ramana at Tiruvannamalai shortly after graduating from high-school where he had studied (of all things) science. What was a Kiwi farm boy doing in such company?

It was only very much later, after all this had been written, was I to learn that Kashmir Shaivism already knew that in this world the supreme is Kundalini. That Kundalini is the revealing and concealing energy of Lord Siva, it is the existence of Siva, the light and glory of Siva, it is Siva itself. So in a way Lord Siva is thus dependent on Kundalini as through her “sound” i.e. through the vocalization of the experient, thus appears the universe as it is. (Siva Sutra 2.3 in: Shiva Sutras, The Supreme Awakening, revealed by Swami Lakshmanjoo, edited by John Hughes. Author House, 7/11/2007. Universal Shaiva Fellowship.)

**First Steps**

For the modern person, it is perhaps hard to see, but there is truly only one consciousness. This has a bearing on the troubles of the world with which everyone is concerned in one way or another. Once the comprehension as to the singularity of consciousness is obtained it becomes possible to see the way out of the bind in which we are secured currently. The Old Testament commandment “thou shalt not kill” is the key to understanding that it is exactly killing that
leads to the impenetrable maze of responsibilities (the confusing array of causes, duties and loyalties) to which one is exposed and if considered carefully, tells exactly why problems cannot be solved that way.

Individuals cannot solve problems in such manner. Neither can families, communities, or nation states acting individually or collectively - none can. The simple reason is that killing arises as a reaction to fear but since the world is a projection of the Self the act of killing never reduces fear but on the contrary merely sets the stage for the next resulting fear-filled reaction.

In other words fear arises as the result of instability, a lack of self-assurance that has settled deeply within being even so as to be beneath the level at which the world of name and form is projected. Thus is the opportunity, the excuse to kill, presented again and again by the Self to the current expression of its ego-consciousness until the latter is able to “realize” the error of its “ways”. But comprehension and realization of the mechanism by which this is effectuated can only be obtained through reaching into the depths of consciousness in such a way that self is able to reinforce its own stability.

Prime responsibility lies in direct relationship to those that you have brought into this world and towards those you directly love. Once one steps outside that tight circle things rapidly unravel.

One can propose all sorts of missions as in the nature of doing one thing or another with one’s life but these will just be ego-incited unless your first objective, taking precedence above all others, is to “wake up to the higher self” i.e. to achieve “attainment”, to know who you really are (to remember actually). To find such knowledge and to know it unequivocally was your true objective for incarnating anyway.

It is so for everyone, we just forget it that’s all. You get it right or
you are compelled to “repeat” the journey into life. Deceptively simple it appears to be and it is just that. Unless you achieve attainment, the comprehension of who and what you actually are, what you fondly imagine to be freedom to act on your own part is merely a pantomime grossly influenced by shadows of the past being the development of samscaras (deep emotional scars) along with the subsequent arising of vasanas (forced behavioral tendencies), see technical glossery.

Enlightenment arises when you are enabled to interrupt (even if momentarily) the automatic stream of thoughts that the ego-self otherwise facilitates continuously in relation to its own imagined being.

Ascension to Enlightenment means exactly that you will have thrown off all impulses arising from the past with the possible exception of some elements (seed karmas) scheduled to be addressed in this life. To the extent that such seeds have not yet matured you do not have to worry further because your emergent pure being will recognize these situations and know how to resolve them without sowing fresh karma and most importantly to determine exactly what must be done henceforth.

For you, the seeker, there are no words in the region to which you are headed (which constitutes the profound itself, the very root of Being) just as there are no words inside a past-life recollection. The root of being is that upon which all lives (including this life currently being pursued) are founded. That foundation is your “Real” Self, the Manifest or Cauterized Self as I term it.

You might, if you chose, speak to me currently from a formulation arising from that far region of consciousness (the Real Self) since the operationally current knowing-identity concerned (the ego self) is now separated from that source by the thinnest of conceptual membranes and that “aspect of separation” is in turn merely a thought, an “attitude” might be a better word to use. Personal insight
is the key and if one merely hopes to obtain some form of access to being as referenced through what is often called “non-duality”, it must be recognized, as with any other organized “faith”, that the ideas involved, as publically expressed, hold many of the same structural defects as any other religious movement.

There is being, which is in consciousness since otherwise no comment can be made thereon. There is also a state of apparent “nonbeing” and little can be said about that since it can only be detected as an apparent difference between the state of consciousness that disappears from view (when the question “where-from identity?” is raised) in relation to the subsequent returning expression both from and of the profound.

The return manifests as an apparent but qualitatively different identity which is thereafter seized. I prefer to call the intermediate “state” that must exist prior to the return being effectuated, the “reflection sphere” or maybe the “reflection point”. It is difficult to know the exact nature of this region except that it is not what enters therein and again, it is not what emerges. If one does not pay particular attention, it cannot even be noticeably detected. That is, it cannot be “seen” at all.

As I have written previously, penetration into this aspect can be obtained with effort because the initial Kundalini discharge does leave us with the requisite clues. It is none-the-less a difficult and arduous task to string these back together. In short Kundalini effectively strips one back of all experience, feeling and sense of being anything whatsoever. We are effectively grounded into Shiva-consciousness (God-consciousness) at a point prior to where consciousness begins to manifest. The burst of pure terror as consciousness expunges itself into Para-Consciousness tells us that this is so.

But the matter does not rest there, we then proceed into a realm of blinding purity which is what we ever were but we retain no direct
memory of this because the capacity for this to be so has not yet been made manifest. This is a condition of Pralaya, withdrawal and rest. It lasts for millions of years, eons, but when at last we awaken, cleansed, we rejoin the creation at exactly the point of our departure.

How can that happen we ask ourselves? Objectively we cannot know but subjectively the way seems clear. Entry to the profound, Para-Consciousness proceeds as follows: we first approach and identify with absolute stasis in consciousness; consciousness trailing off proceeds into an indescribable stillness in which both pure consciousness and true emptiness become indistinguishable one from another. The absolute purity of the former, no longer having discernable content, leads the latter to become both the object and eventually the subject of the former. Nothing is except true emptiness, emptiness that is empty of emptiness. This is effectively Pralaya.

How do we recover? How are we enabled to rejoin the creation? When true emptiness expresses as absolute purity an indescribable stillness develops in which both pure consciousness and true emptiness are indistinguishable one from another. The absolute purity of the former obtains discernable content, leading it to become the subject and the latter eventually to be the object of the former. In other words, the nature of emptiness that is empty of emptiness (True Emptiness) is absolute purity. Absolute purity elicits an indescribable stillness as a noticeable effect. Purity thus becomes aware of its own state resolving into consciousness, the consciousness of the creation.

The only “outside” description that seems to fit with respect to the reflection point is that generated by the Buddha where “absolute nothingness” is identified in respect of its constituent being as “That which appears when discrimination ceases”. However, the referenced category is not exactly described by the negation or cessation of discrimination either except one may note thereby that
an end of searching has resulted.

Yet within this “nothingness”, the supreme ether of the void, neither is there a “self” nor yet is there a hint of a “self”. It appears to contain a luster but this only arises as an afterthought which then vanishes from the reflection sphere upon close examination. Yet also does an aspect of “felt-presence” appear therein together with an attribute that might be described as assessment or possibly evaluation which seems to arise and again does all of this vanish upon post-examination.

All of this is just a way of saying that the constitution and nature of the reflection sphere is quite beyond the range of normal consciousness. The term para-consciousness can be applied to this arena. It does not mean that one is lost as might be the case if one were to evaporate into a void or even if a period of “un-consciousness” is endured. As functional security it cannot be readily described except to say that being evaporates therein but is not lost and nor does it suffer termination since continuity is maintained and at once it again sensibly manifests, flashing forth as consciousness, fully differentiated in capacity holding all creation as within the responsible source thereof as absolute certainty.

But this is not the sense of being that undertook the entrance in the first place. It is rather a fully laundered and refreshed state of apparent existence. It is an identity, a Self, which has been cauterized in the Divine Fire of both the supreme state of consciousness (the Forth State), and the supreme state of supreme void (the Fifth state). This experience results in the expression of what some may wish to call a Real Self and represents a clarification within Creative Divinity as creative certainty (Shakti).

Never the less, when this emergent state again “animadverts” upon itself, the profound then “re-opens” and the Force of Compassion immediately manifests in response to the residual pain induced by ignorance “materially” detected within the sphere of creative
certainty. Hence-from is being able to journey back into the world of name and form if the choice to do so is executed and under no other condition at all.

But even after passing this “test” it is easy enough to be drawn into the ocean of residual pain. That can happen on the brightest of sunny days, birds are singing, flowers are blooming and one elects to go paddling in the warm shallows only to be sucked into the depths of despair. [see later: “What happiness is not”].

To tell the truth I do not even know what an organized “religion” is. I have never met one that was completely satisfactory or even vaguely attractive to be perfectly honest. Though some certainly seem at first glance to “own themselves” so to speak, but it generally turns out that they are dominated by mundane emptiness.

**The Mask of Oblivion**

Unless one has noticeably participated in breaking the mask of oblivion in this very life then consciousness is confined to a strictly limited outlook involving discrimination exercised moment to moment through the eyes of the personal self only. To phrase this another way: as long as one finds oneself living in this life on Earth as a human being, walking around in an objectively perceived external world then one is wearing the “mask of oblivion”. If this idea is understood then several questions arise. Among these are the following:

. *What is the nature of this mask?*
. *How has the mask been developed?*
. *How may one rid oneself of the mask?*
. *What is the nature of the realization arising when the mask is destroyed?*

**Nature of the mask**

So what exactly is this mask? The mask is formed mainly as a mental construct having two separate aspects.
In the first place, the mask consists of one’s expectations concerning the physical attributes of the world. Such expectations originate directly from the form of the world as suggested by one’s parents and care-givers. The mask is thus the way the world appears to be from one’s strictly biased personal perspective. However, as a secondary effect this bias includes: not only the “physical appearance” through which the world apparently “reveals” itself but also, in particular, the way the appearance has been modified by actions and behaviors expressed by other people with whom one has come in contact.

In the second place, the mask is an onion-like structure built from layers of pain which the image-owner has directly suffered either as the result of actions taken by other people or as the result of socially mediated circumstances. Although the mask-wearer may not directly appreciate it, all such impacts are self-instigated.

Furthermore, the overall structure of the mask depends not only on influences arising from one’s current life but also upon countless effects that have been experienced in prior lives. Collectively, in an operational sense, these influences take the form of feelings and urges arising from the deep consciousness. Those feelings, having apparently unidentified immediate causes, are termed “vasanas” in Sanskrit. The influences involved can be thought of as promoting desires that arise from unresolved errors in behavior that belong to the deep past.

**Development of the mask in this very life**

The mask develops gradually from the point following conception, through birth and then onward until death seemingly terminates the process. Undisturbed, the life-experience accumulates continually as something having the nature of a dream from which the “sleeper” never once awakens. Of necessity, the initiating dream flows into others, some originating in friendship’s sunlight and others owing
their seed to something hidden beyond the curtain from which we came.

Initially, when I first became aware of this dream I was, perhaps two and a half years old. Before that time a black velvet curtain folded around something that I suspected I knew about. Even then it was difficult to be sure what that “something” was since it had been deliberately “walled off” and forgotten.

**Death comes to me in the paddock**

One day (in that earlier dream-time when I was about four years old) my mother (yes I had both a mother and a father at that time) took me to a place far back in the country reached only by an interminably uncomfortable dusty ride in what I then knew as “our car”, a grey 1938 Dodge. For me the car expressed two salient features. The first was a button protruding from the dash-board that my mother called a “self-starter”. The second took the leaping form of a coil-horned ram on the hood complete with glittering eyes. My father told me that it was a ram but it bore no resemblance to the hornless crusty-headed animals that ran fearlessly, heads lowered, at each other in the cow-paddock near the house. The crunching smack of bone and flesh often split my eyes from my head with the pain they must have endured.

My father had also early warned me to stay away from the rams confined to that nearby paddock since an encounter with one of those self-absorbed animals could result in a broken leg. On one bright and sunny day however, I encountered one of these fearsome beasts lying quite still underneath a Matai tree at the end of the cow-paddock. For long minutes I stood outside the surrounding fence watching, watching for the slightest movement. All the other rams were standing and lying at the far end of the field, near the house. Nothing moved - the sun spun its golden-white disk, a dizzy flicker in the blue sky.
Perennial Rye and Paspalum curved their seed-heads across my eyes - but nothing moved. The fence was loose, staples were missing from posts and battens supported long crooked lengths of wire from which they were in turn suspended at intervals. My hands clutched at a lichen-wrinkled batten and as it lifted from the ground the soft damp smell of decay caught the air. Slater-bugs and Ground-fleas moved and were still. I pulled the slat of wood back a little before letting it go. The crash spangled rattle of the batten snapped against loose wires and jerked my eyes across the cow-paddock. Then I turned quickly around, no-one appeared to have heard, nothing moved, I was alone. Under the tree the somnambulant form of the ram remained at rest.

From a distance of ten yards (he was twenty five from the fence) the ram still remained inert but now I could see the black-speckled blow-flies dancing their rite of reproduction twisting the air into coils of darkened string above his silence. A rose-frothed puff of bubbled mucus flared from a nostril. His soft short Southdown wool pillowed patches of creamy yellow eggs which crackled under my finger-nail. Above his eyes a mass of bloodied gristle crowned his head. The red frothy mucus parted at the impact of the stick I was carrying - he was quite dead and as I saw this, part of that nameless black curtain both advanced towards me and drew itself aside.

Not liking either view and terrified by the sudden revelation of death’s merciless grip I dropped my stick and ran and ran and ran.

Hate boils from “nowhere”?

I was five years old. A curving drive-way finally ended on a smooth grazed hill. The road was edged by Lombardy Poplars on one side and a sliced-through red clay bank on the other. The hill-top was crowned by a Victorian styled red corrugated iron roofed farm-house surrounded by green trees. Our car crunched up the gravel road and slowly pulled to a stop outside the farmhouse.
Inside the house two things stood-out: the first was a black iron Shacklock wood-stove supporting a black kettle which constantly steamed; the second took the form of another person, my mother’s friend. I stood softly in the background of renewed greetings and dutifully said hello in response to “this is my son David”. David had beady eyes which peered over his clenched fists from behind his mother’s skirts.

My mother had ventured out, alone with me in tow, to visit her friend and we were now touring the rose-garden which formed part of the pride and joy of this woman’s existence. David ran on ahead in his garden while the adults walked slowly behind admiring the gorgeous beauty of the roses, talking of college times. “Run along dear and play with David” said my mother. Hearing this, David promptly ran behind the bushes and I turned lost and bewildered, uneasy with that strange place and wary of David who I could see did not like my presence in his garden.

Lost, I retreated into myself when in an instant the garden exploded with a blinding flash of pain enveloping my shoulders as an adult-fist-sized piece of “sunbaked flower-bed” left its imprint on my back. Yelling with pain I ran blinded by tears and the shocked realization of projected hate, followed by clods which bounced and rattled from my frightened form and then rolled into the undergrowth.

David’s mother yelled at him. The adults then dined on scones and jam for afternoon tea while I continued to sob-out my fright onto my mother’s knees. The true nightmare that was the world had begun; I had felt someone hate me. And that hate likewise caused an answering rage to boil upwards as a black cloud issued from the deep-down subconscious recesses of my mind where I had previously confined it, to taunt my sleep with tears and wakefulness. It was not so much that the hate itself was hurtful, as it was indeed, but it was that I had failed entirely to comprehend its reason for
springing into existence that stung the most.

But from whence had this “black cloud” emerged? Searching the limited extent of my young self I could find no answer and hence concluded that it had been hiding behind the “black curtain” and that David had drawn it out into the light.

It was this realization that progressively drove me into a state of perpetual attention. Who could understand that for which there seemed to be no apparent reason? How would I ever know what anyone else wanted to do next? My thoughts before receiving the clods against my back were directed at friendship and sharing but in a world where ignorance perceives no reason for its pain, protection must arise as blind aggression. Next time, I vowed, no-one will get the chance to inflict such pain. Next time I will take good care to be able to foresee such a possibility and to react well before I am placed at a disadvantage. The substance of every minor experience changes a person in silent unknown ways as one scar binds itself on top of another.

If growing up in the country is remarkable in any way it is so because of the lack of people. Days follow each other marked only by the color of the leaves and the shadows from the sun. Rain slicks the rippled dust into furrowed streams, frost coats the winter’s mornings with shimmering fire and all the hidden valleys beckon with their unknown treasures locked inside rustling undergrowth beside still brown pools of darkness. The open fields and rolling hills of the farm always presented friendly faces. All these places were introduced to me by my father, each was known territory, each had its special features, here a large cabbage-tree with its ridiculous mop spiky heads poked upwards in all directions. There alone and broken a pine tree. Valleys and gullies on the other hand presented their outer green fringes as hidden mysteries wherein the fear of darkness stalked to be pushed back by concentrated exploration and so converted to the friendly territory of the known world.
The first layers of the mask that I subsequently wore were thereby fixed firmly in place. The ensuing struggle with the demons associated with death and hatred, was to last for 55 years before I manage to thrust both aside. However, the soft impression and consequent reassurance of the peace to be found in the confines of the natural environment also conspired to insure that I would become a professional ecologist. All three together with a myriad of others equally became part of the mask I would wear throughout most of my life.

In previous lives

Many years later (after the events reported above) and quite suddenly, I managed to sunder this mask, to smash it completely to smithereens! But how on earth could this have taken place after so long being part of my every-day presence? The fear of death, the façade of hardened protection and hair-triggered aggressive response, the internal self-assurance nurtured by and sheltered in the world of nature, all blown away in a single stroke. All of them together with the black curtain suddenly fell to the floor and vanished in an instant!

It was all initiated by one single thought namely “what if this life experience that I currently enjoy was not the only instance of its kind? What if I have really lived before? What would be the consequences of such a nature? The question intrigued me to such an extent that it became possible for me to see that certain attributes of my character seemingly had no origin in this life. Take the fear of death for instance. The dead ram had “told” me that I had seen death before, it told me that I had not liked it that much and that I had furthermore hidden that fear deep down inside my own being. Then many years later, it came to me in sudden insight: I was afraid of death only because I had experienced it many times before in somewhat disagreeable circumstances. Circumstances that were associated with extreme fear and if that were indeed so then this was
not the first time I had experienced life.

Needless to say this caused me some disquiet because I was also apparently unable to clearly recall any direct living experience other than that of my current life and I consequently suppressed further contemplation of this matter.

**Dissolution of the black curtain**

Never the less, it was just that one realization which formed the basis of a logic that enabled me to dissolve my fear of Death. Years later I went on to deconstruct my then sense of ego-consciousness and in so doing I killed that then being of myself “stone dead”, as dead as the ram in that far-off paddock. At once I realized profoundly that not only had I never been born but indeed that the consciousness that remained would not, could not, ever expire. Thus, as the black curtain fell away, I “threw Death aside”, broke free of his tiresome clasp forever.

So then, to repeat the question: what does the phrase “the ego was deconstructed” mean? If an individual “in search of enlightenment” succeeds, what actually happens?

**Unmasking The One Absolute Reality**

First of all, I was not “searching for enlightenment” when I stumbled into the procedure that shattered my sense of “personal self” and caused the black curtain to dissolve. Far from it in fact, since at that time I was a practicing science professional and had clad myself again in a coat of “objective” disbelief concerning possibilities of prior lives and the like. It was not that I had resumed a state of fear and foreboding about the prospect of death as such for that viewpoint had been laid to rest permanently as the result of my earlier contemplations.

None the less, I had viewed with frank disbelief anything related to notions concerning spirituality. By that stage of my life I had come
to blindly accept the viewpoint of external objectivity that I had assumed in order to practice science successfully.

When initially challenged by my friend, concerning the derision I had unthinkingly expressed regarding the notion of reincarnation that she had raised in conversation, I flatly denied any such possibility of a prior life other than the one I currently occupied. But of course, on the reflection that she had provoked, how could I be sure this was so? I could readily see that being alive at all demonstrated an occurrence of one life at least therefore, upon recalling my earlier contemplations concerning the issue, why not others indeed? But after over twenty-five years of life as a science professional I had become so sure of the utter impossibility of other lives in my own case that I decided to apply a “proper” scientific methodology in an effort to assess my case.

Conveniently diminishing my earlier conclusions concerning death, I felt that I should approach the matter more systematically than I had previously done. I reasoned that to be safe in my assumption of having lived only one life that all I had to do was to confirm that I myself had no record of any trace of a memory that could be ascribed to the effects of a previous life or lives for that matter.

My proposition was that my responses to all major choice-points in my life to that point (my mid-forties) should be explainable in terms of earlier experience obtained only in this very same life. For myself I thoroughly expected that to be the case. Only if I found any significant choice not adhering to the expected scheme would I entertain the possibility that such an influence might have been induced because of an experience “outside” this life.

Unfortunately for my hypothesis of “no experience”, I did find such events chief of which was an apparently blind intent to oppose the mounting trend in environmental destruction and degradation. This took the form of active opposition towards polluting activities that was eventually to cost me a tenure-tracked university teaching post.
Why had I done that I wondered? Everyone around had warned that the university concerned was threatened with funding restrictions by the major polluting industries but I took no notice of these signals and instead pressed matters publically until my contract was allowed to lapse.

**Deconstruction**

As the result of my thought experiment and upon seeing this apparently un-rooted relationship which had driven me into environmental activism, I accepted the notion that I was indeed subject to at least one motivation that might have originated in a previous life. Accordingly, to investigate further, I worked with a past-life regression therapist and over a period of two years succeeded in recalling four or five past-life experiences many of which were traumatic including the one that I realized accounted for my role in the environmental movement.

While considering these past-life experiences I quite inadvertently raised two of them into direct conscious focus along with that of my current life. As I did so, I automatically found myself “facing myself” in three different circumstances belonging apparently to three entirely different frames in time as well as space. At once a great fear took hold of my heart and the question “who or what am I that thus span space and time?” immediately sprang into focus.

The concept that I faced had the appearance of being totally unimaginable because it had no place in which to rest. The same sense of “me” appeared in three totally different lives, times and places, utterly removed one from another. For one profound moment everything “stopped”. My mind “froze” in abject fear and then suddenly “I”, my sense of focus, was ripped apart as the external crusts around each of the “competing” ego-structures disintegrated in favor of a previously undetected point in overall consciousness.

This emergent identity already and immediately understood that it
alone was responsible for separately constructing not only each ego-self but also the associated infrastructure supporting each life. Concurrently, the first section of a thereby ignited kundalini discharge reached my heart chakra and the externality (the office in which I was sitting), the outside world itself, vanished, dropped-away, did not appear anymore.

The process described in the paragraphs above is known to the Sufis where it is termed “hayra” or bewilderment. It is the context in which a seeker finds every intellectual channel blocked, every pathway of reason in conflict against another in flat contradiction thus inducing intense mind-freezing stasis. This intensity, by virtue of its inner tension, results in collapse of distinction thereby inducing a kind of "white-out" leading to a new and previously unanticipated cohesion. That is, the condition creates a new comprehension manifesting as direct perception of the Real, as a breakthrough into illumination.

Thus deconstruction of the ego or personal self can be achieved through “self-inquiry” as by raising the question “who am I?” To be executed successfully this question must lead to complete cessation of the process through which the normal thought-stream is made manifest in the mind. In other words, all false and erroneous thought (as associated with the personal self, ideas about other people, the world and so forth) must be halted. One way in which this can be done is to ask the question “who am I?” in such a way that the mind is shocked into immobility, even if just for a moment.

When this is accomplished, a dominant feature of the ensuing realization consists of the “observation” that both the structure of the personal self and the entire infrastructure comprising the world immediately “falls away”. By this I mean the physical world (enjoyed by the current life) disappears (dissolves) and the observing identity, the Higher Self, standing apart from time, “remembers its own origin” and thereby is aware that both the attributes of the
personal self and those of the world truly exist only in personal consciousness and in no other location what so ever.

Since both categories (personal self and the world) are seen to be non-substantial (in that both the world and the personal self are gone) it is then also reinforced that they both likewise existed only in the consciousness of the “personal-self”. Because of this comprehension, the realized observer is then also aware, that both can also be reassembled “at will”. Most importantly, this newly arisen insight carries with it the understanding that if required a replacement for the personal self, a facade, can be assembled without necessarily including negative attributes such as short temper, anger and so forth.

**Prospective Reconstruction**

The actual reportage arising subsequent to deconstruction of the personal self is not directly expressed by the emergent Higher Self but rather emerges later through a reconstructed personal self which acts as a “stand-in” for the aforementioned realized higher-identity. This “stand-in” is not the previously destroyed personal self, it is really a facade deliberately remodeled to include the best attributes of the discarded personality. Hence attributes such as reading, writing, along an essential set of mannerisms and so forth are retained. The resulting facade does not contain any of the simply reactive negative or “contracted” elements associated with the deconstructed personal self for the simple reason that they are deliberately discarded. In other words the flash of purity revealed as the foundation on which the Higher SELF is seen to have been constructed simply forbids re-inclusion of negativity. This means that even as yet unaddressed ripening seed-karmas already tied into the personal self of the current life (this life, now) can-not emerge in a fully reactive context.

Although seed karmas can and will emerge in a full context, they are now subject to direct oversight only by the Higher Self such that
otherwise obligate tragic outcomes arising from lessons unlearned will be largely obviated. In other words, the attribute of personal conscience is now elevated to a transcendent and “heightened” level and becomes a commanding presence ever shining behind the otherwise passive-looking façade of “reworked” personality.

**Concurrent Recall**

As the process of self-realization unfolds, three additional spiritual facts emerge (are remembered). The *first* such recollection is that the subject identity is alone and ever has been so. The way this comprehension arises is through the realization that “nothingness” is found everywhere outside of identity. No other extant identity in consciousness is found anywhere within the infinity of awareness stretching away in all directions from the realized-true-identity. The emergent Higher Self is thus not only alone but completely alone.

This apprehension itself occasions a brief but deep sadness immediately translating into a “sigh of profound loneliness” that penetrates down even into the remainder of the shadow representing the physical being so recently abandoned. In an instant the subject “solidifies” for a moment only to be straight away banished once again as the kundalini flashes onward occasioned once again by the desire to empty the query “who am I?”.

The *second* realization is that the figment of “time” has been dispensed with and has been superseded by identity existing “now only” and *third*, that a nearly infinite array of apparently quiescent personal lives exists simultaneously in consciousness along with the recently vacated “current life” as well as those which might have been visualized at the instance of raising the question “who or what am I that thus spans space and time?”. It is the realization, the recollection of this seemingly endless array of “alternate” lives that then coalesces into the state of being-consciousness-bliss as the Higher Self melds with its core.
Thus, there is indeed a state of “being-consciousness-bliss” (associated with the Atman or Higher Self) but though non-dual it is not an “absolute” condition. For one thing it is a state of consciousness - it can be and is “known” but it does not itself absolutely and consciously know that it is the source of all that exists (so to speak) and nor does it directly claim to be such although the creative capacity is none-the-less inherent in each incarnation that it had undertaken to produce. It only knows itself to be a “state of grace” hence the term: being-consciousness-bliss. It knows beyond itself only that it is the true (but not absolute) source of the constantly reincarnating personal self.

Hence, upon reaching this state of grace, the fusion therewith is equivalent to “homecoming” one might say. It is the apex of Being, it is the consciousness that realizes it knows itself and is furthermore capable of knowing anything - everything (should it so desire).

All the foregoing “attributes” are wrapped within an envelope of divine bliss and complete satisfaction. This takes the “form” of golden-honey-like effulgence satisfying all the imperatives that have otherwise been used to justify each and every projection undertaken into the incarnate world of name-and-form. This is the root of the timeless reality known as the Atman, the Higher Self. It is the direct source of the perceived array of incarnating personalities and as such contains these, any of which may be accessed and queried.

**Initiation of Contraction**

In so far as the infinite breadth of the Higher Self is concerned the personal self is simply a contracted representation that does not appreciate any more than it can see, touch, hear, taste or smell. Contraction takes place at the level of the Higher Self from around the core of being-consciousness-bliss. By contraction is meant the activity associated in “movement” from The (expanded) Self down to the (contracted) self.
The title given to this process as “contraction” refers to the expression of being that runs from the limitless extent of the profound down to the tightly contained expression of the personal self. The process begins with a hint of pride in the sense that the coalescing identity gathers itself into a coherent expression which seeks to reject its source in favor of separation simply to “see if it is able to return”.

The reactive process concerned is termed “the fall” in biblical thinking. The result of this process takes the form of an attachment held within the body of the personal self as a layered core of pain centered in and on the heart. This core is the aggregate of pain gathered over uncountable lifetimes of disappointment and despair all of which are in essence self-instigated.

The separating entity, up to the point of detachment, conceives of the process to be undertaken as simply challenging but in the actual instance of departure it falls into a profound journey as the contraction takes hold at heart. This journey is undertaken without the necessary acquiescence of the Higher Self and because of this, the congealing and contracting self immediately feels the pangs of separation as simple loss of being. But this loss is also very real in the sense that the falling identity’s power to be is restricted. Crudely speaking, the Higher Self by accessing “The One Absolute Reality” has the power to be any state it so desires but separation imposes limitation on that capacity. Thus difference extends such that intent and the subsequent effect obtained after departure from unity become increasingly distant one from the other thereby occasioning extreme disappointment.

Once the journey is underway, all pains of disappointment encountered in the execution of the initial contraction progressively accumulate as the entity (the expressed self) vainly attempts to be free from the constraints experienced in life. This is done by continually seeking rebirth in order to open up a possibility in which
to again be free. This goal is never quite reached as errors of behavior accumulate from life to life.

The important point to note is that the individual identity starts as a totally pure expression of its source sullied only by the effort of departure but that sense of pride (in being separate) constitutes the very first cloud to settle on what is otherwise “pure mind”. This is Mind that was in the first instance without content, feeling or attachment.

From pride issues the whole world of name and form and although this anchor stabilizes the personal self, the very fetters of this stability then become constraints holding the personal self in place as it struggles to return to its abandoned purity.

**Unrecalled Progress**

However that may be, once a level of clear understanding of the process involved is achieved a mighty effort at recall can be focused by the incarnated entity which can result in achieving the state of “being-consciousness-bliss”. This is the “root-state” of the Higher Self. Once this is regained it can be over-stepped and banished by an entirely natural query of the form: “from whence being-consciousness-bliss”?

The instantaneous result thereof being visitation into the Profound, a state that cannot be “strictly” recalled into consciousness for the simple reason that “at heart” it entails no trace of consciousness what-so-ever and is thus prior to “being-consciousness-bliss” (which latter is itself, as detailed above, a consciously achieved state).

What claim could possibly be raised to justify this conclusion? Simple really, the conscious consequence **ultimately** arising from this enquiry is awareness of a “condition” (far removed from any taint of personality) which can be characterized as being only briefly present as “Para-Consciousness”, “the supreme ether of the void”.
It is from this undefinable “state” beyond consciousness that a sense of “universal creative certainty” emerges as Shakti, the creator-consciousness which registers its presence as a focal identity “I-am-that-from-which-all-derives”. This identity is seen to manifest from the profound hence the term “Manifest Self”. Prior to its appearance (from the profound) the consciousness engaged in penetration thereof is felt to be “expunged” (pure terror in the advent thereof) so suggesting the name “Cauterized Self” yet again since it is a realized creator it might also be termed the “Real Self”.

The prior condition to creative certainty is experienced as “Para-Consciousness”. It is equivalent to “the Divine Reality” (also known as the Buddha-mind), “Brahman-without-attributes”, ParamaShiva, the eternal subject and so forth. It is absolute stasis in consciousness trailing off into an indescribable stillness in which both pure consciousness and true emptiness become indistinguishable one from another. The absolute purity of the former, no longer having discernable content, leads the latter to become both the object and eventually the subject of the former.

It is from this “para-consciousness” that the ground-state of the world immediately emerges carrying the identity “I-am-that-from-which-all-derives” as “universal creative certainty” (Shakti, the creative energy of Shiva). This is a state of consciousness equivalent to “Brahman-with-attributes”. It is a “Real” Self and it is the underlying ground (but not the source) of the universe. It can also be said that this state partakes of Vimarsa which is consciousness that is conscious of its own consciousness. It is the self-consciousness of reality that brings about the emergence of the universe.

This passage to understanding does not emerge directly into consciousness in relation to the query “wherefrom being-consciousness-bliss” but rather it does so only after first being exposed to a brief encounter with “Para-Consciousness”. Immediately upon first raising the question “where-from being-
consciousness-bliss” there is a feeling of dissolution as if into a void accompanied by an intense jolt of “contractive fear” resolving as a hint of presence as in the notion of conjoint origin of being and non-being, of nothingness, and then no conscious sensation, nothing that can readily even be called nothing.

This very “state” can however, be detected later as a nuance in consciousness only as by the perception of an end to one sense of consciousness (as vacating being-consciousness-bliss) and the (apparently subsequent but not immediate) onset or emergence of another (the state of universal creative certainty). It is thus the undefinable nuance in being which supports the upcoming capacity “to be”. This is Manifest Self identifying as “I-am-that-from-which-all-derives”.

**Universal Creative Certainty**

This state “of universal creative certainty” “appears” subjectively as the support of all however, it is properly an intermediate source of the world of name and form. By this is meant that although it is a realization it is not the true source of all since it is already understood to arise from Para-Consciousness. In a mode of speaking it is thus a mistaken identity because it does not arise from itself as its own source. But, as consciousness issuing from the profound it never-the-less sees itself as source of all that follows. It is truly sourced from the profound, from whence it initially expresses as a state sometimes called pure mind.

The emergence of “pure mind” simply occurs as reversal of the trajectory by which consciousness disappears. Consciousness appears when **true emptiness** expressing as absolute purity occasions an indescribable stillness in which both pure consciousness and true emptiness are indistinguishable one from another. The absolute purity of the former obtains discernable content, leading it to become the subject and the latter eventually to be the object of the former.
In other words, the nature of emptiness that is empty of emptiness (True Emptiness) is absolute purity. Absolute purity elicits an indescribable stillness as a noticeable effect. Purity thus becomes aware of its own state resolving into consciousness.

Thus mind forming therefrom is not (itself) its own true source, even if it appears as a fully coherent identity i.e. a “capacity” in consciousness. Being a “first coherent appearance” (subsequent to true emptiness that is, the “state” which is empty of emptiness) it naturally considers itself the “originator” of all that is and all that there is to be.

**Para-Consciousness: Nirvana**

What is this “identified” state of True Emptiness, the Supreme Ether of the Void, where all attachments subside into the “fire” of God consciousness and how can it be perceived?

It is sometimes assumed that the state of “non-being” termed emptiness is uniquely associated with Buddhist thinking. This appears to be primarily due to the Buddha’s insistence to the effect that no “true” Self or super-Self can be detected anywhere beyond the false personal self. That is, no self of any kind exists in human consciousness or beyond, and that furthermore, all appearances that give rise to the idea of a self are merely chimeras arising as the result of exercises in personal gratification.

If emptiness is truly outside of consciousness how can such a state be apprehended i.e. apprehended as “emptiness”? As mentioned above, careful inspection is required to reveal that there is a “nuanced” experience between where the question “where-from being-consciousness-bliss?” as raised when within “being-consciousness-bliss” and the consequent emergence of the identity “I am that from which all derives”.

This I call the “Reflection Sphere”, (for want of a better description than “emptiness”). It can be recognized and therefore alluded to as
constituting “true emptiness” or even “emptiness that is empty of emptiness”. It can also be termed the “supreme state of supreme void” (Kashmir Shaivism), Shiva prior to his recognition of empowerment (Shakti).

This Para-Consciousness which I shall momentarily term “True Emptiness” is thus something “solitary”, apparently (almost) unknowable, into which consciousness disappears as soon as discrimination ceases and this immediately follows the query “where-from being-consciousness-bliss?”

The seed of the creator and the creator’s universe subsequently emerges (from Para-Consciousness) under the false (deluded) identity “I-am-that-from-which-all-derives” but the true “source” (Reflection Sphere/Point) ever remains as “Nirvana” the condition that arises as when discrimination absolutely ceases. It is unknowable in consciousness because (it is a “condition”) beyond (prior to) the capacity which supports consciousness which latter, in turn possesses the ability to know itself and thereby to manifest (manifests) “the world of name and form” and all therein. In that sense it is directly equivalent to the manifestation of Shakti as empowerment of Shiva in the manner understood by Kashmiri Shaivism.

This sometimes “apparent emptiness” is beyond Brahman-with-attributes, and the term “Para-Brahman” (or Brahman without attributes) which is the formless aspect of Divinity beyond Brahman is equivalent to “True Emptiness”. In this respect the terms “Buddha-mind” and Shiva-Absolute (ParaShiva) also pertain.

Another way to phrase this is to say the Para-Consciousness is the pure nature of mind in its original state, prior to becoming the receptacle of defilement(s). Left to itself it is without “attachments”, nothing is realized therein since it exists as perfection only. Since absence of consciousness could never be experienced it is the property of Shiva to uniquely possess all that can be experienced and
hence Shiva is the undetectable receptacle in which consciousness arises. Shiva is thus the very essence of the “Reflection Sphere”.

True Emptiness is thus a state of (perhaps presumed) being about which nothing can be said. It is known to exist by consciousness only as a “nuance” therein. It is the nuance between being-consciousness-bliss (the root of the Higher Self or Atman) and the immediately emergent identity, that is, the identity that knows itself as “that-from-which-all-derives” otherwise regarded as a manifest Self (The Cauterized Self). This is equivalent to the Creator or Brahman Saguna, (Brahman, the Divine, having attributes) or again Shakti as the emergent empowerment of Shiva.

However, although the state of “I am that from whence all derives” sees itself as instigator, it can become fully realized only after further raising the question “who am I?” (as from within the state of “I-am-that-from-which-all-derives”). Upon choosing to do so once more, identity is again plunged into the Profound and upon re-emerging is now also immediately aware of the pain and suffering experienced by all sentient beings which it posits against the pure nature of the perfection which it conceives of as being consonant with its origin.

**Origin of Compassion**

The state of “I-am-that-from-whence-all-derives” sees itself” as instigator or creator, the Manifest Self when fully realized. None-the-less (as mentioned immediately above) this manifest Self may further initiate its own interrogation with the question “who am I?” This is virtually the same query when mounted from the state of being-consciousness-bliss, that previously initiated its “knowledge” of the creator if not the absolute relevance of its content.

This additional reflection redirects attention directly onto its own content as the Manifest Self. The Manifest Self consists of the creation (the universe - the world of name and form, of which it is aware as author there-of) plus the infinity of personal selves initiated
as and within the Higher Self.

This extended comprehension arises as the result of scanning the journey undertaken since the primary deconstruction of the personal-self up to the Manifest Self. Briefly, and in light of its newly realized category of being, the Manifest or Cauterized Self (Creator with attributes) after passage through para-consciousness, looks back at the “world of name and form” and at once becomes overwhelmed by the suffering of all sentient beings trapped therein as the result of their own ignorance and for no other reason. A vile blot on perfection is thus perceived within the apparent world of samsara.

In greater detail, the state of being-conscious-bliss from which the question “where-from being-consciousness-bliss?” can be raised is already fully-informed (if not directly aware) of the result of infinitely expressed manifestation into the world of name and form - but that informed state is now transformed through the direct comprehension of the “mountain of pain”, the suffering of all sentient beings, previously referenced.

Compassion does not arise unbidden from para-consciousness (emptiness) but rather it does so as the result of para-consciousness (emptiness) “scanning” the effects of its emergent creative impulse.

Subjectively, the creative principle encounters an “unexpected” choice-point as it re-emerges from the Profound after the initial passage springing from the question “wherefrom being-consciousness-bliss?” The resultant entity emergent identifies as “I-am-that-from-which-all-derives” and thus it can either proceed with on-going creation or it can further question its own content by raising the question “who am I from which all derives?” This is a choice-point plain and simple.

This choice is presented before the opportunity to re-activate itself is “on offer”. The choice involves either the embrace of a return to the Profound (para-consciousness, the state of Pure Mind) through re-
instigating self-assessment, or ignoring that option and simply continuing as the active point of creation.

If a return to the profound (even in the knowledge that nothing exists therein) is elected then after being so impelled, creative entity must glance at the creation it has already engendered and in so-doing may linger briefly on the mountain of pain arising therefrom. At this point the observing consciousness may/must realize that it is solely responsible for the uprising unpalatable effect which has been engendered.

If overcome by the real and tangible vision that sentient beings suffer the effects of wrong action (even if this be otherwise viewed as accruing from “no real action”) the creative impulse must then take stock of a perceived “mountain of misery” elaborated by personal wrong-doing. At this point it may conclude, as creator of this pain, that little choice remains but to return to the world of name and form to alleviate this (non-existent) suffering since the pain thereof is none-the-less seen as real by those suffering.

Since time does not exist, this reparation will take “no time at all”. Thus the long hard journey back to the world of “name and form” is initiated. The identity forming this conclusion is herein termed the “Realized Self”.

The Realized Self is thus obtained as the direct result of a transposition of The Manifest Self. Such a transposition results only after The Manifest Self has re-engaged the Profound and has become sensitized to the mass of pain existing there as a consequence of its own creation.

The Heart Sutra speaks clearly and decisively to this idea. Similarly the statement “That Thou Art” often roared by the Upanishads, although referencing a definite state as The Creator (Brahman Saguna), does not refer to the “Absolute”. This referenced-state arises as “I am that from which all derives” but it is banished when it
questions its own source and is therefore not “The One Absolute Reality”.

A void cannot possibly be “recalled” into every-day consciousness but still, an influence as an undefinable whole or even the experience of blindingly-pure solitude containing scorching truth, remains as an indefinable constant from the viewpoint of the Conscious-Self (the enlightened being wandering the world of name and form).

The fact remains that a capability to perceive that which is “beyond thought” is achieved and this consists of a burning presence within which the “Conscious Self”, as direct knowledge, is free to explore at will. Development of this capability depends on first transiting or passing through “the source of mind” so that the direct experience of absolute purity is not only always present but is indeed found to be totally consuming at any desired instant.

In the very heart of that consumptive process, emptiness which is empty of emptiness (that is full of scorching truth) is revealed as the pure shining basis of what we are (The Profound of Emptiness) and can then be called upon to answer any question. The capacity for creative expression is maintained through all of this but it no longer forms part of an unjustified automatic expression as was the case in respect of the Manifest or Cauterized Self, (Brahman Saguna, The Divine With Attributes). In this accounting the term “Un-Cauterized Self” refers to the creative aspect of the Higher Self when operating on "auto-pilot" while over-shadowed and suppressed by the ego-consciousness.

Once the ego-consciousness is broken and dispersed the content of The Divine, can be liberated to participate at fine focus within the world of name and form,

Now some suggestions for enabling such a capability have been presented in the foregoing sections of this discourse and these will be expanded throughout the remainder of the text. Suffice at this point
to state that the critical step involves raising the question “wherefrom being-consciousness-bliss?” from within that very state. The resulting projection into the profound must then be subjected to further self-questioning as already elaborated and is further addressed later in this book.

The “Awakening of Faith” is a Buddhist Mahayana root-text and it speaks of final enlightenment in the following terms: to be fully enlightened is to have reached the fountainhead of the mind. Such a designation refers to those free from deluded thought, from objectified “dead” thought patterns, and thereby enabled to perceive that which is beyond thought, to have thus awakened to the perception that all thought can be likened to “dream only”. [see reference here].

The Shift in Being

Because it is so difficult to bring about the shift in consciousness that takes place when the ego-self is deconstructed thereby resulting in attainment, the process concerned is the subject of considerable curiosity.

Starting with The Absolute Self (Shiva) as the ground-state of manifest existence it is possible to visualize this as being obscured by the ego or personal-self in such a way that the focus of attention comes to reside in the latter as the result of simple conditioning since birth. In order that the true state can be recognized it is necessary for self to turn inwards and to then see Self for what it is but write-large as consciousness supporting the whole. As this is done, the observer recognizes that what is observed, in its full extent, is truly its own content.

However, there is a certain conditionality that will not usually be met. This involves the presumption that the ego-self can willingly step aside long enough to facilitate the emerging insight. To the extent that the ego-self refuses to admit of such a senior state as
herewith proposed, no useful result will accrue. It is for this reason that the “security” of the personal self must either be sharply threatened or, at the limit, shattered and thereby deconstructed in order that the imprisoned Higher-Self can assume control of the body-mind instrument.

Successful implementation of the process may be termed introception which is defined by Merrell-Wolff as the: “Power of the light of consciousness to turn upon itself toward its source”.

In Buddhism the experiential-arrival of such inward turning consciousness is known to be co-incident with the advent of “attainment”. Often enough this is achieved by means of meditation first involving dharana (mental restraint to refine awareness as one-pointedness) which in turn enables dhyana (a state of effortless concentration) which leads eventually to attainment.

When dharana ceases to require “active effort” and arises naturally one achieves the state termed dhyana as an unbroken focus in concentration, a fixation, whereby very little “sense of self” remains. Thus is dhyana attained as concentration taken to perfection. A state of willed stillness arises consequent upon this intense focus and thus through dhyana may attainment subsequently arise as consciousness reflects finally upon its own source in response to the question “who am I”.

In other words, dhyana lays the groundwork for attainment but perfect concentration must still induce consciousness of consciousness to halt so that it may directly assess its own content. The critical induction is none other than suspension of the ego-consciousness oriented thought-stream even if just for a moment. Functionally a mental “hiccup” occurs as the question is recognized as being of deadly serious import and in the instant thereof the Higher Self shines forth as rock-solid being one only.

However that may be, some will still wish to know if this transition
is simply due to the assimilation of new knowledge such as may typically be experienced when a paradigm shift is manifested. The answer to this query is that in a very minor way this could be considered as a somewhat appropriate analogy but at the same time there is no new knowledge introduced what so ever because it remains the case that it is something that had been forgotten, a purity that is suddenly disinterred or remembered due to curtailment of the incorrectly informed thought-stream.

A habitually incorrect viewpoint is thus simply corrected in line with what is already known as when one finds one’s glasses perched on one’s brow after looking in vain for them in every corner of one’s home. What this amounts to is that which is always already there, is seen from a novel perspective. In consequence thereof is the “known universe” expanded seemingly for the “very first time” so that what was previously “unthinkable” is drawn into the thinkable. To phrase it otherwise: that which is understood about reality is immediately expanded not just for the person directly involved but for all of humanity.

Others may wish to know if the event is really a sort of intersection between the noumenal (the postulated objective aspect presented by things as they [really] are - independent of an observer) and the phenomenal (things as they appear to be as the result of observer-effects). Again the answer is “to an extent” but then such a shift would suppose that there is some “real” difference between what is thought to exist external to the focus of being (the noumenal) and the essence of “perceived” identity (the phenomenal) The truth is that no such difference exists (or has ever existed) but rather both categories have only ever been one from the start and it is just a matter of perception that has led to the false conception of apartness.

If on the other hand it is otherwise desired to see the noumenal and the phenomenal as truly separate then yes, to suddenly see them as one only in consciousness would be exactly to recognize the
intersection as being exclusively that of “oneness”.

In this respect it is possible to understand that the objective world and all of its content arises as a sort of precipitation within consciousness at a point very closely aligned to the source of consciousness itself. Consciousness simultaneously expands the capacity to know of its expression but not as an agent which is part of the precipitation. From this “expanded” viewpoint the knower can and does choose to see the precipitate as standing apart and straight away assumes that what is observed is a consequence of an objective relationship as between the knower and the known.

The reversal of the knower-known relationship, whereby the known, as an internal focus in being, abruptly expands encompassing both the knower (as ego-self) and its precipitant is contiguous with attainment. Put another way, this is exactly the equivalent to expansion of the knower to directly encompass the precipitant being no more than recollection of the true order of things. In either case the precipitant (the world of “objectivity”) immediately drops-away leaving only the knowing-consciousness as the assured creator.

Another author holds that: “no event” needs to actually occur, that there can be a continuous progression from a mere intellectual understanding to a complete realization of the truth of “oneness”. From this standpoint it is held that the intellectual understanding is the beginning and the end of the whole seeking drama. Only a small step is required to add “I must be that” (oneness), which is a matter of “just waiting” after intellectual assimilation has already been achieved”.

In a sense this is also true within the framework of ego-mediated logic. In practice however, this suggested procedure of assimilation amounts to nothing more than just absorbing the logic of what one has been exposed to in the form of “teachings”. It does not accomplish the radical destruction of the false self which has obscured this fundamental appreciation and so anything that is
further taken on board about the essential non-dual Self is simply used to strengthen or to push the personal-self to the same grade. This apparent status is otherwise concluded to be that which the non-dual Self occupies. The result of this shift is that consciousness is not seen (or experienced) as actually forming objects within itself. Instead the world, although initially seen as a superficial part of itself, is now projected onto being as a facsimile of objectivity by the inflated ego.

The personal self must be broken, as by actually stopping the “native” or false train of thought (no matter how briefly) and the inappropriate residue discarded so that a surrogate can then be assembled as a replacement. If this is not done, only an intellectual transition will be achieved which is always going to have trouble applying the personal pronoun “I” in the appropriate context since it can still only see itself as an identity within the (facsimile) world. Any conceivable intellectual overlay applied to the ego-self will still suffer from bleed-through resulting in an overall emotionally reactive entity. The difference between the two (the ego-self and the intellectually overlaid self) being a matter of degree in reactivity only.

The above is not the case where the ego-self has been deconstructed or fully eroded through attainment. The resulting state demands that a surrogate self be re-assembled if “life” is to be resumed. Here the critical aspect differentiating the ego-self from the genuine replacement thereof by a surrogate is that the latter is unable to see itself as an emotionally reactive entity. Even though it may appear to be reactive to an outside observer there is no accompanying emotional driver therein because it is merely being used as a device to assure a certain effect is achieved.

The same author also holds that “There is no mind. The mind is the succession of thoughts”, so there is no mind as an entity that could do anything with thoughts or spin a story (therewith). “The apparent
succession of thoughts is already the story”. Now this idea is correct to a point, the mind however, must be seen as constituting the “capacity” or framework of expectations in which thoughts arise along with relationships among and between thoughts. One must keep “in mind” that such a “framework” also consists of “thoughts only” and even these thoughts “arise in succession”. It is not that thoughts themselves arise directly from a pure source in (or outside) consciousness. Rather it is the case that thoughts, particularly those associated with the ego-self, arise from “conditioned” consciousness.

In fact there may well be absolutely no difference between Brahman Nirguna (the creator without attributes) as it is “before” and as it is “after” the phenomenon of enlightenment. Perhaps, this is so but if so, that viewpoint can only be expressed as such through ignorance, that is, by the personal self. It is the personal self that postulates Brahmanan Nirguna to be without attribute, for in truth that aspect of the Divine is beyond consciousness, so there is absolutely nothing that can be or is “known” therefrom by either the ego-self or the un-Cauterized Self (the Atman) in anyway.

It can perhaps be understood that the Buddha mind is and remains pure and undefiled with no hint of self-structure ever rising therein. But The Absolute-as-knowing-creator, Brahman Saguna (with attributes), Shakti, at first only ever reflexes as emergent from Absolute-non-self (Nirvana, para-consciousness). That being so, Nirvana (no movement) is exactly only what Brahman Nirguna can see of its own non-self. In other words Shiva does not know of himself in this state. Brahman Saguna, Shakti, is thus only a transfer-point which opens-up consequent upon “digestion” of the Atman (the Higher Self). This induction takes place immediately after the focus-in-consciousness (Higher Self) “unwittingly” presents itself for examination by the Profound (ParaShiva, Brahman Nirguna) as per the petition raised by the phrase “where-from being-consciousness-bliss?”
At this stage, emergent Brahman Sarguna (the Creator with attributes) now definitely knows of its own inherent perfection (since it emerges there from) and is therefore perfectly capable of detecting the difference between that pure state and the point of realization obtained by its prior presentation as Higher Self (Atman).

Before the cauterization experienced in passage through The Profound (Nirvana, ParaShiva), the Higher Self knows merely that it is One Only and that all-that-is arises (is promoted) within its own context.

There are no other viewpoints immediately available to cauterized Brahman Saguna (except Absolute purity and the state represented by the “digested Atman”) so it can and does have the capacity to detect difference where difference exists.

Seekers attaining to the point prior to that where the Higher Self is enabled to sincerely raise the question “wherefrom being-consciousness-bliss?” are content to understand that “there is only ever the non-dual reality, and from the vantage point of the person in the world, there is either knowing or not knowing this”. An accompanying corollary is “all being is one only within which conscious-awareness supports the endless appearance of form and the allocation of names thereto”.

Short of raising the question “wherefrom being consciousness bliss?” some slight passage (without further effort) is possible beyond this point and it might include the realization that “there is only the Self (the Higher Self) and the world is illusory” but even this understanding falls far short of the truth which is that the illusion is in fact the congealed thought of Shiva, the Divine Reality and it is only the Absolute Shiva that sees it so.

Another author feels that “it is the transition between seeing it (the shift in consciousness) as an event, and not seeing it as an event. It is the transition between: 1) seeming to experience a real difference
between the noumenal and the phenomenal (mind/matter); and 2) not recognizing any difference to the point that unity emerges. As seen from “before”, there is a before (in the present instant) and an assumed after as well as an imagined phenomenal distinction. As seen from “after” there are no such distinctions.

But this is an intellectual construction and it still depends on the personal self for its expression! The truth is that for the personal self, there is only a before but it is not realized as a “before” and there is no “after” because no such state can meaningfully be conceived of as possibly existing prior to the experience of the thereafter.

In a physical sense, following effort expressed in "the now", it might be said that equilibrium in “objective” systems is (eventually) achieved. In so doing, an “after” is always discriminated from before in a manner that is irreversible without additional energy injection.

The point being that “before” does not undertake any discrimination but action in the now discriminates and determines what is after in the very instant that it is executed. Thus the direction and the intensity of "time’s arrow" lies wholly in “the now”. The net understanding is that there is no "before" and likewise there is no arrow of time. We just choose to act as though the preceding is the case instead of seeing the “negation” for what it is.

The above is the case prior to manifestation of introception (being the advent wherein the mind turns upon itself). Up this point only the now exists which is incorrectly conceived of as leading to an after.

Furthermore, it is pointless to suggest, as some have, that since in a sense there is no time anyway so there is no before and after since all there is, is all there is. But truly, this refers to post-introception which results in the “understanding” of the absolute reality (Brahman Nirguana), the Buddha Mind or Shiva Absolute. The achievement of all such comprehension is then subject to intent and choice only (within the concept of consciousness) which may or may
not be acted on.

The Atman (Higher-Self) can and does choose its own point-of-view, but this viewpoint is not “known” to the personal ego-self. Nothing of the experience enjoyed by the personal self is ever hidden from the Higher Self in any respect. The Higher Self sees always the manner in which it came to be “forgotten” (by consciousness as focused by the personal self). That it will be revealed is likewise never in doubt. The manner in which it comes to be revealed is likewise always understood. Although it may well be said that the Atman (Higher-Self) “experiences un-manifest frustration” when the false ego-self is in ascendancy this never surfaces within the awareness of the ego-self in any way and the Higher Self has no such knowledge within its-self either.

The shattering of that same ego-self does not eliminate the memory thereof as far as he Higher Self is concerned. Even if it is claimed that such experience was merely “imagined”, the fact of memory always remains and ever is some aspect of the One Self Alone.

In other words memories exist and continue to exist but they are simply not necessarily recalled or “owned” as such in the sense that they might be or are the exclusive possession of an objective entity. Neither do such recollections necessarily contain unexhausted emotional energy as potential. However, memories can still be “seen” in that sense as by choice. In other words the manifestation of “attachment” is simply no longer an obligate and unthinking state of being.

**The Absolute Error of Delusion**

When the personal self is deconstructed the first major insight follows abruptly even as the world of name and form recedes and vanishes. Simultaneously the Higher Self makes its presence known as a calm focus steadily observing the disposition of the true Reality suddenly emerging. Thus, it is immediately recognized that both the
ego-self as well as some deeper aspect of being were responsible for maintaining the now vanished image of externality. The direct result is a sudden realization that the world of name and form, the very context of existence, is understood to have been self-induced in the first place. Such insight is progressively then suddenly reinforced by the recollection to the effect that unity is all there has ever been, or will be for that matter.

Although immediacy of the personal-self collapses and falls away following deconstruction, its potential presence is still tangible and remains as a disassembled mask which is further suppressed by once again raising the question “who am I that stands apart?” This results in awareness being bathed in a warm and infinitely satisfying sense of profound bliss as the presiding identity (Higher Self) realizes the true essence of home as the being of love and peace.

As reactive but still unsatisfied being, the Higher Self responds again to a variant of the question “who am I?” framed as “wherefrom being-consciousness-bliss?” but this time finds itself in a “blank space” of undefined territory into which it vanishes returning after unknown ages have passed in the focus “I-am-that-from-which-all derives”.

If deluded by this sudden inflow of realized capacity it flies straight away into the heart of itself from whence it does not readily return. This latter is a state of “false consciousness”, of error and delusion because it has, as it were, “overshot” the nature of its own origin by not giving notice thereto. In other words it has not animadverted on or has failed to properly appreciate the “blank-space”, Nirvana.

This is the final temptation and it can be surmounted only by yet again raising the question “who am I that stands as creator of the world”? The answer to the last enquiry confirms the arising of compassion as it surveys the whole journey, not only from the advent of detachment from “being-consciousness-bliss” but even prior to expression of the countless infinity of ego-states experienced
as life after life as “True Being” was forgotten.

Subject to again thus questioning its origin and consequent upon re-emergence from the profound, the creator abruptly experiences the misery of all sentient beings arising as a black cloud of horror as the source of entrapment (the creation) wrings out endless cries of pain that stretch across limitless time. This realization causes the manifestation of self-induced pain to be seen as a vile blot on the otherwise perfect potential for enlightened being. Although no thing is and the being in possession of this “dark knowledge” knows that none of it truly exists or for that matter has ever existed, it none the less exercises choice and turns away from infinity and beyond as the only ever One Self alone, The One Ultimate Reality, the source of all. Beyond time and any form of merely imagined glory and in full realization of its own divine nature, being willingly returns to the world of name and form to alleviate all suffering within that self-same creation for which it holds itself solely responsible.

**Meditation towards Attainment**

In its pure context “meditation” as a process, refers to the ability to change the level of consciousness with intent. The operational capability here refers to the intent and ability to “change levels of consciousness”.

Thus where a “normal” every-day state of ego-mind is implied as the only viewpoint available to individual consciousness, the ability to change levels of consciousness at will is precluded. This is leads to what one might call a “constrained” state of consciousness. Several terms are used to address this state including: common consciousness; the every-day waking self; the personal self; the ego-self and so forth.

Similarly, once the capacity to change the level of consciousness with intent has been achieved then meditation can be fully expressed. Before one can be free to do this it is first necessary to “break-up”
the primary constraint that hinders movement within and among levels of awareness. This constraint takes the form of the boundaries imposed by the personal self.

There are many ways in which the shell comprising the personal-self can be lifted from its ground-state. However, all these methods are aimed at executing one function only and that is to somehow halt the continual and obligate rising of native (and therefore deluded) discrete thoughts from mind as source. This stream of auto-thought (the ego-self, musing on its own nature) exactly constitutes the hindrance which limits one’s ability to change levels of consciousness with intent. Crudely put, the ego-self does not know (or wish to know) that there is consciousness outside its own self-set boundaries.

The constraint imposed upon the ego-self by its own boundaries prevents “free” meditation. Therefore a period of self-investigation must be entertained which is aimed at deconstruction of the boundaries (in order to obtain freedom there from). Such an operational investigation should properly be termed “constrained” meditation since inquiry is initially limited by the inability to change levels of consciousness with intent. Such a distinction as between free and constrained meditation is not usually raised so that the context in which internal investigation is exercised should be clearly specified in order to permit ready comprehension of reported being.

**What Is there to Attain?**

Fundamentally one’s nature is pure in its origin, in its “ground-state” so to speak. It is without mind, character or principle but is none-the-less capable of differentiation and this is its only capacity beyond essential purity. Having nothing on which to focus this capacity for differentiation, it is quiescent.

In essence one’s “immediate fundamental nature” is the ground-state of “being-consciousness-bliss”. Beyond the apparently absolute
sense of Self, being-consciousness-bliss is the next outstanding stage in non-dual consciousness that arises when the mind is freed from its ego-set boundaries. It arises as an already known and knowable entity since it is so recognized (as home). It can be described as unborn because it constitutes the root-state of the Higher Self and is also the launching-pad for the reincarnating ego-self.

The advent of self-attachment and associated pride therewith constitute the first cloud(s) to coalesce upon fundamental nature arising from Para-Consciousness. Differentiation magnifies the associated complexity therein leading to maturation of defiled mind. Thereafter, being becomes the expression of the defiled thought-stream eventually culminating as the personal ego-self. If the continuity of this defiled thought stream can be halted, even by so much as the shortest of intervals, then and only then, can basic reality emerge into focus. The false ego-self, deprived of its support, collapses under its own weight and the ability to change the level of consciousness with intent emerges.

This ability in itself is not equivalent to “attainment” but it is a necessary precursor to the comprehensive appreciation of “existence” as fundamental nature.

**Who am I?**

Perhaps the most well-known procedure to enable this collapse consists simply of raising the question “who am I?” in relation to one’s normal every-day consciousness. For the reason that the ego is as yet weakly developed, such a question can be preferentially targeted at an early area of conscious-identity. For many people, the physical impact engendered by the first breath taken immediately after one has been abjected from one’s mother in this life constitutes a suitable focal-point.

The impact of this first breath is felt as a searing burning pain in the lungs. It thus almost always constitutes the first really noticeable
pain originating inside one’s body cavity. It is distinctive for the reason of internal origin but more so because of its burning character. Thus it is quite clearly separated from the feelings of pressure induced by both passage through the birth-canal and by similar but less intense sensations arising from development within the womb itself.

A second sensation of almost immediate impact is the blinding flash of light which is experienced on first opening one’s eyes after birth. Although most people will deny that they remember anything at all about the birth experience few are actually free of either of the two sensations which linger always in the background experience of being in the world. First breath is “fire”, first light is an indelible “white flash”.

Try it now, close your eyes and think of this first brush with fire and the first flash of blinding white light. Even if one’s mother gave birth in darkness, morning surely dawned or light was experienced as originating from a fire or from some other artificial source. If born blind, disallow the effect of light and focus on fire only.

Once either or both of these sensations can be located simply “stand prior” to either one or both in order to make contact with the “base-state of personal consciousness” At this point you will be largely free of the burdens that your personal self has yet to assume so it is also comparatively easy to skip back further into a realm of clear consciousness which was the dominant feeling you enjoyed prior to being compelled by the motivation for rebirth and actually cathecting your current physical body. If you can do this then it is also possible that you can feel something of the state known as “being-consciousness-bliss” a sort of “sweet golden glowing friendly internal light-of-being”.

What is the point of all this you might ask? The point is that you can very readily move back into the consciousness of the personal self you have built in this life but now with a slight difference in
perspective. The personal self will still grip you with all of the intensity experienced prior to becoming involved in this exercise but now, if you make yourself quiet, you will be directly aware of these early experiences. Dimly perhaps but they will be there and so can be used to verify the fact that your extended being is much more than you had previously allowed yourself to admit. This will in turn allow you to take hold of the question “who or what am I?” with greater intensity since you will know that the answer to this query involves something more than just the experience of your personal self, subsequent to birth. Self-enquiry is perhaps the simplest and most effective technique available for plumbing the mind’s depths.

**Direct self enquiry**

In case a person has difficulty in reflecting into early consciousness a variant of the above form of meditation proceeds in two steps. The first involves a deliberate attempt to still the chatter of “thoughts arising”. To begin on this task it is necessary to be relaxed insofar as this is possible. A quiet room will help and if possible it should be associated with muted furnishings an easy chair can be used, one can recline on a couch or assume the traditional lotus position directly on the floor. It is also advisable to initiate the enquiry from a rested condition such as that obtained in the early hours of the morning. Thus it is that following a good night’s sleep favorable conditions arise to facilitate meditation.

A relatively quiet location is preferable so that only occasional distinct sounds can be perceived. A place which is bombarded by raucous sounds is not suitable for meditation. It is often advantageous to preserve one area of your home for such an exercise. Make sure the surroundings are pleasant and if possible burn a small candle to represent the light of the spirit. Incense can also be burnt and the scent will help to refocus one’s state of consciousness at the start of each session at somewhere near the state vacated in the last. This is helpful because one can then reduce the
time required to reach the state of relaxation achieved in the previous
session.

After becoming comfortable the first step is to close your eyes and
focus down onto the level of consciousness that is immediately
aware of its part in reacting to stimulation received from the senses.
Hold the mind steady and become aware of individual incoming
sounds. Identify with the level of consciousness that perceives sound
and at the same time identifies the source or origin within the
(external) creation. Become aware of the personal self, perceiving
the sound. Focus on this feeling of self and silently formulate the
question “who or what am I that am so conscious”? Locate the
feeling of the self, the essential I of reaction and initiation then hold
this in focus. Let all other signals arriving through the senses fade
away into the background.

Let your appreciation of the identified self-entity gather focus until it
fills the mind entirely. Shift your focus slightly downwards and note
that the self-identity assumes the form of a beam-of-feeling that
extends upwards from your deeper and as yet unclear field of
consciousness. Let your appreciation of the self-entity encountered
slide down the beam that it represents and focus on the shining being
from which it issues. It may take a while to achieve this focus since
this deeper aspect of yourself may at first react “shyly” to the probe
you are extending. Stabilize attention around the surface of this
“being” and repeat the question “who or what am I?” but, this time
in non-verbal form expressed as a yearning to know the basis of your
entire existence.

Initially you may be bothered by the intervention of stray thoughts
which interfere with your concentration. Simply ignore the thought
concerned and ask yourself “to whom does this thought belong”? The
answer of course is “to me”. At this insight, refocus on the “shy
being” realize that this entity represents the upper-regions of who
and what you really are. Continue the meditation by again asking
“who or what am I”? By meditating consistently, deeply, beyond words, on the question “who am I really (I am not this parasitic ego-entity) but, really, really who am I in essence”, a shift will be induced from the demanding personal self to this “seat of being” that now shows itself.

The purpose of the question (who am I?) is to force the recollection of the personal-self back to the point where it was initiated at or about the foundation of its root-state. Try to reach the earliest point at which an identity-focus can be recalled. Once achieved at a fundamental level a point can be reached wherein no thought arises due to contemplation on the question “who am I?”, even for a moment. At this point a certain twinge of fear will be initiated as the overlying ego-self commences to dissipate. In a sense this meditation technique consists of animadverting onto the base upon which the personal self of this life has been erected.

The above description assumes that you are already seeking past the ego, that is, beyond the assemblage of thoughts characterized as “I am James”, “I am a doctor”, and “I am a housewife” and so on. It assumes further that that the deeper thought of “I am the body” has also been examined and rejected. Thus the question is posed to identify the nature of the being and consciousness that is already understood to be supporting the surface layers of the self of this life.

This procedure will get your attention past the superficial chatter of your surface consciousness for the duration of time that you spend in this deep-focus. To regain your ordinary sense of personal self simply imagine yourself to blossom out into a ball of golden light, open your eyes and reassemble the world around you. If you maintain a continuous sense of awareness after you open your eyes you will notice that your exterior consciousness commences to “harden up” and very soon you will have almost forgotten the tender state you had enjoyed so briefly as the ego-self reasserts its hold over your essence.
This sense of “being held” of being a delicate center “inside a shell” is really due to the rind of “emotional scar-tissue” that you have built around yourself bit by bit since birth. By using a meditation technique such as the one described above you work at persuading yourself to “let down its guard” if only for a short while. However, as soon as you turn your attention back to the external world the shell is reassembled in the blink of an eye.

It is this shell that must be completely deconstructed, broken apart, if you are to be able to experience “The One Absolute Reality” directly. As you proceed it will become possible to appreciate that you have really been protecting something of your own nature that you had come to firmly understand to be both delicate and precious. However, this thought of delicacy of susceptibility is both incorrect and extremely damaging for the truth of the matter is that this aspect of your being is impervious and at the same time responsible for the manifestation of the world that you imagine surrounds you.

It is because you see and so choose to experience your Real Self as vulnerable that you incorrectly produce the ego-defense-mechanism to provide a shield to deal with the situation. But this is nothing other than a deluded response, an error of perception that arises simply because you have forgotten that the Real Self is ultimately the Supreme Identity (The One Ultimate Reality), responsible for all of creation.

What to do to redress this situation? In a word you must find a way to summon the courage to smash the ego-barrier that you have created by stopping its deluded thought-stream-basis. But this is a very hard task indeed since it involves exposing what you imagine to be your most tender and precious possession to the prospect of unendurable pain. But break the shell you must if you are to be free, free enough to reach the goal of attainment.

How to do this? That is the question of greatest significance to your own development. No question can have more significance than this
one. It is after all, the one thing you have come into life in order to
learn so it is very important indeed to find the answer to the question
“Who am I?”

So with the above knowledge in hand and in possession of suitable
courage and determination, the urgency of your desire to know the
answer to the question must be upgraded. The question then becomes
“who am I - I am not this restrictive ego-shell that I have built
around myself but who am I encased therein?” Who am I Really?

**Bring another instance of life into Focus**

There is another way in which the focus of the question “Who am
I?” can be intensified and that is to bring a snippet of a past-life
experience into the frame.

It is true that people often lay claim to having glimpses of prior life-
times but the general prospect of experiencing operational past-lives
is not regarded with favor by many. Ignoring this for a moment, one
can simply point out that having experienced life, this life in fact,
speaks nothing to the possibility that other such lives may have been
lived and simply forgotten. However that may be, an effective
technique for deconstructing the ego-shell is simply to arm oneself
with recall of at least one past-life.

The procedure can be broken down into three stages. The first
involves placing a focus on yourself, as deeply as you can go and at
the same time asking “who am I” or, “what am I”? These are not
shallow verbal questions to be satisfied directly by an ego-reference
to one’s current life. A response of the form “I am a bricklayer by
name John” will not suffice and will on the contrary act as a
blockage to deeper inquiry.

More than that, an inquiry containing any quasi-verbal images at all
will also not suffice. The petition is to be addressed non-verbally to
the deepest aspect of your being that you can possibly access. The
real target is the basis in being of the very capacity to support
elaboration of a personal self even before conception of the body or at the least before birth, or, anyway as far back as you can go.

Second, it will be helpful (but not necessary) to bring into your consciousness at least two lives, one past-life and your present life will do. Picture the previously incarnated life as well as your current life from some place beyond both. Third, consider what sort of being the Self must be in order to have formulated and created these separate lives, beyond time itself.

The effect of focusing your attention on your own personal-self-sense in each of two lives in the same instant will be to expose the ego-self to profound stress in terms of what it otherwise regards as the basic framework of its existence. If you press hard onto the obvious disjunction that is involved then something will have to give and in that pause, when the stream of thought that supports the ego, falters, even if just for a moment, quickly embrace the emergent sense of Being that arises. This is the Higher Self, the part of you that has initiated the lives concerned.

In the case that you cannot recall a past-life then proceed in exactly the same way in review of your current life and in this manner focus on an answer to the question concerning the state of being that must have preceded development of the ego-self. This is your own Higher Self, the essence, “I am I” that pervades both what you are in your life-of-the-moment and what you were prior to your currently expressed identity. What is it that could possibly manage this ego or all of these “egos” or, what is the pre-existing essence and how have I arrived at this point? I am that (the Higher Self) which imagines myself to be, in life, in all these lives laid out before me. What am I? Eternal being beyond time? Infinite Consciousness!

It may be useful to note that the identity “I” starts as the little i, the ego, and ends with the Self-identity (in an internal “flash”). However, the little “i”, the ego is very loath to let go so “thoughts” other than the answers you seek will intrude into your meditation.
Just push back to the owner of the thoughts in order to vanquish and dispose of them.

The meditation to bring the Higher Self into directly recognized being, simply involves focus placed on the aspect of yourself that unites all or any of the past life fragments available to your knowledge-base. These will be contrary to that which your limited ego (personal self or jiva) knows to be the case for this life. Give all of them all the same credence (belief as to their certainty) as the ego-self (the present you) gives to its existence. This will create a dynamic tension which will force your current ego-consciousness to yield its obligate control over you in favor of the unifying aspect of your being that takes ownership of all the seemingly disparate fragments. This is the Higher Self.

If you have already recalled any past-lives or fragments thereof, ask of yourself such questions as:

What is this aspect of me that comprehends an array of lives?
What does this mean?
Who am I that thus span time and space?
If I span time what am I?
Seeing time thus spread before me, where am I?
How have I managed to observe this?

Queries of this nature are helpful in enabling one to comprehend the nature of eternal being. In other words, concentrate on the Self that was and is being before matter, before time and is that from which all proceeds.

A glimpse of this extended Self-nature is all that is required to halt the string of ignorant thought which continually arises in support of the personal self. The question is how best to induce such a peek? If one posits that such an experience might/will involve “lights” or “internal flashes” this in itself allows the ego to further overlay its
foundation by “toying with light images” and so forth and so such a technique will inhibit the effectiveness of meditation.

When I idly commenced to meditate on two specific lives in particular and in relation to my current being this expanded so as to place such a strain on my ego-of-the moment that it burst asunder when I raised the question in my mind: who am I that transcend space and time? With this refusal to maintain a disjoint but comprehensive focus I abruptly became aware, in a different category of comprehension that I had managed and created every single aspect of these representations including related infrastructures pertaining to the relevant worlds of plurality.

**Go Directly to Attainment**

The unthinking, the person lacking attainment is conscious only of the incessant chatter of thoughts arising helter-skelter and shuttling endlessly, one after another across the surface of the mind. Driven by the disorderly babble such a one is primarily conscious only of the immediately arising “urgent” notions concerning daily living and with engaging the identity of their personal selves as developed during adulthood.

To escape the constraint imposed by the personal-self, consider an overall meditation-stream that might proceed in the following way:

**Break the ego-shell** - how? By causing the continuous stream of (false) thought issuing from the source of mind to falter, such that no thoughts are produced, even if for just an instant, by focusing on the answer to the question “who am I?”

**Stand apart** and push yourself into the earliest state of focus that you can reach in this life, post-birth or perhaps even earlier. Raise the question “who am I?” at the point where no further identity is detected. Understand that there is an essence of existence which connects your life and indeed all lives as an emergent reminder of being. Attempt to see this commonality
from the ground-state upon which your every-day self has been elaborated since just prior to birth;

**It begins** with the sudden realization that one’s own state of being, upon which personality has been previously erected, has originated beyond the confines of this life currently expressed as “now only”. This realization is coincident with deconstruction or perhaps the side-lining of your existing personal self.

**The identity** superseding the personal self (The Higher Self) may then make its presence known as “consciousness of control” which has all along guided one’s destiny. Thus it may at once become apparent that nothing has happened by chance and that everything in effect, has been “thought into place” as if by “mind alone”.

**As personal being is discarded** then does the small “self” and the infrastructure of “name and form” drop away from consciousness leaving only the “Supervening Self Alone” (the Higher Self) standing apart as witness thereto.

**Upon further raising the question** (“who am I that stand alone?”) in acting as the creative force elaborating name and form thus departed, receives the answer that it has always been so and there is no other as witness thereto.

**Inquiry** plumbing the depths of its being sees no end in any direction with the field of investigation constantly expanding, as it has always been, and always is, now only.

**In seeking its return to source**, consciousness always expands and,

**In seeking its own Reality** is answered by “being-consciousness-bliss” as the nature thereof.

**In raising** the question “from whence being-consciousness-bliss?” is consciousness itself plunged immediately into the Profound.

**In questioning the Profound** “deep silence” is realized.
In searching the matrix thereof, finds it dissolves into “pure emptiness”.

In questioning Self, feels even it departing into emptiness which is empty of emptiness (inscrutable) and thus, Encounters “Para-Consciousness”, The Buddha Mind, a state beyond Nirvikalpa (no thought arising).

Upon return to active consciousness, stripped of delusion, does so as the state: “I am that from which all derives”. This is Shakti - Shiva expressing as power, or otherwise as The Manifest Self of Conscious Expression, Brahman Saguna - the Divine with attributes.

Then Either:

Upon facing its origin, “The Profound of Self Absorption”, identity flies into its heart becoming convinced of its own importance, discards all modification, disappears into the Divine-never-to-return, save only via the urge ”I want to be free”.

Or:

Looks back on the creation through the viewpoint of the identity “I am that from which all derives” by raising the question: “Who am I?” and, as creator, is struck by the throbbing pain of all sentient beings therein, as wave after wave of misery arises from self-inflicted error, the whole of which constitutes a vile blot on perfection. Then,

As active consciousness, elects to return to the world of name and form in order to alleviate suffering as compassionate redress. (c.f. the pre-Buddha as Bodhisattva Avalokiteshvara; Sukala - Kashmir Shaivism).

The above alternatives represent the elements of a simple choice, no more no less. To immediately take-up eternal divine being or return to free all sentient beings from bondage - a task that will take no time at all since time is of the world of name and form only whereas
that which is beyond time I truly am therefore it takes “no time at all”.

**Recollection: The Mirror of Forever**

The present is the creative act as animated by the conscious self. There are two view-points to understand here:

*First*, there is a false consciousness that is directly associated with the personal self and;

*Second*, lying beyond this inauthentic viewpoint there is an authentic realization obtained through the attention of the Higher Self.

From either viewpoint the actual creative act, as defined by the confluence of discrimination, recollection, inspiration and projection, arises as the product of these same processes. However, following birth this creative process is also active in elaboration of the personal self as a first instance arising from original nature or pure being which then, in later iterations, coalesces around the remnant of the forgotten self.

The “forgotten self” is the remnant identity that achieved freedom (from The One Absolute Reality) driven by the notion "I want to be free". It develops into the ego-self which forgets The One Absolute Reality in the same instance as The One Absolute Reality no longer pays it attention (forgets it). As a mere remnant, it becomes the seed around which the personal self or ego-self continues to develop as an active focus of "reactivity" which gradually establishes in consciousness subsequent to each “birth”.

The Higher Self may choose to consider creative products arising from the personal self to be invalid once the elements thereof are produced but it cannot erase such items from the “spiritual record” having been itself the overseer of their production. The Higher Self can ignore these outputs; it can impugn them and remove associated
validity. The Higher Self can ignore or forget the products but it cannot directly erase all trace thereof. Hence a claim to the effect that “acts and ideas produced by the personal self are unreal because the producer exists only as a mirage, a mistaken aspect of being in consciousness”, does not mean they are “removed from the record” within consciousness.

As long as consciousness prevails the record exists. It remains true that to the Absolute Reality this peripheral record does not exist, is not noticed and that is because consciousness itself arises from a relatively peripheral source from the first and the resulting record is a secondary product therefrom. The product arises from but not of its source.

Similarly the personal self can take the viewpoint that all created outputs are real or, after self-deconstruction either its replacement facade or the immediate ground-state of the personal self (the Higher Self), can choose to conceive of the same outputs as being non-existent (because created in ignorance). Again however, neither the personal self nor its replacement façade can permanently erase all trace of the elaborated products.

Both states can excuse themselves for having produced the aforesaid outputs (as by not taking responsibility thereof) and both states can also take the viewpoint that all such outputs belong to the same category as a dream that might arise within the context of personal life. In other words there exist many powers and viewpoints that can be raised to banish such effects from the scrutiny of immediate consciousness such that they are forgotten.

One salient point however, stands out from all of this, being the fact that any form or idea that has ever arisen in consciousness can be returned to consciousness simply by animadverting awareness thereto. Thus although it is possible to deconstruct the active nature of ego-self so that it is then seen to have been involved with a false sense of presentation which can be viewed as constituting something
having no true existence in its own right, never the less the elaborated universe flowing there from, arising from the execution of creative intent, cannot be destroyed in any way. It is thus always subject to total and complete reconstruction as through consultation of the master plan, the original construct-in-consciousness.

Even if it is a product of a mistaken identity, as in the case of the personal self, an object elucidated thereby, either as an idea (a thought) or as a “physical” product, can thus only be declared as essentially a chimera or mirage. And although this ego-self may also be a declared a non-extant aspect of being, it is none-the-less the case that the entity arising from the Higher Self under assumed identity “I am” and moving thence to “I am that (identity)”, once initiated is always maintained. Since it is an idea arising from but not of Brahman Sarguna it can thus even be reactivated thereby as can all life experiences. Nothing ever dies or ceases to be and nothing is ever “lost”.

**Far Recall**

The complete destruction and dissipation of the personal self also involves rejection of the obligate identity that had formerly been maintained there-with. This is followed by the realization: “I am Home!” This is who I really Am! This is what I always already was! Why did I forget this?! How could I possibly have forgotten? And last, why did I ever leave this state and travel beyond time and space into uncountable incarnations within the world of name and form?

As soon as the last question is raised an answer formulates itself as “I did it to see if I could return and for no other reason”. It was a self-test only. As such this truly represents “The fall”. Yes, a fall it was (and is) but perhaps something more like “letting go” really or even a “dive” might be a better term to use. The fact is that the descent (or contraction) was undertaken merely as a kind of self-test at a point where separation is or was imminent, perhaps along with a
twinge of pride (at having attained a state wherein imminence was conceivable), but, the “real” driver was perhaps more like a whim really as in an urge to relieve boredom associated with a rationalization such as, “just to see if I can return” to unity, to being-consciousness-bliss.

However, the difficulty involved in the subsequent return was unimaginably severe and the “time taken” an eternity of eternities. This obfuscation arises following the realization that once perfection has been abandoned there is no reason for immediate return. What attraction might be there, other than that already abandoned? Consequently the original objective of the mission (to see if I could return) becomes lost from view and forgotten.

Therefore, in order for a “return” to be effectuated, for unity to be achieved once more, the “sigh of compassion” must immediately become twofold and uttered concurrently. For that to take place a “mountain of pain” has to be involved, the dimension of which is “truly profound”. Thus, it is easier to jump into the pit than to get back out because the falling identity is already dimly armed with the comprehension that no “Avatar” could possibly respect any state of Divinity “until it has been rejected”. Thus once initiated, the departure cannot be halted.

Paradise must therefore be lost and regained in order for “divinity” to be respected and this is also exactly the mechanism through which the “Divine” comes to know its own being and in no other way can this be achieved,

**Expansion into Self**

Prior to initiation of the expansion from self into Self it can readily be observed that the world of name and form certainly appears to exist as an externality to ordinary human consciousness. This leads to the proposition that either the world truly exists as an externality or it arises as a direct projection of mind, at some deeper level of
consciousness (at least). If the world arises as the result of such a mind-dependent projection or, if the proposition to the effect that “form is emptiness and emptiness is form” be fully comprehended, then a dependency of the world of name and form, on either the act of discrimination or of mind alone must be admitted.

As already noted, if ego-deconstruction is to be achieved the production of thought arising in the mind must be halted. The mind must therefore be shocked into stasis, a state which can only arise, if just for a moment, under conditions of complete surprise. This can be done by systematically raising and insisting with the question “who am I?”

The very first realization that the ground-consciousness will experience as the ego-consciousness breaks apart under the shock of sensing the answer, is that the entire infrastructure comprising the world immediately “falls away”. By this I mean the physical world disappears (dissolves) and the observing identity realizes that both the attributes of the personal self and those of the world existed only within consciousness as a mutually dependent interacting idea. The universe as an effect might also thus be described as an illusion dependent on a false consciousness realized by interacting constructs which at the limit are merely ideas.

The fully realized observer is then aware that both the personal self and the world are non-substantial existing only in consciousness even if it be the congealed thought of Shiva/Sakti as an identity. Also they can be reassembled “at will”. Furthermore, the now-realized identity alone comprehends responsibility for projecting both the personal self and the infrastructure that supported it in the first place.

It is important to note that the mere cancellation of false thought after it has arisen will not suppress following thought of the same character.

As previously mentioned, self-realization involves comprehension of
three spiritual facts. The first is that the subject identity is alone and ever has been so. The second is that “time” is transcended such that all states are rendered as absolutes. Nothing arises, declines nor exists “in process”. Time is suddenly seen to have been a figment previously organized by the ego-self pursuant to an assessment of separate instances of a whole which was nothing other than its own projected array of expectations. Thus is “time” now dispensed with being superseded by the timeless identity “now only”. What does this mean in operational terms? It means that all instances of the creation, past-lives and so forth exist in “simultaneous now” only. What we term change is change in appearance only. It means that the realized state is both the creator and enjoyer of eternity.

Finely it is realized that a (nearly) infinite array of personal lives exists simultaneously in consciousness along with the recently vacated “ego-sensed-life” any instant of any one of which can likewise be seen as an expression of “now only”.

It is the recollection of this seemingly endless array of “alternate” lives that upon examination coalesces into the state of being-consciousness-bliss in answer to the question “what is this?” Thus, there is indeed a state of being-consciousness-bliss but it is far from being an “absolute”. For one thing it is a state of consciousness that can be and is “known” by examination. However, it does not know that it is the source of all that exists (so to speak) and nor does it directly claim to be such, although the creative capacity is none-the-less inherent in each incarnation that it has undertaken to produce. It only knows itself to be a “state of grace” hence the term: being-consciousness-bliss.

It knows beyond itself only that it is the true (but not absolute) ground-state and source of the constantly incarnating personal self along with the infrastructure that seems to surround being-in-the-world. Hence, identity upon (again) reaching this state of comprehension, regards the fusion therewith as equivalent to
“homecoming” one might say. This is the root-state and home of the Atman (the Higher Self), a timeless reality and direct source of the full array of reincarnating personalities.

**The Truth of Illusion**

The truth of the illusion cast by personality is that life is merely a complex dream-state spun by an inauthentic bundle of ideas. This dream-state originates within the consciousness that comes to represent the Higher Self consequent upon its elaboration of a sense of individual identity. At first arising as an aimless urge it resolves into a specific intent: “I want to be free”. This transfers into deliberate expression of the form “I am” which further concentrates into “I am this or I am that”.

The actual origin of this “illusion” cannot be the subject of direct experience because of having to move first through potentiation, then through primitive reflection, only eventually can it move into self-identity and claim experience thereby. In the initial stages of expression it may be termed the “forgotten self” because it is almost immediately overlaid by an impervious crust of experience following its initial appearance.

From one side (Higher Self) life can be described as arising along with the fall from grace into the world of “name and form” and from the other (the personal self) it can be seen as the evolution of consciousness through primitive life-forms into intermediate living entities and at last emerging fully formed through *Homo sapiens*.

For the personal self-in-the-world it is the capacity of material reality able to support individual realization of living species that indicates the presence of One Self only but for that One Self Alone, this capacity is entirely the work of its own expression as by discrimination, intuition and projection in order to accomplish the intent of expression being the acquisition of experience.
**What is Seen?**

Following initiation of expansion from behind the personal self, the first instance where the sense of “non-dual-reality” emerges is the state of stabilized consciousness obtained immediately after deconstruction of that same ego-self. It is equivalent to the focus termed “Higher Self”. It can be spoken of but it is not the origin of “itself” so to speak. It is none-the-less perceived of as the “origin of the personal view-point” (although it is not that viewpoint in itself) which defines “name and form comprising the world” and it is indeed ever a “non-dual reality”.

The pressure required to break-up the resulting sense of personal self takes its effect when the ordinary mind of consciousness falters in production of thought if only for an instant and this instigation must be forced by raising the question “who am I?”, beyond this mind and within the context of being enjoyed before birth into this world.

When the pressure of this enquiry succeeds in forcing the mind to reflect upon the overall force of being relevant to that of the current life then the thought stream will falter for lack of content. A sense of fear will arise as the foundations of the personal self are abruptly withdrawn and both this sense of self and the world are at once destroyed together.

As the world drops away, an observing state of being makes itself known as the true source of the vanished world and a concurrent sense of authorship is recalled in relation thereto. In quick succession the emerged being realizes it is alone, always expanding and beyond all concept of time. In response to the question “what is being beyond time?” a center in consciousness and bliss develops as its own true nature is realized and its role in creating a vast array of lives is simultaneously recalled.

However, although all states beyond that of the personal self are in essence seen as “non-dual” the ultimately sensed-state of “non-dual
reality” only emerges after entering into the category previously termed “Para-Consciousness” or “the nuance of nothingness as some would have it” which is itself “beyond mind in any state”. By some the nuance of nothingness is termed “the Profound” or “Nirvana”. In this book the term “reflection sphere” is used to demark this capability. The product arising therefrom can, at choice, equally be regarded as a non-substantial if consistent illusion or as a concrete reality the product of congealed thought-form.

To summarize: deconstruction of the ego-state leads directly to apprehension of a non-dual state (Atman, Higher Self) in which pure consciousness is still active and comes to express itself in reference to its own origin as “being-consciousness-bliss”. When questioned as to origin, this same non-dual state dissolves directly into the Profound, into Para Consciousness. This nuance is terminated (and thereby defined) by an answer to the initiating query having the form of a specific realization, emerging as “I-am-that-from-which-all-derives”. Such a realization, being non-dual, is also subject to the query “who am I” which again results in apparent dissolution into the Profound but this time returning with an enhanced comprehension of its actual nature in carrying the truth of the pain suffered by all sentient beings for which it is responsible.

What are we left with? Nothing other than a self-identified source pointing to the Profound (the void or blank space full of potential) and adducing a label thereto such as: True Emptiness; No-thing-ness; The Buddha Mind; the Divine, ParaShiva and so forth, but now having the capacity to venture back therein upon intent as by animadverting thereon. It is through this “mechanism” that knowledge of the Profound, the Divine etc. is “channeled” back into the world of name and form. In short, a resulting information-directive from the Profound is thereby transferred into the world of sentient beings.
What is now also apprehended is that although “The One Absolute Reality’s” knowledge is unitary and its extent in itself “unknowable”, the immediate content thereof depends entirely on the act by which the personal-self obtains its knowledge of the Profound.

In other words the personal self must first come into being, it must therefore suffer to fall from divine grace, from enlightenment (or perhaps it may simply “choose” to depart there from) before it can obtain the experience with the world of “name and form” sufficient to cause profound alienation there from. When, after long ages of isolation, the questing entity succeeds in recalling its True Nature by deconstructing the personal self (which is merely the aspect of experience), then only may it initiate its return journey to enlightenment.

However, this is an act that unfortunately ensures that the consequences thereof largely disappear into the void after passing over the “event horizon” of the Profound. The River of the Higher Self thus discharges its infinity of “personal imprints” into the Profound thereby ensuring that Being ever expands, conceptually that is, in realization, be it only as a “dream”.

The ultimate non-dual sense of Self thus definitely knows of itself as creator but it does not identify its own source as part of “creation” for the simple reason that nothingness, True Emptiness, cannot be detected by a normally conscious entity and it is the case that the non-dual state is certainly conscious otherwise it could in no way be self-identified. Consciousness is thus not its own source and neither can it see itself as such. Consciousness emerges from True Emptiness and indeed vanishes therein when it attempts to animadvert thereon. In that sense consciousness emerges from the blindingly pure state of no movement, of rest as it were.

The ultimate non-dual state certainly has the capacity to “dip into” its own source and return but the true nature of this source is beyond
creation, beyond that which has been created and beyond comprehension of any “creator” since it is quite beyond consciousness as such. Characteristics such as “eternal and profound purity” can be ascribed (by consciousness) to this source and consciousness can even posit itself as the source (thereby elaborating the world of name and form) but consciousness can also know that outside this “exercise” it cannot profoundly know that which is beyond itself - its true source which itself is not conscious but is still, never the less, the source thereof.

This it knows because its presentation of the question “who am I?” exactly results in its own dissolution as any form of identity prior to consciousness reemerging as the ability to know. However, although the perspective of the Higher Self and the personal self together form the cohesive mechanism that is responsible for elaboration the world of name and form along with the associated beings therein, the whole construct is based on Para-Consciousness or reflection sphere only. From Para-Consciousness there arises a capacity for authentic undying being but the elaboration of the world of name and form itself is the crucible in which authenticity is established.

The “One Absolute Reality” is the Divine source of Self. It is the “non-sensible” aspect of that which stands as the source of consciousness. It is also the element of that which is described as “emptiness that is empty of emptiness”. Passage through this state “cauterizes” the “Higher Self” and brings it to its “sense” of creative certainty.

Once the creative sense of certainty is in turn thoroughly cleansed through exposure to The Profound, to the Divine aspect of Self (so to speak), the negative consequences of the manifest creation are registered as spiritual pain arising within the fabric of Self and “True and Profound Responsibility” for the creation is deeply felt. This transformation results from facing the unchallenged Absolute of Purity or “God”, in the most profound sense.
The Divine aspect of Self constitutes the sense of "presence" beyond any hint of reflexed consciousness as necessarily registering the context of self, i.e. as beyond self-reference. It is knowledge that the profound holds an active state that cannot be described yet is a “purity” capable of cleansing Self.

**Contraction into self**

In its complete context, the whole of the observed universe is constructed by force of thought so it may be said that the world is a mental construct which is not truly objectively established but merely appears so. Existence (as the ego-self and its infrastructure) emerges as such a mental construction, and that cannot remain without support. It is the contraction of Self (the Higher or Supreme Self) into self (the ego-self) that provides the force of motivation which supports the appearance of the world in all its detail.

Thus it can be said that existence is “tied-up” with the habitual nature of things associated with the expression of “self” as an identity arising as a necessity in support thereof.

As seen from the viewpoint of individuality, internal aspects such as desire are (at first) mentally constructed without appearance of an objective existence but such focal-points are subsequently intensified into possessive attributes causing the objects thereof “to arise” along with the necessary support which appears as the “world of name and form”.

As part of the output arising from consciousness we may take the example of “sensation” which usually is described as dependent on experience in the evaluation of form. The elements of form represent apparent apprehension of sensations by a conscious separation through the doorways representing the five sense organs. In this case the root consciousness of self then “imagines that it feels externality”. It is by means of the attachment of “expectations” to these sensations, which are induced either: merely by the essence of
the developing self-identity in its desire to become established separately; or-by what is sometimes called “habit-energy” (ancient memories resulting from previous incarnations into form) that the world, as an apparent externality, is ushered into being.

In either of the two cases mentioned previously, elements of physicality are anticipated and through discrimination, subdivisions and combinations a separable differentiation results. Hence through the experience of sensation, the developing ego-consciousness constructs its own prison out of its own reflection and eventually finds itself immersed in the world of name and form.

It is the identity formed by the intent “I am such and such” that elaborates the background structure or “infrastructure” necessary to support the primary vehicle of self-consciousness. That this expression takes place “all at once” in the form of multiple entities depends only on the One focal-instance of consciousness as such. Its fundamental awareness also appears as an expression where the translated effect has the same impact as does the sun, multiplying itself as numerous separate images throughout the water bodies of a rutted field after a rain shower.

The sun as one light source instigates the multiple reflections. In the same way, only one observer is necessary to see the same reflections in the puddles (open to view thereof) and these likewise arise “all at once”. In this analogy the reflections are manifest as the light of consciousness in the apparent physical structure associated with developing fetuses the world over. In this respect it is important to note that each individual image reflects the Divine from a different perspective, no two are the same or can be the same. Each however, reflects unity and therein finds its own truth. That said, the variations involved are none-the-less of the same essence so that there is some point in attempting to verbalize that truth of one for the benefit of all.

It is thus consciousness only as one over-riding influence that reflects within itself a myriad of body-mind expressions, the so-
called vehicles. Within the matrix of time and space these arise “all at once” and for the most part each is trapped within the focus of its own ego-self which in turn reflects what appears as the projection of individual private worlds of name-and-form. By agreement, the body-mind foci congeal the separate worlds into one universe. There are no individual persons and nor are things other than of the one over-riding consciousness otherwise termed the non-duel reality, a manifest Self as it springs unbidden from the Profound.

**The Illusion of Continuity**

The most universal and apparently basic element of this experiencing that we are is “nothingness” (the profound) because it has no content, yet obviously is all content. It initiates transformation so that “what is” is not what went in nor yet is it what subsequently emerges. It cauterizes and even absolutely “dissolves” the questing spirit and yet re-emergence none-the-less is subsequently made manifest (again as if per attention directed). It is as though Divine attention manifests both spirit and even the “world of name and form” (by means of or through spirit) but only by paying it “momentary” attention.

Thus the advent of “attention expressed” bestows the framework identified as “time” in any devolved dimension including but not confined to the world of name and form. Subject to attention, manifestation and being IS, rather in the same manner that quantum mechanics expresses in specific and discrete energy-configurations per attention or when state-change is afoot.

The apparently experienced sensation within which the world disappears as the personal self is deconstructed, accords with this model. The ensuing “engineered” interval allows access to the Divine but again that access is “controlled” by expressed attention such that only one “realization” is maintained at any instant and even such instants are subdivided by the entity from which attention
manifests. This Being “Divine Source” which is none other than what we really are. Consciousness itself, at its root, is thus the expression of a “flickering” light.

To understand that is to understand the illusion of continuity.

**Maria’s story**

This is Maria’s story [See item #3, References (below)] concerning the illusion of continuity:

**Maria:** In my experience, the pain and joy of both ignorance and compassion is the last frontier, or maybe the holy leaping-off place. To be human is to feel, within and beyond any intellectualizing. I've come to understand that one must be willing to venture into the realm of reaction, desire and avoidance, of “origination”, indeed, of all the emotional places that the frightened like to point to as “samsara”. Naturally, to avoid attachment is to be attached to avoiding. The piece of wisdom concerning the necessity of avoiding attachment as such was not meant as dogma or doctrine to be followed to enjoy a pain-free existence. It arises merely as part of an inevitable result of holistic understanding that to be unattached is exactly the same as being totally attached.

Here I am, this world of nothingness-name-and-form, fully equipped with sensational body/heart/mind-ness, and the point of life is to live thoroughly. There is no cut-and-dried way to do that, no recipe or map. Indulging curiosity and following the heart, trusting in the basic “rightness” of all this constitutes the closest thing to religion that there is.

In the end, there is nothing one can really say that makes any sense or difference to Reality whatsoever. But this fact does not necessarily plunge one into paroxysms of angst or nihilism (at least not as it is commonly understood). It seems possible to walk through despair and into a kind of freedom. For some, a bottomless and non-objective world is hell. For me, it's heaven. As much as I've tried to
disprove the notion in the interest of balance or objectivity, I find that particular freedom to be a kind of self-replicating awe. Life is continually amazed at itself, underneath, even as it knows, without fail, that there is nothing else. This comes out in art and poetry and things we all take for granted.

I am especially taken with memories of “revelation” during childhood, probably because I experienced merging with plants and other things. I thought it was “normal”.

I should explain that I came into this kind of understanding through an emotional back door. I seem to have been born with a collection of abilities, or sensitivities, “psychic” or “visionary” talents that caused me no end of trouble and pain when I was growing up and trying to fit in. I did not understand why people could not hear plants, rivers or the sun speak. It did not take long for me to stop telling adults about it!

I also learned (beginning at age seven) that I could dream very lucidly and apparently leave my body. In other words, the boundaries have always been fuzzy. What took the most courage was to insist upon my own sanity when the world defied logic, and to follow my oddball education to this “perennial awareness”. While it seemed that lots of people were lusting after some kind of blissful understanding, “inducing” all kinds of direct experience, I was busy researching why lightning crawled up my spine and colored lights danced in my visual field - without the benefit of LSD. It's almost as if I was an “alien”, trying to back-engineer myself.

Continuity

Anyway, I fought all of this for a number of years, and finally hit a point of surrender, in which certain things were made crystal clear. I was very, very humbled, and so it unfolds.

Question: What is the illusion of continuity one might ask? In what context is such an illusion seen or experienced? What levels are
involved and so forth? Does it eventuate in sleep or an awakened state? Do the states involve reflexive being as in personalities arising in past-lives? Are the states those representing higher consciousness, the void, extended awareness beyond such apparent boundaries?

**Maria:** One form of meditation simply involves changing the level of consciousness with intent. It is not necessary to do this formally so that many times during the day when one is involved in some activity, a part of the self can be still and quiet, observing. This is a very simple function that feels like meditation-in-action, and allows a kind of slowing-down and widening of perception. What one then sees, in a nutshell, is the way the mind must continually recreate identity, pulling experiential elements together to present a seamless whole. This assemblage of seemingly disparate elements is simply “welded” together by the mind on a continuing basis to create the apparently whole personal self.

What it feels like on one level, is the universe (as one’s self) being continuously born, as in being the upwelling source of a particulate river. On another there is a vast absence in which the creation of this life and all its seeming levels is so pointless as to be perfect. From this standpoint I know that I am a story I tell myself, that ego exists the same way nerve cells and snowflakes do, and that none of it continues or stands upon anything at all. I know also that neither of these sensations is absolutely “true”.

When one first falls into this “identity crisis”, it is often very frightening, blissful even, because I came to then realize: “I was not who or what I thought I was” (someone very problematic) and this was somewhat freeing. More than that, I understood that “I didn't want to be free!” Suddenly I realized, for one, how fragile an instrument the mind is, how delicate. Yes, it has “resilience”, more like a stubborn tenacity to hold onto a rock in the face of a giant tsunami (good luck with that!). But all it takes to change a world is something as ephemeral as a belief, about myself, others, God, life,
death, anything.

Right there it is possible to grasp the essence of “madness”, both divine and mundane, in a moment. We (all of us) are literally in free-fall on every level that is Being, and there is nothing to hold on to in this incredible void. So what is left, but to let go? The mental and emotional reflex is to hang on for dear life, to insist upon the solidity of our knowledge.

Letting go means falling. Letting go is an admission, on the deepest levels of any story we tell ourselves, that there is no “real” control. We are both an infinitesimally tiny point of contact and something so huge that we will literally never understand it. As much as we collect eons of wisdom, mental acuity and emotional complexity, it can mean absolutely nothing to the Absolutes we postulate. Yes, we are One Organism (the universe), evolving, and no, we are not.

In other words, everywhere one looks, one sees nothing but the reflection of one’s own fears, one’s own desires (including the desire to “prove” an absolute continuity of something - anything!). Here one finds that one’s own face, heart, and body everything is all about. One is nothing but a projector, living in and containing one’s projection. Thus one immediately realizes that “I am my own lucid dream”. Imagine that! And what “I” am, I must just now release in order to see and feel clearly! But the essence of personal identity will never intend to do that and can never consciously execute itself. This combination of creation and death is one’s nature, the nature of nature herself.

So, by means of this train of thought, the constructs, the scaffolding one uses to explain one’s own reality to one’s self, simply falls apart. Everything said or done then manifests as a kind of metaphor engendering incredible loneliness. A time of utter loneliness arises (which is made more shocking by the acknowledgement that identity is in its very essence alone and one only). Within that essence of One (as always) there is truth on the other side of truth, and this is it: The
World! Right here, right now, as it appears.

It was an incredibly lonely time. In order to be as truthful as I wanted to be, I had to cease expressing myself in the form of language altogether and sit down in a remote place (perhaps to retire to a cave in Tibet).

I thought I knew what “enlightenment” meant and maybe I do, intellectually speaking. But the heart can open, to deepen the process; people can allow that tide to wash in and over them. The world must “become” what it actually is: a beloved and intimate self. When that happens, levels and bodies disappear, and we swallow it in one gulp, inhale it in one breath. After that, the quality of the story changes and compassion naturally flowers.

It seems that is where my focus returns, every time I write or speak to someone about this. I keep showing up here out of love. I seek it as a body, I bring it out as a body; I revel in it as a creator and delight in it as it bounds from one end of a scale to the other. Why else?

Response: I am glad that I managed to catch at least a fleeting glimpse of your being and particularly that what I described seemed of interest.

Analytical (to excess) has always played a dominant role, for most all of the lives I have cared to dredge up. For good or bad it has long been of commanding importance for me. Always asking: what is really going on here? How can this insight “adjust the world?” and so forth. I like to think I do not much do that anymore except for the one final effort directed at Being itself. It is undertaken so very far from sight that really it can usually be said “not to exist at all”.

I keep my head down because in dealing with environmental issues I took a great deal of high-profile flack but not in my country of birth. Here I am effectively anonymous so that makes life a lot easier as a bystander.
It is the mind and the “intellect” which are together responsible for building the individual prison-cells which are the active components of the objective Jail-House in which most of the world lives. And you, born free, were never attracted to Jail-life anyway. Me, subject to public opinion, I tried to build my own jail in spite of what I otherwise knew. Eventually, I succeeded in breaking out; because of the restrictions I encountered, assisted by the tools of logic I had used to imprison myself in the first place.

But this is truly freedom and by free I mean that you and I are dialectical opposites. You flow in all directions at once. A giant kaleidoscopic pattern with the difference that change flows from state to state but there are no such states it is a huge pulsating infinitely sourced light of more wavelengths and dimensions than it might be possible to imagine but all one at the same time. Something like that for the briefest of instances and then not like that at all and no pair of the infinite infinity of instances that have ever been seen or ever will be seen are identical one to another. Breathtaking really!

I travel in one direction or another, as far as I want to or as long as I do not get bored. Then I go back to the beginning, break it all into categories, spend time “jumping” from one to another, first expanding the content then simplifying that down to just a few items and so forth. Tedious maybe and when that idea surfaces off I go in another direction. Leaving the structure I was involved with to fend for itself, maybe I will return and finish the task originally envisaged and maybe I will not. Whenever something arises from the profound that demands my attention I jump into the appropriate preprocessed category, deal with it (if none already exists I make one) then off again in some as yet unexplored direction.

You indeed were born awake and I was born asleep and I also know I cycled through several (military-type) lives where I was just as soundly asleep as I was when born into this life. I have read oceans of scripture and general spiritual stuff over the last fifteen or so years...
and I have not directly met either of the two items you have identified as in raising consciousness by intent and emphasizing that avoiding attachment is to be attached to avoiding. I have likewise conversed with many people, who seemed to think that they knew, as well as those that did not know what to think and of all such, never heard anything that I had to think twice about and as a result had ceased to inquire further. You might imagine what a profound joy it is to receive something new, or a different way of looking at the same thing in relation to a jointly understood spiritual viewpoint. In science yes, in daily life yes but in the realm beyond the self, in the profound from whence being expresses itself, not so much - instead mostly inane rubbish really having little hint of relevance beyond contributing to the general realm of ignorance that supports the world of name and form.

So I believe these ideas to be both original and profound. I am constantly on the look-out for language and verbal structures that can be used to translate the crawling lightning and the dancing colored lights - (the language of the soul) - into plain prose to benefit whomsoever else may chance upon it. I freely agree with you that “to avoid attachment is to be attached to avoiding” and that “changing consciousness with intent” is the first capacity that meditation seeks to induce.

**Maria continues:** As far as my being born “awake” or you “asleep” I understand what you are getting at, but that, to me, is like saying that Summer is awake while Winter is asleep. Apples and oranges, really we're all quite fruity. I won't argue except to say that I'm well aware that there is no awake or asleep, and that it is this hauntingly lovely and brutally majestic universe where we find ourselves, and as always, the universe knows exactly “what is up”.

I can't resist a response to your “militant” lifetimes, funny, all this life (and in many, many others), I have repeatedly found myself as a sort of Venus confronting Mars, openness to a strict structure,
catalyst to the elemental, etc. I know that somewhere, somehow, I introduced people to love, by dissolving “stuck” patterns in their bodies and grooves in their minds. Sometimes this was a kind of “intimate healing”, in which the most mysterious, void-like feminine encountered and absorbed rampantly defensive males, and delivered them into a different experience of being. Other times, it was simply pointing out the reality occurring (underneath all the rationalizing for wars and walls of all kinds). I have lots of memories like this, as well as some in which I wore the military skin and the political agenda.

**Response:** I began by thinking all of this was somehow “out there” but then I came to realize that the whole thing was one thing and that one thing was, me only and all the details I thought I was “discovering” were there from the start and that I was actually remembering them - recalling who I really was in detail thereof.

As for love, that is the language of the Divine and no other soul may interpret that fine scale which binds the world into being now only but with such a force that comes to serve as bedrock impervious to erosion by the sands of time. For those same grains are memory of the creator/creatrix being conjoined as intimate Self in which everything already is but waiting to be found. To drink deeply of that draught is to absorb the spirit of eternal life, of life beyond life. Why else?

Everything, being, state, relationship etc. always already is (and likewise has been), at least in potential and merely awaits verification in realization (so to speak). The source of life and all “lives” is that potential and already a state of being since it can be known thus (as you have aptly described).

The only way anything “new” can arise is through the universe that manifests apparently as the result of intent and in no other way. At heart, each person as reflection of creative intent, is already in full possession of this knowledge and, at a deep and fundamental level, knows this.
But seeing Self through the conduit of self (Self-seen) is not the same as seeing/experiencing Self through the conduit of other. Although “generic-other” can be appreciated as self-in-pain, or remotely as Self in Self but never otherwise as in the (apparently impossible) way that unit Self might see Self in unit other simultaneously and together.

The Universe does (remotely) know “what is up”, that is because karmic intent arises from the self and through the self so that the apparently objective appearance thereof arises to suit intent. The universe does not know that it knows except in the case that it is apprehended as self sees Self, that is as the ego-self is deconstructed and the Higher Self emerges. The universe is innocent because it is a product and since the world does not create itself it is not responsible for what it is. To know this particulate world is a self-induced expression is to know it as a dream and thus a dreamer (a particular kind of self) emerges so no fear (of the dream), as such is possible.

However, a potential escape-route is available. In this case the dreamer, as an identity, turns to face its origin, “The Profound of Self Absorption” and becoming convinced of its own importance, flies into its heart. Disappearing into the Divine-never-to-return, it finds itself as the Only Ever Non-dual Reality.

The admonition that “to avoid attachment is to be attached to avoiding” is absolutely the case and this is taken up further in the section entitled “What Is Happiness” (below).

Maria: I do know the “profound joy” of receiving something new. Oh, yes - especially now, having been broken apart into pieces of absolute equality, so that I could understand what New really means. I think Kali did a savage dance upon my soul. Afterwards, I couldn't find anything that was superior to anything else. I have always had a human sense of what is most likely right, wrong, good or bad for people, the earth and everything in general; I recognize when a person is “sleeping”, being self-or-other destructive. I still feel a
sting when I see some senseless suffering that could have been prevented by someone taking three seconds to think or care. At the same time, I understand that this dream delivers up plastic trash, starvation and war just as enthusiastically as stars, roses and foam patterns on the waves.

This whole thing seems so innocent! It doesn't matter that we both name and form it as it still appears innocent of this. It is entire still joyously untouched, still incredibly in love with itself. There is literally nothing we can do to detach divorce or destroy what is real. I realized this quite deeply and so, am unafraid of the particulate world.

I simply grew tired of conflict, and then angry and afraid of it, and finally dove to the heart of it. I wound up face-to-face with none other than my war-torn self. No surprise there! What did surprise me was that I neither won nor lost a thing, but was instead thrown into the sheer volume of my own energy, which was returning to itself. It was time to be something different. And here I am. I was only confronting, healing, experiencing, growing and killing this. And this, at the heart of it, is anything, anything at all, and everything.

So in this way, all my lives have “merged”. I don't know any other way to explain it.

Sometimes, I tell myself that speaking about any of this is utterly pointless and of course it is, to the ego, because there is no reward in it. When that happens, I pick up the pen or the paintbrush or the broom and tell Maria to stand aside. Things need to be said and done, even if I can never know why! Otherwise, I wouldn't be saying or doing.

**Response:** When I “wound up face-to-face with none other than my war-torn self” I eventually won my freedom but speaking about any of this is not utterly pointless since there is always “whereto from here?” as well as “who raises the question anyway?” Last but not
least “is there anybody out there?” all of which await answers, all merely poised within whatever they see of themselves in the moment.

On the other hand, as by choice alone, to feel a sting when senseless suffering is seen is to know that self-same suffering transcends the dream and simultaneously that senseless suffering can be prevented by someone taking three seconds to think or care. Thus the “way out” is not taken but instead, as the resulting sublime wisdom, having no mind, nature or principle (otherwise known as a human sense of what is most likely: right; wrong; good or bad for people the earth and everything in general) is expressed as being-in-the-world and in your case as “healer”.

Now, the nub of the matter, this above being the case, I do not see any reason why you should insist that scholarship and research capacity on your own part is in any way inferior, “apparently different” maybe but that is all. And anyway I do not mind being laughed at - I am, after all is said and done, precisely and exactly what I have made of myself in a single-minded fashion. So to receive an incoming reminder of that, can only result in manifestation of an “improved” presence.

Interesting your perpetual return to female energy since gender is such a profoundly basic sense of being, fundamental to manifestation really. Never once have I unearthed anything other than male-being so your characterization of Venus versus Mars is undoubtedly truly basic. I can penetrate readily into the over-sense of Being from which life after life has been launched. I can see that I implemented this seemingly endless cyclic expression simply as an exercise attempting to approach perfection, to see if I could return (to my concept of Divinity anyway). However I cannot recall this being undertaken in the context of the female gender (which I have obviously benefitted by and must generally have taken advantage of). It undoubtedly means that I still have something missing and
that presumably also accounts for my having three daughters all of whom repeatedly hand-down pretty severe lessons in that respect.

**Narcissus is self**

The very first task to address by a seeker of divinity is that involving the suppression or elimination of the demanding personal self. That being so, it seems that it might be well-worth the effort to examine the nature of this self-focus in consciousness in order to competently face this job. Such an examination might take into account the way in which the self is formed as well as the likely follow-on that might be expected should success be gained.

If a Kundalini discharge is ignited the personal self will certainly be impacted either by being sidelined by the emerging Higher Self or at the extreme, it will be suddenly deconstructed, shattered as a cohesive focus in consciousness. As Kundalini consciousness rushes upward through the chakras (knots in consciousness) it breaks them apart so that the otherwise hidden content therein floods into regular consciousness. These “floods of insight” are shocking and extreme so there is some point in trying to mitigate the effects thereof by getting used to such revelations before unleashing the flood as a whole, so to speak.

Many people (including Sri Ramana Maharshi) have identified the center 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, corresponds with this center to the right of the heart. This emptiness is associated with: deep disappointment; alienation; separation; the perception of difference (relatedness); and so forth. Relatedness refers to the sense of individuality as a person, or separate focus in consciousness with its (presumed) source, something pure, all-embracing wholesome peace and truth. Emptiness being of the individual self, longing for its return to truth
and true being

This feeling of angst which is the seed of the personal self, gains strength from life to life as the result of personal choices made by the ego-in-charge. This is particularly the case when such choices are incompatible with the ideal of a unified purity in the consciousness which floods-out from the Self of All. In essence this ache originates as the fundamental feeling of loss associated with the separation of the original ego-sense from its source.

The personal self or ego may well be said to arise as a contraction of or within the whole, from the Self of All. Contraction (into self) is surely the process that leads inexorably to separation of the ego from its native matrix and it commences with expression of an idle notion of the type “I want to be free”.

Although the individual ego arising from self-contraction coalesces around an identification of “I” this identity is never the less only conditional and arises as a mere “appearance” in being. The feeling of separateness is itself the essence of contraction (of Self down into self) which arises as the result of the “attention” paid to the subsequently proposed concrete or “realizing-thought” represented as “I am the body”.

Upon separation from source (the Self of All), the “I” of reaction immediately proposes an assumed “other”, as a stand-in for the rejected source and then carries this idea into the form expressed as its “mother”. Neither of these two propositions are inherent categories but rather arise as the result of a longing for the abandoned Self which is displaced by the proposal: “I want to be (free)”. From this, thought eventually arises as “is there other”? “what if there were other”?

Therefore both (I and other) are in essence unreal for there is no “other”. There exists only the one Self, within which the root of the proposal eliciting departure arises as a whim only. The feeling of
relatedness arises from the proposition that a relationship exists. It is co-incident with the presumption of both “other” and of the ego-self. So it is that all else than the Self is mere imagination, taking the form of a dream only. There is no separate “I”, only a momentary interlude generated by specific attention, first upon an urge formed on a longing, a whim really, of the nature: “I want to be free”. Once initiated, attention further elaborates a movement in consciousness which mistakenly animadverts onto what it imagines form should be, as the substratum for being.

Attention thus not only results in form, it then becomes the primary driver of self-contraction. Thus attention can even be described as constituting both the source of mind (the thinking construct, as it originates from pure consciousness) as well as with the body and the associated world of objects. Attention, once elaborated, 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. This focus facilitates formation of the “theoretical entity” termed “the Dreamer” or sometimes “the Watcher”. The Dreamer, in dreaming, manifests the self together with the world of name and form, the Watcher, in watching, ensures coherence therein. Both are merely deemed aspects of the Higher Self and have no separate reality in themselves.

Dreaming refers to the elaboration of the world of name and form as by act of consciousness and to the expression of being therein (as a person) time after time (event after linked event). The word "karma" refers to the dreamed causative connections between one life and another or one event and another in an endless series that results in the expression of the complex entity that you currently enjoy. The basis of the connecting links is the extent to which expression departs from (or approaches) absolute purity which is the basis of existence, what you are in effect.
In summary, for the every-day personal self, the result of such focus can be detected as arising from attention and is felt on the right side of the heart as a feeling of separateness or isolation. Specific instances of contractive pain are held in onion-layered aggregates within the assemblage consisting of the Heart Chakra and the “spiritual heart center” that floats in the body touching the right side of the physical heart. Together these two centers are source for the Mask of Oblivion.

In meditation practice the layers of the Mask can be accessed simply by placing attention on the heart itself. After doing so simply allow the first such pain encountered to fill consciousness. Stand prior (in experience) to the instance in which the pain arises, progress forward into the subsequent angst, understand your own role in creation of the issue and then “let it go”. From this point, you may wish to surface into normal consciousness by imagining yourself to be surrounded in a ball of golden light.

Attention promotes fractionation, alienation and bondage to detail. Relatedness thus arising as between subject and object also implies the possibility of relationship with “other”. Phrased another way, it is the act of attention that results in differentiation. The perception of difference in turn leads to the concept of the many as opposed to the One. The extant state prior to contraction is simply realization of The One Ultimate Reality as the Source of All.

Following contraction, “Self-Realization” then becomes the natural goal to which the resulting ego is inexorably drawn as a moth to the flame. In spite of its built-in intransigence, the ego cannot be sustained indefinitely and for every soul, sooner or later, return to source must be effectuated.

**Heart Insight**

The Kundalini discharge flashes through the first four chakras before halting at the Heart. The reason for this is that the so-called “knots of
the Heart” form a major defense or blockage that acts to prevent far-recall in normal states of consciousness. Recall of Self is facilitated by clearing the pain associated with past transgressions against purity of being. In general, residual pain arising from misguided behavior is held in the Heart Chakra.

In the normal activities of life, disappointments and grief can be temporarily lodged almost anywhere in the body. After passage of a few days or weeks the pain becomes covered over so that perhaps when one wakes in the morning it takes the form of just a dull ache. In order to directly remember the source of the angst one first dwells lightly on the feeling of tension and then engages the origin by slipping past the angst. Thus the origin may be said to be prior to the uncomfortable feeling in question.

In the case of critical life-crises (betrayal, failure to keep to one’s word occasioning death of someone close and so forth) the pain of such events is stored in the Heart Chakra from lifetime to lifetime. In this way the Heart becomes the repository of accumulating generic feelings of dis-ease which have their origins outside of experience arising from the current life. Efforts to recall the basis of who one really is are clouded by such pain-shadows.

When seeking direct recall of the Self it is wise to clear such shadows by owning the events which caused them in the first place. The procedure for accomplishing this involves clearance of the Heart Chakra in the same way that one removes incidental elements of day to day anxiety from the body. There is only one difference to be faced that being that the pains are buried very deeply. 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 related and continuous meditation to directly facilitate the goal of Self-Realization consists of feeling and being the condition that is prior to the overall sensation of unease which is held within the
Heart Chakra. Instances take a form which is the feeling of sorrow and separation and these are deposited as an onion-layered contraction of regret around the heart itself. This layered-state, although reactive, is essentially a sealed-off knot of thought-free being, which is not readily detected through superficial attention by mind. However identity with that state may be accomplished by first searching for the unease caused by disruptions held therein and by then touching on the emptiness and longing (angst) at its core.

Subsequently, allow that sorrow-filled feeling in the heart and particularly to the right of the heart, to fill the mind. Then expand it to encompass your whole being while, at the same time, reaching beyond. As soon as you reach beyond the disturbance to the clarity that existed prior to the event which caused the pain, return immediately to the disturbance.

When that sense of deep angst is itself steadily inspected or witnessed both the feeling and the witnessing will dissolve spontaneously as you sense and own the negative action and consequences involved.

After persistent attention to the overall region of pain, the so-called “pool of Narcissus” may begin to disappear and with it the illusion of a separate ego-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 ultimately formulated within an aberration (the ego-self) of the one Self.

To release this contractive pain caused by attention stand prior to it by observing and transcending the sorrow in the thoughtless heart feeling. Try not to focus attention on this thoughtless feeling because an act of deliberate intent as a contraction buried the pain into the Heart in the first instance. As a variation, do this intermittently rather than by fixing direct focus on the pain since attention is a significant factor in primal self-contraction i.e. this is a hard nut to crack.
Feel into and spontaneously beyond the feeling of sorrow, and thus plunge through to that consciousness in which the separation arises, to be within your Real Self. This is the inherently native feeling of pure Being which transcends both personality and the world. Apparently without center it does not recognize limits nor are limits recognized therein. A purely subjective sense, it emerges without apparent content from The One Absolute Reality which is beyond consciousness.

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 also 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”? “Who am I that thus span space and time?” is also a pertinent query that can be raised.

Once the every-day-mind is cleared, that is when the occurrence-rate of spontaneous negative thoughts based on “current experience” becomes much reduced, the way is open for the isolation of deeper-influences. In this way, 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 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 ego-will) relates to the “real you”. Just follow these non-willed notions to their source, by feeling the context of the ideas and in particular to individual instances underlying the collectively of alienation that has developed from life to life. As mentioned, the phenomenon of “false imagination” only works as by an act of ego-
will.

In general, the technique will lead to consonance with the Higher Self (One Eternal Self of Being), particularly if and specifically when emerging thoughts can be halted or curtailed as by raising the question “who am I that am so affected?” Left alone thereafter, imagination fades away leaving open the pathway to The One Absolute Reality, as soon as the ego-self is disrupted.

Consciousness, momentarily free of all modifications is the bliss of the “One Self-Extant Being” and any change thereto as by focal intent, results in a limitation ultimately crystallizing into the personal ego-” I”. Do not cling to the illusion of name and form 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 anticipated (even if not directly realized) in the One Self prior to contraction into self.

As initiated, original contraction, as a process, arises only as a whim and the resulting ego-I tests itself in departure and is redeemed only through return and in so doing presents Self with the direct realization of self as aspects of apparent “concrete reality”, tales of daring-do and so forth. The ego-” I” is “Narcissus” or the self-bondage resulting from self-contraction. Since perpetually unsatisfied it is thus always reactive even if 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 separated 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. The commonality of the deep ocean alone exists and all apparent individual events are dissolved therein.

**Heart of Darkness - Pool of Narcissus**

The concept associated with the fall, with the idea of contraction from the Self into the ego-self, informs us of the psychological basis associated with the personal state identified as “narcissistic”.

Narcissus of Greek mythology fell in love with his reflection in still water. Unable to leave the pool-side because of increasing infatuation with that reflection he pined away and took the form of the flower that bears his name.

The trait of narcissism relates to an exceptional interest in or admiration for oneself, especially in one's physical appearance or mental endowments. Overt narcissism appears to develop as the result of parents tending to overvalue the qualities of their child on the one hand and then unreasonably reversing the excessively expressed affection on the other hand. This causes the child to swing between excessive acceptance and unreasonable rejection. Thus a “pathological” narcissism can develop as a possible outcome in response to un-empathic and inconsistent early childhood interactions. The term narcissism is often used as a pejorative denoting vanity, conceit, egoism or simple selfishness and is particularly seen as self-love that shuts out everyone else.

Pathological narcissism is the extreme end-point of this process. It is an extreme because it swings past the point of balance preserved as the fulcrum within the ego-self which otherwise enables the identity to reach out in love to another. It is this ability to manifest love on the part of the ego-self with respect to another (when manifest) that
Revealing the Profound

The experience involving the destruction of the ego-self and the subsequent emergence of the Higher Self into clear consciousness is doubtlessly a constant throughout human existence. However, this “universal language of the Soul” takes the form of an individual contact and as such it must be translated back into the human community through the conduit of one personal vehicle at a time. Avatar or not, divine insight must therefore be passed through what is in effect a culturally constrained channel.

This is a channel that moreover continuously changes in both place and time and is therefore subject to constant cultural modifications at the point of departure. This means that the individual realized human mouthpiece involved must use culturally appropriate, differing images and socially relevant metaphors to explain the one simple truth of being. Even where this basic idea is well-grasped it still remains difficult to trace the resulting thread through time and space in the course of human history.

The One Self Alone

The idea of “The One Self Alone” is an immediate surety which rises almost instantly after dissolution of the ego or personal self. The only prior impression interfering with this startling realization is associated with the surprise and shock which arises during the instance wherein the personal-self shatters. Usually this will also involve a passing sensation of apprehension and fear just before transition but this is almost immediately obliterated as the One Self manifests as perennial observer.

At this point the seemingly outside world simply disappears and the focus of attention if placed anywhere but at the center of being reveals an endless empty clarity. Immediately the thought “this is all
there is” arises closely followed by “this is all there has ever been”. The reference is addressed to and by the One Eternal Self of Being observing the boundless horizon stretching away in all directions encompassing no-thing other than vast and strikingly empty space. A strong sense of certainty as: “I am alone, there is no other” then completes the assessment as it is simultaneously realized that the world and all its contents are nothing other than a self-induced mirage.

The only way to induce content into the otherwise barren viewpoint is to turn enquiry inwards. This in-turning can then proceed in either of two ways.

First it can re-trace the terminated pathway that had produced the image of the world just abandoned. When this is executed the vision of the world is perceived as an entire and single context but even if this is considered to be a unitary construct it is immediately realized that it is not one only but many, so many in fact that together they escape definite accounting.

Second, attention can be directed to the source of being itself in which case the origin of the multiplicity previously encountered becomes known and expressed by the feeling of “being-consciousness-bliss” which is then understood to be the root-state of the Higher Self.

Initially the personal self (as such), should be entirely deconstructed, fractionated, so that absolutely nothing coherent remains thereof. Of course since they are ideas, the fragments and bits cannot be destroyed or obliterated as such. It is merely the previously coherent structure, the emotional assemblage of components that had been welded together through experience that is or should be destroyed.

As the result of this primary deconstruction (of the personal self), the “focus of being” or just plain “being”, is released to fly-free into its root-state and from thence be propelled through the almost
unbearable intensity of the ‘fright barrier’ (this constitutes disengagement with whatever remained in the way of a focus, subsequent to raising the question “wherefrom being-consciousness-bliss”) and thereby penetrating beyond into Para-Consciousness.

From thence is being “abjected” into a full conclusion as to realization that the creation itself sprang/springs from the emergent point of conscious identity revealed (Shakti). This is a sublimely supportive realization being at the epitome of pride (so to speak).

However, the resulting unique perspective is also free to directly survey what it has wrought by briefly attending to the journey followed thus far. This is done by “glancing” backwards at the creation towards the instance of its very instigation as the source of the multitude forming the whole. The glory of creative achievement then abruptly dissolves into a choking cloud of individual and collective misery in a vision of unbearable pain. This state is equivalent to that of “Srikantha” which is a name given to Siva when touched by pity for suffering humanity, as recorded in the scriptures of Kashmir Shaivism.

Attention to the pain arising from the creation is thus wholly accepted as the consequence of authorship. This in turn engenders further enquiry as through raising the question: “who am I that so identifies as the source of all there is”? The answer to this query (shortened and paraphrased) is: “as the cohesive executive identity you are the absolute purity!”

Iban Arabi (quoted previously) well describes this capacity so there is no need for further improvement thereon.

Subjectively, the above realization elicits a further question: “What? I did this?” (no direct answer). The conclusion: “Better in that case make amends”. But since the ego-self has been shattered there is no longer a coherent vehicle capable of effectuating a return to the banished “reality” which constitutes the world-of-name-and-form. A
further self-generated response follows: “On the basis of who you really are make one from the elements at your disposal”.

But it is not so easy to make a silk purse out of a sow’s ear unless, that is, one starts with the constituents from scratch. However, something better can be obtained by leaving out “undesirable” elements. In spite of that however, re-construction of a stand-in as a substitute or a facade to represent the ego-self is a long hard task which is never quite completed.

So in a manner of speaking, there is “something else out-there” but that something else is not subject to description much less is it an “identity” of any type whatsoever. In truth that “something else” is not in any way concerned with the outcome of the exercise it then causes to be set in motion for the outcome is certain. This is because “Purity” brooks no shadow on its content; it is just the ultimate comprehension.

**Living in the Profound**

Some claim that the pilgrim (or seeker), having understood that, as an ego-I-concept he/she is not, immediately knows also that nothing else is either. However, although it may be the case, this viewpoint is not necessarily complete because the destruction of the personal self is directly experienced as a profoundly graphic internal sensation. The personal self does not just slip away into some sort of understanding regarding its supposed prior existence.

Knowing that the focus of the personal self is non-existent does not automatically result in knowing that nothing else is either. This is because although the fact of self-destruction is understood along with emergence of a higher state of consciousness at one and the same instant, this transition is so traumatic that distinct realization to the effect that externality is absent comes as a secondary “observation”.
Thus the world of name and form may be only subsequently seen to have vanished, dissolved as it were or perhaps to have “fallen away”. Even then, if certain relict aspects of the ego-self remain undamaged the actual disappearance attributed to the world of name and form can be subsequently written off as being associated with a temporary “lapse in consciousness” such that the subject assumes that it has merely “passed out” for an instant.

Having said that, it is also obvious that knowledge of being-in-the-world must somehow remain in some sense otherwise no report of the experience of losing the “ego-I concept” could emerge. This in turn raises the interesting point that a real effort has to be made by the consciousness that remains to actually “summon-up” the world in order to return thereto. This does not happen “all at once” (as was the case of the dismissal). The body-mind-instrument is at first quite unstable and the so-called objective world as recalled, presents itself as riven with holes, nuances and unfocused content. The actual exercise of reconstituting the world takes many months, years, even it may become a project without true end. Similarly, a stand-in for the operational control formerly exercised by the ego-self must be engineered into place along with a flexible facade to cover the whole.

For convenience the term “Higher Self” is used to refer to the pure state of immediate awareness emerging after circumvention or deconstruction of the ego-I-concept. That said, if the ego-self is only partially deconstructed then the resulting focus in consciousness may (or may not) be somewhat removed from certitude in knowledge that “nothing else is” (unless only if catastrophic deconstruction of the personal self has been obtained). Even where the absence of “everything else” is momentarily grasped, there may still remain an identity (a residual aspect of the personal-self) incapable of seeing that this apparently negative state of affairs is really true in respect of the Higher Self.
That is, the focus of Being which has been stripped bare of all native reactive aspects pertaining to the ego-self is not fully embraced in the understanding possessed by the “enquiring consciousness” which may now be reckoned to consist of a partial amalgam of the two states (the personal self and the Higher Self). In this sense, the “enquiring consciousness” may (at this stage) represent a combination of the initial seeker (the ego-self) and glimpsed aspects of the Higher Self.

This is not to say that the appearance of the world, its photographic image within consciousness as it were, will have totally ceased to register with the fully developed surrogate self when it manages to re-manifest and regain control of the body and to report abroad the instance of Higher Being that it represents. That stand-in or surrogate personal-self eventually learns to see the world directly, to speak of the world as it appears to be to others and so forth. Yet the words elaborated to describe the observed situation no longer reflect any conviction concerning the objective validity of external nature.

On the contrary the world is now understood to be nothing other than a charade of appearance having the character of consistency but with no attribute belonging to itself alone. All meaning therein has been sucked-clear so that only a shell remains in so far as the (eventually) grounded observer is concerned. This does not mean that sunsets lose their special appeal or that flowers their scent but rather are these seen as aspects of the true nature of being at its best, elements of beauty that reflect the purity of divine intent that holds the whole together.

Likewise, it may also be the case that the “being in the world” becomes intellectually convinced that something it is pleased to call the personal or ego-I-self is not real but that does not mean that the entity concerned has necessarily passed through a completely “null” state, in which case the idea that the world is only a dream-state, an idea and so forth will not be rooted in certainty but will exist only as
an intellectual adjunct.

The experiential nature of nauenced oblivion, of the emptiness which is empty of emptiness, that is, of “suchness” although immediately encountered as an overwhelming bald truth is likewise not totally understood immediately after “ego-self-loss” but suffuses into common consciousness as the result of further reflection. For now the being involved understands of its endless and unmeasured totality that but a smidgen thereof is deployed to execute the role of controller-in-the-world. Even if this be comprehended as an ongoing expression flowing from the initial opening into awareness, it can only be totally understood and turned into words as the result of further deep meditation and contemplation.

In other words, there is such a functional state as “partial enlightenment” even though the advent of total enlightenment in itself arises through a one-step totally disruptive event. Unless the connection between being and the world of name and form is directly apprehended as the relationship between a dreamer and a dream, where it is strictly seen and understood that the world arises therein as an idea only, nothing has transpired and the ego-I remains in control.

**Reconstructed Stand-in**

Why all the prevarication one might ask? The answer to this is that before any words can be suited to the insight, the realized individual must return to the world of “name and form”. A period of consolidation must then be entertained before a new stand-in for the deconstructed personal self can be entertained. Even if it is claimed that “the realized individual” does not have to be actively taught that “everything else, besides himself, is not” and “although such point-by-point teachings are included in many texts for the sake of completion” none-the-less he/she still has to painstakingly re-inform him/herself of the true relationship.
However, that said, it is only where the I-thought is not fully banished that such detailed subsequent teaching is required or necessary for that matter. A detailed contemplation of the true meaning of the revelation will in all cases be required in order that it can be later expressed in verbal form.

Once smashed and effectively banished, the original ego-I-thought does not return, it is merely replaced by an “understanding of capacity”, a reconstructed façade, having no reactive personal attributes at all (beyond carried-over skills) much-less of the feeling of “is” or “this is” let alone an identity such as “I am”. In other words there is no remainder or target for a phrase such as (I think) “therefore I am” to act upon.

From the above it should be understood that at the limit, there is no basis whatsoever for the fully realized individual to do anything with the rebirth he/she has obtained. The necessary activities associated with body-maintenance are executed but without thought or feeling. Pseudo-meaning is only obtained in response to requests arriving from others. Life on-the-ground can then be lived as a necessary response to whatever arises.

But what is the nature of life above-ground? There is being, which is in consciousness since otherwise no comment can be made thereon. There is also a state of apparent “nonbeing” and little can be said about that because (so it seems to me) it can only be securely detected as an apparent difference between the state that disappears from view (when the question “where-from absolute identity?” is raised) and the subsequent return there-to. The return is of an apparent qualitatively different identity which is then subsequently apprehended but it is not “of necessity” driven in one direction or another by influences upwelling from its interior.

At the last, there is no longer anyone to care about any form of identity since seeking is over and what one absolutely is when totally absorbed in Siva is what one ever is (or ever has been without let).
The personal self, neither exists nor has it ever existed. Thus no dreamer, dream, thought or Sakti arise. The mind, having attained its oneness with Siva, is abandoned in total repose.

On the other hand, by choice, a non-reactive semblance of personality (an Avatar) can be deployed within the appearance. As Siva incarnate, this one is a sage and does or does not according to circumstance.

**Beyond the Profound**

True Emptiness is a state beyond being about which nothing can be said. It is known to exist by consciousness only as a nuance therein. It is the nuance between being-consciousness-bliss (the basis or root condition of the Atman) and the subsequently emergent identity or “being that knows itself” as “that from which all derives”. This identity may be seen as a Manifest Self or “Brahman Saguna”. True Emptiness is something “solitary”, appearing as an engulfing void, unspeakable, unknowable, un-reportable into which consciousness disappears as soon as discrimination ceases and this “state” (non-state) manifests subsequent to the query “where-from being-consciousness-bliss?” as raised from within the root-state of the transcendent Higher Self.

The seed of the creator plus the creator's universe subsequently emerges (from emptiness) under the false (deluded) identity “I am that from which all derives” but the true “source” (the reflection point/sphere) ever remains as “emptiness that is empty of emptiness”. The condition that arises as when discrimination ceases (is) unknowable in consciousness because (it is) beyond (prior to) the capacity which supports consciousness which latter in turn possesses the ability to know itself and thereby (to manifest) manifests “the world of name and form” and all therein.

Apart from absolute purity there is only what one is in the instance of congruence that allows a description to be formed. One's own
deepest content is therefore that identity (if such can be said). In the
return, it is as if we ourselves are, at first, like stones thrown into the
air against gravity. The transition point is represented by the apogee
and therein lies identity. It is not that falling away is then like
departure but simply that the apogee opens a gate into Reality and
that aperture cannot ever be closed again.

This “contact-point”, in order to be effective, cannot even be
differentiated, one way or the other. The result is that Conjunction
feels as if one is "talking to oneself" so to speak and there is no
differentiation whatsoever. We can call this the instance of active
coherence with the "The One Absolute Reality" but nothing is gained
by so-doing. One knows it or does not.

For me it cannot be doubted that there is successive coming. There
was only one going at the beginning of separation but overall even
that was an illusion as were all lives even including this very one.
Constancy is an illusion in the same way that a spinning circular saw
blade appears to be an entire disk. The instances of coming are so
rapid that they cannot be separated one from another except only if
one can arrange to slip through the intervening cracks in order to
change what comes next. Attainment is thus penetration to the core
of Reality.

However, it may be claimed that the Divine Source (or the Beyond),
is able to experience itself as the consciousness for and the content
of and the manifestation of and this is so. But this Divine source,
does not directly experience any of this since that would constitute
unnecessary redundancy. The Divine merely captures the essence of
what it is from the "return" of the experience garnered by the
personal self in respect of the higher self. Why would it re-create
what it already knows?

It knows what it knows because of creation, the capacity for and of
creation that it is, and that capacity is manifested through the
personal self. The world arises as the result of this act and in no other
way. In itself the source of all this capacity does not "know" what it is (in itself) from iteration to iteration. It knows only what the personal-self unloads upon return thereof. It sets the scene by bestowing the capacity to detect the pure from the impure but that is all that it does in respect of actually experiencing itself.

The attribute of experiencing itself is simply a description fostered by the personal self as an assumption. The garnering of Experience falls strictly and squarely upon the personal self alone. The personal self is only a mechanism used by the Divine as a harvester of experience. The Divine digests this experience (or may be said to digest it) but the experience itself is always new at the "coalface" so to speak. The personal self may attribute prior knowledge thereof to the Divine but this is just a theory based on the incorrect notion that eternity is something special whereas this term has no meaning at all to the Divine which just IS.

**The Present is Being Now Only**

Many are of the opinion that memories do not have any life as such because there is none of the intensity exhibited in the recollection of the original that is known in the present moment. This is a view maintained by the ego-self only. Although the present is the creative act as animated by the conscious self, this same aspect of being is none-the-less the entity arising from Self under the assumed identity initiated as “I am” prior to moving to a specific instance “I am this or that”.

It is thus an idea arising from but not of the Manifest Self, (Brahman Sarguna, the Divine with attributes). Although truly transitory in nature it is never-the-less a notion within the Divine which can/could be reactivated thereby, as is the case for all life-experiences. Nothing flowing from “creative intent” can truly be “lost”.

Since time and space belong only to the personal self, there exists no prohibition within the Manifest Self from simultaneously re
activating all life-streams which it originally instigated in discrete instances of “now only”.

**Recollection and Memory**

From the standpoint of the personal self, memories are generally held to represent merely a shadow of the events from which they arose in the first instance. Thus it may be said that “from memories you infer that there have been past events”. You thus know the past only in the present and as part of the present.”

Because our personal experience takes place only in the present (the “now”) this means that all our subsequent thoughts about specific events are invariably secondary to the actions on which they may have been based. However that may be, all re-presentation of such memories must again occur only in the present. Consequently, it is held by many, that such thoughts are inevitably “false” in view of that same secondary nature thereof.

If the category of recollection is regarded as memory (belonging to the personal self) a somewhat limited view emerges as such since it is confined only to “thoughts” about those original impressions and thoughts about such thoughts.

However, the original impressions themselves, that is, all such impressions in their primary aspects, are completely held in their original form(s). This must be so if memory is truly the basis of all karma, no aspect can fade, not one is tarnished and none ever ceases to be “alive” in their original nature. An error of perception is made on the part of the self that sees otherwise through its limited vision if based only on secondary and tertiary “revisions” of the original experience.

The whole point of meditation is to not only to catch sight of and ultimately to see the Higher Self but to see it in its full potential. If recollections are held only to be tarnished attributes of the original
how might it be even possible that the Higher Self can be revealed in its entirety? Surely there is something deeper that must be involved in meditation that is intent on uncovering the whole and if so what is that something?

A term such as “alleged past occurrences” can well be used to describe reworked secondary ideas relating to experience but this sort of “record” belongs to the personal self only in consequence of its limitations. To claim that any attention devoted to these memories is wasted in further investigation of this “imagined” past is to miss the point that it is the key-errors instigated by the ego-self that then serve to cover-up the pure nature of the Higher Self. This is because such errors and their consequences were actually laid down “in the present” (the eternal now) in the form of the original “impressions” and subsequently covered by secondary-thinking.

This provides us with the requisite clue, it is not “any old memories” that must be disinterred in order to see the Higher Self emerge it is exactly the substance of personal errors, in the form of the original impressions, that must be raised into the light and their effects understood thereby.

Recollection does not reveal Now Only

As soon as a given experience is isolated, objectified and assigned a structure having a beginning, middle and end it becomes a “constructed reflection”. This construct is further modified with time as the result of additional reflection and “analysis”, “compacted” and eventually assigned to a storehouse of “immediately accessible memory”. The important thing to note here is this storehouse comes to represent “the world of experience” that one carries about but, as we have already seen, the original impressions underlying these memories have been re-worked and assembled into “representative” facades which may or, as is most often the case, may not carry within themselves the essence of the original experience. The essentially “false” secondary interpretations improperly become an
integral part of the everyday-self of the person living an “unexamined” life.

This re-processed façade of thought leads to a build-up of ignorance which eventually surrounds the personal-self in day to day existence. It is this shell of ignorance (the Mask of Oblivion) that must be “deconstructed”, shattered in fact, in order that the Higher Self be experienced directly thus enabling implementation of the first step towards enlightenment. It is a primary task of meditation to “recover” the “living now” of the past, the deep memory-trace of the actual “in the moment” instance of the original experience. Comparison between this recovered instance of an experience and that derived from the subsequently “processed façade” can then be effectuated. This not only redefines but reduces the wall of ignorance that the personal self uses for protection.

Systematic meditation is a process that can be used to “work through” the “tertiary and secondary overlays” of thought to exactly recover the “living now” that has been buried in the past. Clear Sight or Vipassana meditation is only one of many techniques that can be used to uncover original impressions and I mention it because it is widely recognized to be the method used by The Buddha Śākyamuni in procuring his own enlightenment.

**Changing Consciousness with Intent**

From the standpoint of the everyday personal self, one might simply understand that “changing one’s level of consciousness with intent” is the distinguishing attribute whereby one can live or re-live a moment of another life. This can be done in a formal context whereby the term “meditation” is assigned to the effort undertaken in order to change the level of consciousness with intent or it can be done “on the fly”, so to speak, from moment to moment. Now, if one changes the level of consciousness to something beyond the level of the immediate personal self (and this should be possible for anyone who has experienced some aspect of a past life) then, in response to
a query such as “what is being beyond time?” a center in consciousness develops as its own true nature is realized and its role in creation of a vast array of lives is simultaneously recalled. Pick a life, any life and simply enter therein.

Since this “aspect” (of the non-dual Self, lying beyond the personal self) inherently knows itself as “Creator” (Manifest Self) then simply by changing one’s level of conscious to the point consonant with the initiation of a life (any life) it is possible to exactly enter therein and re-live (not replay) but re-live that life in every detail and with all infrastructure intact, should that be what is desired.

It all lies in the intent and in the ability to change the level of one’s consciousness at will. It is defiantly not rocket science, far from it. It is what creation and self-knowledge are all about (or not). To get there, just practice changing your level of consciousness by merely thinking of the way you were, your state of being, before you took birth in this very life here and now and simply be that! If this seems to be too difficult a task to start with, concentrate on some aspect of your being that you are more immediately aware of. Something such as the way you were on your first day at school for instance. It is not difficult; anyone can do it but to facilitate this you must first give yourself “permission” to begin.

It is true that each wave sees itself as discrete movement but the sea bears witness to all waves in the same instance, as is the river aware of all eddies similarly. And simultaneously is each present as observer therein and all conceivable states thereof are active in ever-present now only!

**What is Happiness?**

Desire is sometimes said to be the root of happiness which in turn arises from the momentary access to bliss occasioned by obtaining a desired object. This is claimed because immediately upon access to the desired object the veiling “desire is lost” so realization (of
wholeness) is thereby briefly possible. At that moment a natural state of bliss is held to emerge without confusion of mind and ego.

In the instance wherein the ego-self is deconstructed an immediately emergent non-dual state becomes apparent, this reality being expressed concurrently with the demise of the personal self. The non-dual expression then moves almost naturally to its root-state which is manifest as “being-consciousness-bliss”. Being is expressed as an abrupt differentiation from non-being and the latter is found to be absent. Consciousness is realized because the difference between being and non-being is not only detected but it is known to be detected. Bliss emerges because an unsullied purity is the fundamental character of Self which is all there is.

Thus fundamental bliss is truly the root-aspect of the Higher Self. Likewise, the spin-off consciousness arising there-from as putative identity, which goes on to be represented as the ego-self, also partakes of at least some residual component of that Self-same-bliss (even if separation causes it now to be named or represented as “happiness”).

An object, any object (even the whole of plurality) arises as the result of discrimination. The Higher Self, in essence, even as being-consciousness-bliss, is characterized by non-discrimination. However, that said, within the overview of the same Higher Self the influences of the ego-self automatically interact to produce the effects of discrimination in funding the seemingly endless cycle of reincarnation and death.

Discrimination (contraction) is at the very root of the self, it is the cause thereof and the promoter of metempsychosis. It is discrimination through the manifesting self that causes the appearance and even the projection of, name and form as an expectation, a chimera, a mirage, a dream. Form as a projection, is thus entirely bereft of bliss or of the objectified version thereof namely “happiness”. Thus the nature of happiness occasioned by
obtaining a desired object can have no dependence whatsoever on momentary access to bliss occasioned by mere possession of an object.

Name and form may perhaps be said to arise from Self through self but Self knows absolutely nothing of form let alone name. Form is non-extant thereto. Similarly form followed by name is the sole property of self only.

Happiness can at best be referenced as “remembered-bliss” only and can never be elicited by the utter emptiness of any object whatsoever. Happiness as a “deluded” form of bliss is a partial recollection thereof, a pale shadow of bliss. In reality it (happiness) has nothing directly to do with bliss whatsoever. It may be said that mind elicits name and form but never can it be the case that an object could be said to suppress the (functioning) mind, its own source, so therefore bliss cannot emerge as a consequent attachment dependent on form.

The only moment the Self is able to revel in its natural state of bliss is indeed in the instance when mind and ego are absent due to deconstruction. In this case no confusion occasioned by mind and ego is possible. It is entirely impossible for the self when obtaining a desired object to realize wholeness in any way whatsoever because there is no “veiling desire” thereon that can be lost. All desires belong only to the self and can never be lost in any way save one and that is when the very nature of self is deconstructed, permanently. Thus it is entirely false to hold that “because immediately on access to the object” the veiling “desire is lost” so realization of wholeness is briefly possible”.

Authentic happiness arises only when self speaks to other in mutual recognition of the root state of “being-consciousness-bliss” shared together. The word covering the mutual expression of such recognition is love. Happiness is thus love direct as well as it does also reside in love recalled or expressed regardless of the apparent boundaries represented by space and time neither of which are
recognized by the One Self.

**Why do I care?**

Why do I care, why indeed should anyone care for that matter? As already mentioned it is true that the Universe can be said to at least remotely know of its status (as a projection effectuated by the “observer” the Manifest Self), but it does not know that it knows except in the case that it sees itself so, as the Manifest Self transforms itself to the Realized Self.

Otherwise, although the whole thing, at its very heart, is “apparently” innocent it never-the-less throws up wars, terrorism, plastic garbage, the incredible beauty of a perfect bloom, of a sunset and so on together with overcrowded slums, starvation, environmental destruction and so forth. It does not matter that we attach names thereto and describe the incredible squalor and pain involved, the collapse of ecosystems, destruction of environment and so on. It does not matter because as previously noted, the universe, the world of material form still appears innocent and untouched but this is only because its status as an impelled projection is not consciously re-cognized by the “observer”.

However, to know this particulate world is a self-induced expression is to know it as a dream and thus a nexus of origin appears as a “dreamer” so no fear (of the dream as such) is possible. There is however, an apparent escape-route, a “way out” that one can execute: the dreamer, as Identity, can turn to face its origin. Such a maneuver thereby exposes or perhaps “reveals” the “Profound of Self Absorption” otherwise termed “The Heart of Being”. The Dreamer, the essence of Self upon which personality is founded, may allow and thus succumb to the idea of its own importance as creator, and, becoming convinced thereof flies into its own heart, disappears into the Divine-never-to-return. Thus Identity becomes, in itself only ever the non-dual reality. As such it never returns, that is except through re-expression of intent as by the arising notion “I
want to be free”.

The Heart of Being is incorrectly understood as the "Source of All" by the baggage-laden Identity suffused by the expectation of "Divine Union" but the consequence of entry thereto is re-absorption from which no return is possible except once again through the disturbed thought arising in the shape of "I want to be free". All apparent advances momentarily (and previously) obtained by the resorbed entity are thus rendered null and void and all vasanas continue to trail behind this incipient entity.

On the other hand, as Maria previously mentioned, after feeling the sting when senseless suffering is seen, it is known that suffering transcends the dream and simultaneously that senseless suffering can be prevented by someone taking three seconds to think or care. Thus, through the courtesy of this understanding, escape through “the apparent way out” mentioned above is not taken but instead, the resulting sublime wisdom, having no mind, nature or principle (otherwise known as a human sense of what is most likely: right; wrong; good or bad for people; the environment; the earth and everything in general) is re-expressed as being-in-the world.

Thus it was, upon turning from the “Profound of Self Absorption” and facing the “unknown profound” I first asked “wherefrom Being-Consciousness-Bliss?” and elicited an answer. Then and again, for a second time, I faced the unknown profound and asked a further question “wherefrom this state identified as: ‘I am that from which all derives’?” Suddenly I was absorbed by pulsating pain expressed by all sentient inhabitants of that dream-state which I had formerly claimed. This pain was induced exactly by the ignorance of those so engaged with the appearances provided by the creation that they in themselves were oblivious to their own source.

That they were alone capable of resolving this pain through love and correcting their own behavior did not dawn on them. That the universe, potentially pure and innocent even if self-absorbed, was of
their own making was an idea entirely foreign to them.

The truth revealed herein is that self-induce suffering results merely from the inability of people to know them-selves truly. That in itself, through love alone, was the capability of avoiding such pain to be realized as an eternal fact.

Attainment does not arise by merely dropping the facade initially raised by the ego-self. The shedding of the ego-self-shell merely marks the possibility of awakening since being, although sensitized to Reality, thereby does not yet engage itself in determination.

What Happiness is Not

What happiness is not can best be described in reference to the ocean. I start paddling in the shallows and move out slowly to where the waves lap at my thighs and pretty soon the sunlight glinting on the wave-caps flits horizontally into my eyes. Keeping right on walking the surface closes over my head and at the same time I suck-in a first drought of water, deep into my lungs and thereby I suddenly find that oxygen floods into my body. Breathing deeply of the water I continue forward with the light dimming gradually as the weight increases on my shoulders. I could still turn around and pace slowly back to the shore - I know it well, but still I walk steadily forward, deeper and deeper - I should not continue, this I know fully, but now the bottom calls to me and I move once more toward it with renewed determination.

And then it happens, the darkened waters now embrace me deeply and the weight thereof compels me forward. I cannot turn back even if I want to. The water is now so heavy with the pain of the world that there is only one way to go and my limited strength cannot impel my feet and legs to deny the depths by turning back. The blackened heavy shroud now extends without limit in all directions as my feet loose sensation. Alone now as has ever been the case I sink into the Profound unable to deny its heart empty of all thought,
desire and attachment.

Above the ocean hangs a blinding-light filled sky but then there is also the abyss (nobody dares to tell about the abyss they just write about “suchness” or the only ever non-dual reality and so forth). Although this may be very uplifting it is not the whole truth at all. Even though Buddhism cautions that unwholesome thought must not be tolerated. That such must be abandoned, dispelled, abolished, and nullified it is still the case that Mahayana Buddhism also recognizes the root of compassion in the pain of all sentient beings. Thus the inherent acknowledgement of the reality of defilement means that practical work must be done to remove it. This in turn means that the abyss must be embraced and cannot be simply ignored, abandoned or otherwise dispelled.

One might truly say that the upside must equal the downside in order to strike the possibility of equivalence within which the realized Soul must walk, even in one that accepts the responsibility of freeing all sentient beings from the bondage of samsara.

That said, there is a center which one can both identify and therewith coalesce. However, at the same time, since this is a sense in consciousness, it can still question itself as to origin. Once that is done then compassion in relation to all those not consciously participating in the center arises and profoundly so. The bottom of that mountain of unremitting pain is also the bottom of the ocean. It is the extent of the Abyss.

Strict neo-Advaita holds all of these distinctions and so forth, to be ultimately “unreal”. As such, it supposes they can be ignored in favor of pure being, the one only absolutely non-dual Reality, defilements being mere appearances devoid of intrinsic reality. This is an absolute error which condemns the so-realizing entity back to insipience but this time with unrealized but pre-existing baggage already “in tow”.

One Life Only - The error of exclusion

In order to begin a considered approach to enlightenment (that is: attainment) the first step is to deconstruct the personal or ego self. Since most readers will have already developed such an identity-focus for the purpose of navigating through life; such a suggestion will seemingly amount to a destructive admonition tending to raise some fear. Along with that, for some, an almost instantaneous rejection of the idea will follow. The reaction: “why would I willingly dispense with such a meaningful expression of being when it has taken me all my life to get where I am in relation to the identity that I now enjoy” will immediately come to mind.

The truth is that the personal self is not a true identity at all and most particularly it is not your true identity. It is rather a hodge-podge of feelings that have been forced upon you in the course of this very life that you have now chosen to question. More importantly it is not even a structure that can be entirely claimed by the person that you call your own.

A moment’s calm reflection will show you that this is true for within you there are many areas of awareness that have no direct relationship to anything that you have experienced in this life at all. These will include even apparent dream-states that arise from time to time having no basis anywhere in your experience. Where do these differentiations come from?

In truth it is an error to claim that one has exactly available knowledge concerning the state of one’s being. The advent of severe pressure as might arise in daily life will often result in the expression of responses that leave one flabbergasted and asking “where did that come from?” The ignorance one faces in understanding the nature of one’s own self is often tied directly to the error of exclusion which arises because of the western attitude that assumes or even dictates that each person has only one life to lead and that the advent of death terminates the living-being within.
Nothing could be further from the truth. The essential being upon which the current life has been erected, has activated and seen many such lives. Spread across the vast reaches of time these constitute truly an incredible information base which is potentially available to anyone attempting to understand themselves. Although it is correct to say that the destruction of just the currently expressed ego-self will set the scene whereby the path to enlightenment can be revealed. One must also consider that there will still remain a vast store-house of negativity which may continue to darken the way considerably. Such negativity exists in consequence of the unresolved lives that most people currently alive today have already accumulated. It can be thus said that such lives merely represent ideas that people have about themselves.

The primary driver in the world of metempsychosis is failure to live up to the expectations that are entailed within the context of the purity possessed by the Divine Higher Self. It is not so much that any external entity or even a body of judges levels the finger of accusation against a life which has failed the test of proper behavior as it is the fact that it is we ourselves that recognize our own shortcomings. That divine spark within our very beings observes and judges every action we express and it is we alone who count the evidence and determine the extent of departure from expectation that can be tolerated and then proceed to meet-out the reward or the punishment as appropriate.

Sadly, for the great majority this consists of a determination to the effect that a further attempt must be made in the effort to secure perfection, and accordingly the Soul casts itself once more into the test-matrix by undertaking to be reborn into the world of name and form.

Redemption in any form can only be found in the land of the living and so it is within this land that the attempt to recall The One Absolute Reality must be entertained.
What is Reality?

The initiating ego-self looks “out” at the world it imagines it sees as something which is external to and entirely separate from its own sense of identity. This impression is variously described as of the objectively perceived external world, the real world and so forth. The “self” works ceaselessly to imbue externality with a consistent appearance and texture. As a general consequence of the effort involved, things or even logical extensions of externality which are unknown, as by previous experience, are not detected. If two people collude in an effort to define the nature of the externality then both end up by discriminating the same things within the consistent outlook thereby achieved.

There is a fundamental cause for the consistency which is achieved and that is basically due to the natural tendency for the incipient self to commence generation of a context within which it can be at the same instant that it departs from its source, the Self of All. It does this through the manifestation of sense organs which project and then verify the resulting sense of externality. In other words the self creates its own picture of an imagined external context by hearing, seeing, touching, smelling and tasting. The process thus imprisons the sense of consciousness within the imagined construct that it has created.

To account for the initiation of its form-prison, it, the ego-self, imagines a consistent mechanism that results in birth and likewise a contingent mechanism which develops to affect its release (death). The dying process thus imagined modifies its expression to exactly manifest the type of death which the subject anticipates that the physical vehicle so-expressed, has earned. Thus in all cases, the method of departure, through the dying process, is crafted to accurately represent the kind of death that the inhabitant imagines it deserves in relation to the life-time performance it has elaborated. The standard against which this judgment is executed is that of
loving purity in all cases.

The foundation called forth by the imprisoned self in manifesting a separate existence consists of apparently inert matter as a base-state. In essence this capacity for the expression of life is energy-based and is in turn an expression of the incarnating being’s “will to live”. Just as important are the projected life-systems which likewise provide the mind-body construct with an effective energy-transfer mechanism to enable system maintenance and mobility as required. This “natural environment” is thus the “cradle of our being” on Earth. Like our bodies, it is thought-formed and it obeys a particular logic of creative intent similar to that as between the ego-consciousness and the body. In this sense, if the eco-systems suffer stress sufficient to cause significant break-down then a departure from the purity of intent characteristic of the creative principle is detected and both the support system and the dependent body-mind construct sink into the logic of the death thereby earned.

Thus, the expression of nature is really a kind of self-created smoke-screen that we are hiding behind. It is the one true network of infinite beauty and complexity that we present to ourselves as both subject and object at the same time. It is object because it appears to be outside in the “objective world” of name and form and integrated therewith. That its nature is that of a creation cannot be denied and thus it begs a Creator. It is a subject because it is we, the self-reflexive part of that self-same network that see it so. Were it not the case, if we existed alone in an otherwise objective world there would be dualism only: the outward impression occasioned by the seemingly external world and the inward impression of ourselves.

Living Nature itself when examined very closely has the simultaneous character of being tenuous, unbelievably complex, a profound symphony of awe and stunning beauty at the same time as it enjoys the character of being an infinite regress. It does not matter how closely one examines nature (in any direction) it simply never
ends in any of the directions that one might choose to investigate. It just gets more and more complex and never simplifies to an end-point or anything like an end-state. As we see it so it suddenly dawns that we are looking at ourselves and see in a trice that that can only happen if we are the true author thereof. It is thus that the divine comes to know itself.

Not to be confused by the argument that evolution based on natural selection precludes the divine origin for life merely because such a procedure appears to operate mechanically within the bounds of the material world. It is the capacity of matter and energy combined that supports and directs evolution which is the important point to remember for the rest is merely an inherent mode of execution embedded in matter as manifested by the divine.

As said however, from the viewpoint of the Higher Self all of externality is thought-form, thought-form that exists only on behalf of the ego-self. From the stand-point of the ego-self, apparently cut-off from its source, externality appears to be objective and separate from the conscious ego.

But evolution is an intellectual construct; it is the work (viewpoint) of the ego-self only. The Divine as The Self of All, sees a portion of itself “fall away” (the famous “fall”) and in so doing it simply manifests the world of name and form by “feeling into it” (imagining it as the necessary substratum of) the individual self it has determined “to be”.

There exists One Entity alone with two viewpoints, expressed at choice, either through the Higher Self or through the (fallen) personal self.

From this standpoint, as the incarnated self, it is indisputable that the natural world is self-ordered. Moreover the degree of organization expressed by life in all its complexity from sub-cellular through the structure of an individual organism into ecosystems and to the fabric
of the one living mantle that stretches across the globe is remarkable
to say the least.

By careful dissection it is possible to see every component,
regardless of scale, as a purely mechanical expression of energy
exchange. It is the amazing coherence of the whole that gives pause
for further thought. Natural systems, left to their own devices, under
the influence of natural selection, tend towards an organization that
is both stable and tenacious. The role of individual organisms, of
species within populations and of individuals within species
themselves is profoundly flexible yet the resultant cohesion of living
systems can be analyzed and described as such when centered on
genetically coded information. It is as though the separate elements
(genetic material, individuals, species and so forth) are collectively
each a more or less separate and flexible thought-form within a vast
multilayered concept which continually adjusts itself in order to
survive from moment to moment.

If humankind were to have awoken within a context wherein other
life was absent it would be difficult indeed to imagine how the
concept of God might ever arise. In fact, even when the biosphere is
seen as a host of interacting mechanical functions that have been
obliged to arise through particular and definable circumstances
involving energy degradation, the emergent properties of the whole
are none the less stunning in their complexity and implications when
understood in the finest of detail. The idea of evolution by natural
selection is, at its base, structurally analytical, and it represents the
work of the Mind in considering itself.

However, the fact that inorganic appearance has within it the
structural capacity to support life, the fact of life itself, the fact of the
biosphere and so forth, as an ascending scale of complexity, must
together be addressed and understood through a different category of
comprehension. The emergent attributes of the collectivities
themselves cannot be understood by mechanistic subdivision since
they must be addressed as cohesive wholes. While the workings of
the component parts can be appreciated separately we can never
understand the operational rational for the existence of the
aggregates unless it is in terms of the characteristics of the
collectivity relating to preceding associations.

Nor can the mystery of life be laid to rest by pursuit of a further
analytical quest into the nature of matter since the emerging answers
are always themselves encased in further descriptive structure, even
if this may be at the level of charged states and the likelihood of their
presence (or not). Such engagement is thus best described as an
infinite analytical regress. There is none the less content to this
different category of comprehension and it forms the answer to the
question “why should this be so”?

As surely as the enquiring Mind raises this particular query it also
questions its own existence since humankind is a product of the
apparent order described. In this way the ultimate questions are
promoted namely, “why should it be so that I exist”? “Who am I,
what am I doing here”? These were exactly the questions that I had
raised for myself. Namely, what is life in general and then what is
my life in particular? Do I see it once only and now or have I seen it
before?

**The changing self**

If the self is constantly changing, from one moment to the next, as
the Buddhist say (as can quite easily be seen by recourse to simple
self-reflection), and if the self is so impermanent as to be not-self, or
no-self, anattā, “Why is it then that I feel so completely and utterly
alive in this [very moment]?“?

Such a difficulty arises because the word “self” is not fixed on one
target. If this reference points to the ego-self then yes that
impermanent expression is certainly constantly changing but the
ground upon which this construct is formed never changes in its true
essence. The personal self (above) is a small whirl-pool on an immense and infinitely extended Sea. As the spiral moves, it constantly changes, but the Ocean, The One Absolute Reality, the “ground-state” never changes in its essence. In its deepest recesses, for the most part it does not even know of, is not really aware of, the movements of that eddy. In its abyssal depths the sea, scarcely, if at all, even knows of itself as “the Sea”. The only time the Ocean knows this is when the Eddy sees itself as movement on the One Profound (Ocean), at that moment both know each other as “One Only” and at no other instant. The Eddy is then the Sea and never anything else nor was it anything else. But, in the view of adjacent whirl-pools, it is just another eddy, apparently moving over the surface of the ocean - but that surface in itself only appears as a limited sheet of water.

[quote]Why is it that I can still hear the song of the mockingbird entering my heart? Raising it up again and again like a sacrament to the wonders of creation, to this gift we call life. Why is it that this one song never seems to leave me from one hallowed moment to the next? Why is the song more, much more, than a vague and distant memory? [unquote] from Ron Starbuck (see References below).

Of course such language supplies the hint that the poet is not speaking from the level of the “personal self” but uses a diffuse state of awareness as a “source” from which to channel a sense of the Divine into the world of name and form.

But is “awareness” really anything other than an aspect of (creative) consciousness? Might it be said that awareness is simply consciousness with mind “stilled”, without a subject “in view” so to speak? From a relaxed state awareness certainly can be detectable at any level, there is no question about that and it is certainly an aspect of capacity at this (whatever- the-depth) level but the “deepest level” it is not. And why is it not? It is true that awareness has no apparent limit to its extent (as it appears to be both infinite and more).
However, as soon as focus is applied to this (wherever it might be) an aspect consciousness is formed complete with emergent content. One could say awareness is apparently infinite and that it is an aspect of what we are, but the extent of the traverse is always measured in consciousness that is by the content arising therefrom. And awareness is never anything more than that. It is not awareness that measures its own depth but rather it is the content thereof that enables such and thus it might well be said that awareness is the capacity of consciousness and nothing more.

One thus should not postulate any special status to accompany awareness such as by saying it is the deepest (whatever) because it is with us all the time just not seen or recognized as such. Awareness is by this measure not “deep” at all, merely is it unrecognized (in the main).

However, there is a specific attribute from which “special” awareness is said by some to emerge. The Buddha referred to it as the self-abode of reality - where reality is as something solitary, there consciousness ceases (as discrimination is no more born). Avalokitesvara (The Bodhisattva of Compassion) terms it “prajnaparamita”, the point beyond which discrimination does not exist - since it (conception) has “gone beyond the peak” (of awareness). There are no words to describe it since it is not consciousness. It can perhaps be said to be “beyond consciousness” but even so this does not adequately convey the fact that nothing can be reported of it. It can however, be detected in consciousness but only as a “nuance” therein.

However that may be, this “self-abode of reality” cannot serve as the basis for any reportage what so ever. It can be reached (and a transit realized therefrom) by first obtaining the absolute root-state of conscious identification, namely that of the Higher Self and by then raising a query (from) therein as “wherefrom being-consciousness-bliss?” This root-state of the Higher Self is thus a launching pad for
further investigation into the region beyond Self.

There is also the question of how the term “mind” should be deployed. It can be used in the limited sense of “body-associated-being” but there is also a wider meaning for the term as found in the Lankavatara Sutra where “Mind Only” is proposed as “source of all objective reality”.

The current text will use mind where the ego-self is expressed and Mind Only where any aspect of “Primal Self” is also involved. The Primal Self is the relatively pure identity that transits into the Higher Self prior to initiating incidents of the ego-self which subsequently harden into the extended self. It can be said that the sense of Primal Self begins to develop immediately after apparent separation from "The One Ultimate Reality" is achieved.

For the initial instance of the personal self, mind is the “thinking construct” as it arises from pure consciousness as the result of movement therein. It is the manifestation of consciousness involving the matrix of thought that has already arisen in consequence of departure from "The One Absolute Reality".

In its simplest case, the phrase “Mind Only” refers to thought arising characterized by movement in the nexus of consciousness between the Primal Self and the maturation of personal experience.

As far as related terms are concerned, unmoving consciousness (or awareness) is taken to be merely mind at rest and mind is likewise “consciousness in motion”. Thoughts are swirls within consciousness. They are eddies in the stream of being.

**Discrimination from the Profound**

A new dimension is added to being when one understands that “to avoid attachment is to be attached to avoiding”. As previously mentioned, it is an inevitable result of the holistic understanding that to be unattached is exactly the same as being totally attached, that is
to be committed in one way or another. However, already appearing as the personal self, it is clear that being-consciousness in this mode, chose to “run away from” or to fall from its source in order to manifest as and within the world of “name and form”. It is also implied that a tendency to avoid, or to “run” from simple awareness by being-consciousness is thereby involved.

This observation both encapsulates and exactly describes a procedure for letting go of the personal self so as to plunge back into the outlook encouraged by the “advaitins”. Here one must focus on seeing that distinctions and so forth are ultimately “unreal” such that they can be ignored in favor of the underlying pure Self, the one non-dual Reality. Defilements are thus seen as mere appearances, devoid of intrinsic reality.

However, it is well to remember that Theravada Buddhism, while not exactly endorsing non-dualism, also cautions that unwholesome thought must be abandoned, although Mahayana Buddhism recognizes the root of compassion in the pain of all sentient beings as a supervening transcendent value.

The inherent acknowledgement of defilement as a reality means that practical work must be done to remove it. In turn this also implies that some aspect of the oceanic abyss must be embraced in order to eject it and that the whole cannot be simply abandoned, ignored or dispelled out of a desire to obtain pain-free existence.

Taking a wider perspective, discrimination as discussed above is also covered in respect of Vedanta philosophy relating to the three forms of existence. Using a slightly different perspective hereby, it is held that the only real life that can be lived by a human is described as relating to the supreme truth. This is termed paramarthika in contradistinction to both the pratibhasika (illusory life) and the vyavaharika (practical life - relating to business or practice).

The absolute truth itself is termed Dharmakaya and knowing this
elicits radiance from being so disposed. Such knowledge is described as of the: Transcendental Reality; Divine Nature; the Very Divine and the Truth-Body. The term Buddha-Nature would also fit in here. The Dharmakaya is thus the Absolute and is said to be the source of everything and is not different from True Emptiness or Void (Shunyata). It is not normally “prayed to,” though it is saluted or praised and the true nature thereof is widely canvassed. Other terms relating herwith are Sambhogakaya (Transcendental Reality) in distinction from Nirmanakaya which is the phenomenal world, the world of name and form (see Technical Glossary).

**Death as a process**

Several years after being catapulted into the profound, and as the result of a maturing “seed karma” of this life I was exposed to a “massive” heart attack (in Vancouver) which arose as the result of internal family stress. I refer to it as massive since that was the term used by the heart specialist (Dr Jewel Gold) at the Mt Sinai Hospital, Toronto (where my family bundled me off to be checked-over) when she said “congratulations, you have survived a massive heart attack, I don’t know how you did it”.

To me it was not so bad; I suddenly fell, fully aware, into another dimension consisting of “a profound steely-grey consciousness” carrying with it the knowledge that the world and being in the world had been terminated. From the start I knew I was “dead” and furthermore I understood that the transition, was the result of my own doing but I felt a sense of freedom totally without loss. I commenced to “appreciate” my condition but an immediate desire to return to my former state, to life did not apparently manifest in any way.

Never-the-less something was “unfinished” so I abruptly re-manifested the world - that is the only way I can describe my return. I found my wife and friends standing around me wearing “deathly” expressions and I told them not to be concerned as I was quite ok. It
was a few days later, over my protests, that my family finally bundled me into Mt Sinai in Toronto.

The purpose of the above account is to indicate that I substantially agree with what Adi Da has to say about death, enlightenment and so forth except that I do not recognize any truth when he suggests that Enlightenment arises or continues “without cause”.

There are “transformations” that give rise to enlightenment but they are not without “apparent” cause at the least. If cause were absorbed into the natural process of being, transformation might be held to be just an undifferentiated part of such an apparently “homogenous” context. From the “viewpoint” of a transcendent divinity, consciousness is thereby merely abandoned to its own devices.

However, within its own context consciousness might hold a mistaken idea due to insufficient background investigation. Such mistakes are always based on a sequence that has the apparent nature of cause, cause within the conscious state. To say otherwise would be to hold that the consciousness is not self-sufficient so that all enlightened manifestations are ultimately the product of a higher influence and without coincidental cause at the level of native process. This is not much different from a profound nihilism.

But a profound nihilism is obviously not what is intimated quite the contrary. However, it is a choice pure and simple as to what subsequently transpires as seen within consciousness. It appears that it is as well to accept that the term “enlightened” is strictly applicable in only a relative sense starting with one to whom the “ego-state” has just been perceived as anathema and has therefore (knowingly or unknowingly) commenced deconstruction thereof.

Thence, it may be thought of as ascending through to complete success (resulting from such activity) and ending (or never ending) with the “always expanding” Supreme, the extension of which cannot be defined in any sensible manner; does not know “itself”;
and can only be “sensed” as through the emotional yearning of a true Avatar.

**Self as multiplicity**

Working from the standpoint that many people are aware that they have lived several times on the earth, it is possible to construct a kind of “mechanical” model of the resulting multi-dimensioned self. Simply, this model is a bundle of glass-light-fibers that is overseen by the higher Self. Each light-fiber within the bundle represents one life strand and is thus the result of one incarnation at the human level.

The higher Self is the aspect of consciousness that stands apart from the ego or personal self that is active within each “light”-strand. The higher Self, through the ego-function, organizes an expression of the personal self from incarnation to incarnation. This function is undertaken without the active participation of the higher Self in worldly life. The higher Self is an observer standing outside time. To the higher Self, neither time nor the world exists.

To the ego or personal self, which is the aspect of consciousness normally expressed in life, time appears as a translucent silver fiber. This may be termed the lifeline. In effect the higher Self is able to view this thread from the end, much as one would the cross-section terminus of a glass-light-fiber. To continue the analogy, the higher Self can focus at any cross-sectional depth within that fiber and any time therein is “now”. The higher Self can also view such a fiber all at once, reflect an upper section to a lower section, move instantaneously from one parallel fiber to the next to access other lives and so forth.

However, only the personal self, as comprehended *inside* a lifeline, can act to change the degree to which that particular line obtains the character of “trans-luminosity”. That trans-luminosity in turn reflects through the bundle as a whole. The radiance expressed by the
terminal cross-section of the overall bundle of lives reflects the current status of the “Extended self”. The term soul might in some ways be described as an aspect of the personal self that links one life with another. This aspect of consciousness is vague and wispy, oscillating between existence and non-existence. For the incarnated being it is a weak memory trace at best. The Higher Self on the other hand is Adamantine Certainty.

In its clear state the true Soul could be accessed to clarify one such life-line and all the fibers would then share the reflected light therefrom. If even only one line can be changed from dark to translucent silver and the whole aggregate undergoes an upward shift in luminescence.

Once a particular past life has been identified a primary objective of spiritual work is the clarification of the major issues in that strand. In general, these are the factors that induced (or will induce) a further life. Although there are many such scars within a thread a comparatively limited number overall, perhaps around six to ten intense emotional traumas or samscaras (deep emotional memories) can be conceived of as being absolutely critical in the part they play in darkening the whole array. These lie submerged within past lives significantly affecting the overall clarity of the currently expressed personality and are often directly linked one to another.

These scars may be understood as related unresolved moral errors on the part of various expressions of ego as mediated through the soul in the form of an interactive knot. They are errors of commission of sufficient magnitude as to cause the soul timeless anguish and painful regret. Once dissolved, by personal acceptance of the associated responsibility, the possibility of direct experience of the higher Self may be realized. In effect where the term “sin” is understood in its original meaning of “missing the mark” then the accumulation of such errors in aggregate extends to cover the light of being in a dark cloud.
If one piece of behavior within such a complex is adjusted in a way that leads to the elimination of an entire emotional knot functioning as a karmic driver (within an array of false knowledge) then another spectrum of concern springs forth immediately. Radiance of the whole bundle is improved by one correction or “admission of fault” (to one’s self). In other words it is a simple cancellation of “denial” that reflects into the world in total, for all beings therein (apparent or not) arise from the one infinite Self of All, formless and absolutely indescribable.

**The Call of Compassion**

After an infinity of experiences (lifetime after lifetime of striving to know of its true source), the engine of this “attempt to know” (which is repeatedly expressed from time to time as the ego-self) shatters, recalls the reason for its departure from purity in the first instance and reflexively intrudes back on its source and then disappears into what at first appears to be Absolute Emptiness, that which always already is: The Creator without attributes.

Upon emerging therefrom (as the Creator with attributes) identity may again raise the question: “who am I?”

The immediate result is the indelible comprehension (on the part of the Creator with attributes) as to its erroneous status as a Creator. In comparison to its inherent Purity it then apprehends the black waves of misery erupting from (its) creation. Thus are the errors of its ways realized in infinite detail (look at what you/I have done), thus does shame arising engender compassion for all sentient beings. Although it is already known that the whole of the creative construct is nothing but a dream, the pain engendered by all sentient beings within the creative expression (even if self-earned on their part only) is Real and consequent on “first-thought”.

This presents a choice-point: “being” may either to ignore the pain thereby engendered and directly embrace the Profound or, return to
the world of name and form and try to make amends.

**Compassion is Self-regained**

Thus is it understood that the mere destruction of the personal self in order to re-engage with the Higher Self is not sufficient to engender liberation. Such an action merely places the involved entity on a path by which all remission of error can be obtained but only at the price of undoing what has already been wrought.

In practice this means returning to the creation as it already is and working with single-minded determination to rid it of all root errors as by compassionately addressing pain in all its forms. This constitutes a monumental task quite beyond anything that the personal self can envisage but it is only by undoing the results of its own error that a state of liberation can again be approached.

**The false self alone**

The ordinary ego-self is seemingly surrounded by potential friends but it is really the loneliest state of being in creation. In the standard world of “name and form” the self is aware of “others” as being present on every hand but although ordinated by karma in all cases such identities are, for the most part, incidental projections of the One Self and are thus as far from the seat of reality as it is possible to be. Each is firmly bound within a Mask of Oblivion. In truth it should be said that each is bound in The Mask of Oblivion. For although the imagined details of this covering may seem to be different from one person to another the format involved is the same for all.

That said, lasting friendships can still be struck but for this it is necessary for each being involved to have access to something approaching the level of “being-consciousness-bliss” in order to secure untarnished compatibility each with the other. For the most part little of this is possible and true friendships are seldom to be
found. On the other hand, the attempt to find friendship (love) is above all else the foundation upon which ultimate unity must be based.

**Call of 'neo'-Advaita**

The modern form of traditional Advaita holds that attainment involves a comparatively simple matter of comprehension to the effect that “there is only ever the non-dual reality, and from the vantage point of the person in the world, there is either knowing or not knowing this”.

In point of fact the person in the world knows nothing about any aspect of the non-dual reality what-so-ever other than there is a proposed state of “absolute consciousness” (termed God) which reigns outside the range of their experience.

The matter of the Absolute is largely reported back to the person in the world as mere hear-say. Reportage of this nature is quite irrelevant to the situation that might otherwise concern such an individual. This is because the manner in which the truth of one’s own self-expression can be recalled is absolutely the only thing that matters to anyone.

The truth is that there is no person in the world that knows that there is only ever the non-dual reality because the role of personhood belongs only to the ego-self and this attribute does not exist at all for the knower of the Higher Self or any other non-dual reality for that matter. Furthermore there is “nothing” concrete that can be said about the “supervening condition” that can or will sublate any initially perceived “non-dual state”.

Thus the claim of neo-Advaita to the effect that “there is only ever the non-dual reality” cannot be validated and nor can attainment as a whole be achieved simply by assertion. From the viewpoint of the ego-self, such a proposition cannot even begin to encompass the knowledge that will arise as the result of its own complete sublation.
For neo-Advaita, the much-praised non-dual state in question remains a function of consciousness in which attributes of form and sensibility are held to simply “arise”. Unfortunately no such unprovoked arising has ever been seen so exertion by the ego-self in such an effort amounts to no more of consequence than that obtained by a cat attempting to catch its own tail.

If such an anticipated non-dual state is assiduously pursued the unwary experient will ultimately merge into the Void, the profound of Emptiness from which no report can issue what-so-ever. This is because the striving ego-self will be consumed by Complete Emptiness in the course of exhausting the effort to be just that.

On the other hand, true emptiness (emptiness that is empty of emptiness) is first preceded in apprehension by the tangible “lowest-level” of the non-dual state (the Higher Self or Atman) emerging after total dissolution of the ego-self. Although such a one is sometimes incorrectly claimed to be directly absolute it is only so as a continuous process of refinement. The early state of comprehensive understanding is properly non-dual. However it is really just a preliminary focus. Within this identity lies absolute creative potential which must but nurtured into full expression. Only then does the higher-order creator-consciousness emerge into plain sight.

If the Higher Self is further subject to sublation, the resulting Para-Consciousness may express as empowered consciousness (Shakti) from which the non-dual state of active creation sometimes termed “Brahman Saguna” (The creator with attributes) or ultimately Shiva Svatantrya may arise.

In the tradition of Kashmairi Shaivism, Shiva is source, ultimately expressing origin-as-consciousness. The emergent state of “active consciousness” is termed Shakti. The active principle thereof is regarded as “divine creative potential” since it expresses as an independent state of consciousness (Caitania). That is, a
consciousness which is sensibly separate from its source. The combination of expressed consciousness together with its potentiality (Para-Consciousness) thus constitutes “The Creative Self” carrying the identity “I-Am-That-From-Which-All-Derives”. The Shaivite term for this non-duel state is Shiva Svatantrya,

From this, one might propose that Para-Consciousness itself is also non-dual. However, such a “state” might be non-dual or it might be “something solitary” or a “committee” of Buddhas for that matter. It may even be termed “the radiant and revealing quality of the Light from which consciousness devolves (Shiva)” or “Nirvana” but since consciousness cannot touch it, such a light cannot be detected and therefore no such “analysis” is possible. Whatever is described as a suitable target is not an element or aspect that properly describes the target.

The terms: “One Non-dual Reality”, Brahman Saguna, the Manifest Self, The Cauterized Self, Shiva Svatantrya etc. are identical in their assumed reference point i.e. the names all refer to the same state of being and, since this is a state that can be “known in consciousness” it is therefore, not the absolute state.

The Higher Self in its non-dual root can certainly be described as a state of being-consciousness-bliss but it can none-the-less still be banished (sublated) by the query “from whence being-consciousness-bliss”? The instantaneous result of such a query is dissolution of the questioning non-duality as the identity of the questioner is swallowed up and dissipated into what may be called the profound. As Para-Consciousness, this is a “state” that cannot clearly be recalled into consciousness since no object is present therein and neither is it “active awareness” as such. Para-Consciousness is thus prior or senior to “being-consciousness-bliss” (which itself, as detailed previously) is a consciously achieved state. The truth of the matter is that “being-consciousness-bliss” is not the “final state”. While one may indeed speak of it as though it were,
that does not make it so.

What claim could possibly be raised to justify this comprehension? Simple really, the conscious consequence almost immediately arising from Para-Consciousness is yet another emergent identity which can be characterized as “I am that from which all derives”. This state, termed Brahman (with attributes), is a divine reality and it is the underlying ground of the world.

However, it merely appears subjectively as the support of all, so it is properly an intermediate source of the world of name and form. In a sense therefore, it is a mistaken identity. For although it is a primary appearance in or as consciousness (apparently issuing directly from the profound), and it does see itself as source of all that follows, it none-the-less emerges from the profound (apparently from emptiness itself). It is therefore not its own direct source, even if it yet appears as a fully formed identity i.e. a focus or “capacity” in consciousness.

Be that as it may, as a “first appearance” it considers itself the “absolute originator” of all that is and all that there is to be.

So, with this apparent diversity in the non-dual skein of existence how may we seek to understand elemental neo-Advaita (non-duality) in relation to its “single-minded” insistence that “there is only ever the non-dual-reality. Which, from the vantage point of the person in the world, is either known or not known”? Or, as it is sometimes framed, “all is presence in which all apparent thoughts, concepts, events and actions, arise spontaneously” and so forth?

The answer to this question is simple. Advocates of the aforementioned viewpoint overlook the skein of being (multiple layers of astral "NETs" as some describe the region) simply because they have not “seen or detected” it having projected themselves, rife with samscaras and vasanas, directly into an erroneous and deluded identity which at best is an uninformed and (proud state) of “I am that from which all derives”. This identity is then merely re-named
as the “one non-dual state” and worshiped as such, thereby incorrectly justifying any action that may arise within its pervue.

In sum, all such characterizations of the Non-dual suffer from deluded thought, being unable to perceive that which is beyond thought and having not yet attained to the fountain-head of the mind. Having not thus awakened to the perception that all thought can be likened to “dream only” they do not yet see the truth that nothing is.

It is of interest to note that the Sri Isopanishad (Isavasya Upanishad) (reference below) in verse twelve, declares that “Those who are engaged in the worship of demigods enter into the darkest region of ignorance and still more-so do the worshippers of the Impersonal Absolute”.

Where the sense of an absolute is used to engulf both Sat-chit-anananda (being-consciousness-bliss) i.e. the root of the Atman (Higher Self), along with the being of “Brahman with attributes” into a conceptual status having something like a terminal unity, an error is made. The truth of the matter is that “being-consciousness-bliss” is only a transition-point.

The Buddha for one specifically stated that Braman Sarguna (The Divine with attributes) is a distal realization obtained after the Atman first appears and it represents a state of “discrimination”. This must be so because it can be (must be) discerned in consciousness and thus any being reporting such has not comprehended the last discernible transition-state (Nirvana). As mentioned already, the state which is thus reached is described by Neo Advaita as constituting “only ever a non-dual reality”. This, as already indicated, is identical to the Divine with attributes (Brahman Sarguna) which self-identifies as “I-am-that-from-which-all-derives” or by the back-handed reference “That thou art”.

As an absolute, the term “Non-dual” is often bandied about but it has to be used with caution in reference to the center. Most users wish to
posit it as the “absolute” amid much fanfare as to its theoretical attributes. In that sense it is a “false” consciousness since it contains no concept of compassion because it is merely posited as the unit pure source of all.

This appears to be the point of departure between the Buddha and much of Advaita. For the Buddha, compassion exists as a meta-transcendental realization arising indirectly from the posited absolute non-dual state. Kashmiri Shaivism also recognizes such a state wherein the experient expresses as Shiva Srikantha cognising the suffering of humanity.

Unfortunately, a diversion may be found with no limit in absolute self-centered nihilistic absorption (as by denial). The (non-dual) state that initially emerges from Nirvana is certainly a recognizable absolute center, with which identification can be obtained but at the same time, since it is a sense in consciousness, it can still question itself as to origin and this it must do in order to proceed. Once this further step is undertaken then compassion in relation to all those not consciously participating in the center arises and profoundly so.

The bottom of the mountain of unremitting pain is also the bottom of the ocean of despair. However, strict Neo-Advaita holds it all to be “unreal” therefore the pain can readily be ignored in favor of pure being, the one only absolutely non-dual Reality etc.

Advaita Vedanta is not, and does not necessarily have the last word, even taking into account the Vedas, all the Upanishads (that are available in English) including the works of Shankara, Vyassa, Yoga Vasistha, (Valmiki) etc. Pure Neo-Advaita is in large part doctrinaire in that it represents the habit of modern proponents to fall back on historically “packaged” definitions forming part of a “logical” superstructure through which they themselves “have not passed”.

Such a package is the statement to the effect that “reality is non-dual”. Interesting, if so, how is that claim elaborated and validated?
The answer (apparently) given is “it was revealed (sic) to the Rishis”. Fine, in that case we have “The Self (Self meaning Awareness) (which) is already whole and complete and seeks nothing” yet the expression of the ego none-the-less arises therefrom in spite of the attributed source being “already whole and complete and seeking nothing”.

Anyone that takes such apparent conceptual packages and attempts to wield them in discussion is in for a rude awakening for they are barren and tragically incomplete.

Although the approach toward such a state may well constitute “a basis for Self Inquiry” however, “consciousness” even if formulated passively as “Awareness” is not its own source. How could it be thus described? Think about it, get into it, “Be It” then as by intent, raise the question “where-from Awareness”?

Equally, if it be said that “Consciousness is the capacity to know before what appears to be known and the knower of what is knowable” then the problem remains since here we have a compound capability that is both an undefined capacity to be a knowing state (i.e. consciousness is the capacity to know, meaning just that consciousness is consciousness) as well as consciousness that is conscious of content so then this construct merely resolves into a ”self”. There is no knowing without a target and if that target is posited as reflection then a self is meant! If knowing is posited as merely a capacity then such a proposition is “empty” for there is no such verifiable construct.

Consciousness is certainly a capacity but it presents as that which always already is. It does not arise prior to its content. The content and the capacity are one only. There are not two of course and in fact there is not even ONE. The (admitted) sense of non-duality that one drowns in does not even truly exist as is the case for any sense of Self (or self) what so ever.
This self-sense referred to under various terms: The Self (Self meaning Awareness) or the special case whereby: “Knowing occurs, for the radiant and revealing quality of the “Light” of consciousness is it's nature”, all refer to exactly the same construct. Unfortunately, these proposals just refer to a sense of Self introduced for convenience of discussion. None of these aforesaid self-senses exist at all. At best they are dream-states but without a dreamer. We can also say that they are apparent states, but even that formulation is empty of content.

Dissolution of content is known as soon as awareness evaporates in a jolt of uncertainty followed by an inflow of terror as consciousness dissipates and the cohesion of focus trails away as a wisp of smoke dissipating in the breeze. And then nothing, nothing at all except that a state of profound emptiness prevails, non-existence, emptiness that is empty of emptiness. A state that cannot even be recalled but abruptly terminates in the formation of an identity that brings with it full realization of the awful and hitherto unthinkable comprehension of the certainty of the truth as to the active Source of All.

It is not “known” directly how conscious dissipates and emptiness (Nirvana) arises - it cannot be known in either the immersion therein nor, consequently, can it be carried forth back into consciousness because there is nothing to carry. Yet there remains the memory-trace of the initiation of that trajectory in consciousness and then continuing into the actual departure from consciousness (as sheer terror initiated at the prospect of experiencing consciousness expunged - which feeling ceases abruptly). Thereafter consciousness returns full-blown as source recognizing its universal authorship as the non-dual state.

Between going “out” and returning there is a nauance. Buddhism calls this nauance “Nirvana” no movement, no self, no awareness. For convenience of discussion I term this nuance (which is not nothing, emptiness) Para Consciousness. Para Consciousness is the
absolute scalding Truth of reality. It is emptiness that is empty of emptiness and as such is full of something. That something, being the indescribable Truth or Purity that is the substance of Shiva.

Awareness emerges NOT “upon the presentation of something to be aware of” but as a state that is already content-endowed, full, always already possessing its content even if that be confined to first thought only. Emergent consciousness defines awareness as soon as it emerges and not before.

Prior to “first thought” nothing exists. The medium permitting first thought to mobilize merely constitutes something “in repose”, it exists in its “potential” but only as absolute purity. However, that said, there has never been a time when identity did not exist and that because the movement of first thought is (itself) the basis of time.

Thus we can say that the profound, the Source of All, always already is. Consciousness emerges from awareness as indelible authorship (so to speak) and movement therein is the author thereof. But still, neither consciousness nor awareness, is its own source and the constructions used to suggest that it is (or they might be) so, are merely sophisms since “the radiant and revealing quality of the ‘Light’ of consciousness” amounts, at best, to consciousness and at the worst is an aspect of consciousness only. Awareness itself is an aspect of consciousness being a stilled sense of anticipatory watchfulness whereas consciousness always carries awareness but does so as an undisturbed capacity within which consciousness emerges (has emerged) as the measure thereof.

What I am suggesting is that all senses of Awareness, consciousness, Light of consciousness, Self, self and so forth are almost identical if not exactly identical “handmaidens” to a higher order. Just as the self must be obviated to experience the Self so must the absolute sense of Awareness, the Higher-Self etc. be obviated to see the truth that nothing at all exists save that from which all these senses emerge. Emergent, thus does source appear to expand but otherwise it “exists
not” being “beyond consciousness”.

Some will persist in saying that “Consciousness is the “capacity to know” before what appears to be known and the knower of what is knowable. But of course consciousness is not a functional duality except by intent. There is one not two. The word “appears” is “right on”, in fact appears is the case exactly, so try to know the knower. Consciousness is not its own source, even if phrased as a knowing-capacity without content (awareness is here meant), it is true that there is not two, and alas, there is not actually one (even if consciousness is supposed to be that one), sad, perhaps but also true.

**Advaita and the Buddha**

Is “pure awareness” really the “deepest level”? It certainly is detectable at any level one cares to exercise including that within the context of non-duality, no question here, and it is a manifestation of “what we are” at whatever level but is there a “deepest level” to it? The answer is apparently not, and why not? Awareness has no limit to its extent and thus it so appears. It can be said that this infinite capacity is what we partake of but no limit thereto should be implied, deepest or not. Awareness is simply that within which the world of the mind is made manifest (or not). For mind to manifest, thought or discrimination must arise (even if it is merely thought about awareness).

In that sense awareness is simply mind at rest, with no thought arising. However, awareness itself is not the controlling interest that governs the manifestation of thought it is rather a potential within which thought may (or may not) arise.

To repeat what has previously been covered: there is a particular attribute from which “special awareness” has been said to emerge, referred to by the Buddha as the “self-abode of reality” - where reality is as something solitary. There consciousness ceases (as discrimination is no more born). Avalokitesvara (The Bodhisattva of
Compassion) terms the instance of inception thereof as “prajnaparamita” - gone beyond the peak (of awareness).

There are no words to describe it and since it is not consciousness nothing can be reported of it. It can however, be detected in consciousness but only as an apparent non-conformity therein, the instance at which one higher-identity disappears and is (later by an eternity) replaced by another.

Entry into the state of Para-Consciousness and exposure to the cauterizing effect of purity occurs when absolute stasis in consciousness trails off into an indescribable stillness. Here both pure consciousness and true emptiness become indistinguishable one from another. The absolute purity of the former, no longer having discernable content, leads the latter to become both the object and eventually the subject of the former.

Departure from Para-Consciousness arises when true emptiness expresses as absolute purity such that an indescribable stillness develops in which both pure consciousness and true emptiness are indistinguishable one from another. The absolute purity of the former obtains discernable content, leading it to become the subject and the latter eventually to be the object of the former. In other words, the nature of emptiness that is empty of emptiness (True Emptiness) is absolute purity. Absolute purity elicits an indescribable stillness as a noticeable effect. Purity thus becomes aware of its own state resolving thence into consciousness.

As can be seen from this, it makes no real difference whether the absolute is described as non-duel or as functional duality appearing as the non-duel expression of consciousness. Either way, the reality of its expression as source cannot be described even as it has been comprehended.

**Maya is Forgetfulness**

The formulation of notions concerning a “veiling power” as resulting
in concealment that can hide any type of discrimination so that the result appears as something separate from the Self, is not required. The mode of action involved by any obscuring influence is simply “forgetfulness” and that is all. Forgetting does not pertain in the state of “being-consciousness-bliss” but immediately sets within the self, as the false identity which emerges at birth into the world. In that sense it is part of the deliberate shielding that the evolving personal consciousness erects in order to curtail its immediate disappointment and pain that is otherwise experienced as concomitant with the “fall”.

Being-consciousness-bliss is not in any operational-instance directly aware of knowing anything at all concerning lower planes. From the first (inception of self, prior to separation) there are no things to recognize. It is only the subsequently developing entity that manifests these constituents by feeling into the root-ideas thereof. Things thus produced are of mind-only, mind stuff indeed. The substance and layers thereof arise as projections that flow from the logic of root-expectations so as to “fill the world” with names and forms at exactly the same time as the world is so realized.

From the first, memory plays no part in this; there is no “look up” of the results arising through perception, no finding of a closest match, or indeed any image at all. Re-cognition means re-formulating, re-creating etc. every-thing as well as every-non-thing from scratch, from the ground-state of Self, which at the same instant, recedes from awareness of developing personal-consciousness as that proceeds to further minimize and forget its origin as the result of attention (paid to the “imagined” things), of contraction etc.

**Forgetfulness: Veil over the Profound**

Time is the so-referenced present. This record slips into the past as soon as it is formulated but unresolved errors in the perception which arises from the process of projection, or action (of the self), exactly correspond with the elaboration of maya. Unexamined self-history is
exactly maya and nothing else is that. Thus is maya in truth only “forgetfulness”. As long as this shroud of “forgotten” activities, motivations etc. persists then no amount of effort exerted in the “now” by the self can be successful in penetrating the resulting cloud of misery which automatically develops following birth into the world.

The root of self is exactly “I am” as formed just prior to the point at which a body is cathected in the objectified thought “I am this or that”. Self-inquiry seeks to identify the naked “I am”. This being covered over by the shroud of “I am this” and “I am that” cannot be found unless that exact veil is either systematically deconstructed or sundered/smashed.

In the case of Brahman Nirguna (the Creator without attributes) it is said that everything is already the case meaning that the potential thereof exists but it does not mean that the image of a “chair” is to be found therein. Brahman Saguna (the Creator with attributes) however, knows of chairs, can “see” the root-idea of chairs (so to speak) as creator thereof but, such capacity is operationally realized only by the personal self.

What is meant by a “projecting power”? It is not a true projection nor is it a power. The production of identity, name and form is strictly a process in consciousness. It is truly the formulation of ideas only. Activity which results in creation is forgotten as a process because it is over-grown by false attributes as per things recently arisen and falling within the apparently independent “ego-consciousness”.

It is unexamined experience only that constitutes maya and this certainly includes superposition of the unreal unreal onto the unreal but this is not an independent power of any kind or form - it arises as a consequence of the now isolated ego-identity consciousness only as it defends its supposed independence.
There is only the present but the only way in which it is possible to see the self-therein is to throw off the fetters of the past. The Self is always already present but it is so as purity extant. Since the self in that self-same present, does not believe itself to be pure, it cannot penetrate the darkness thus generated as being of its own making and cause. In this case every “error of perception” binds itself to the next misunderstanding which arises and the self thus becomes entombed in the shell of its own ignorance.

Meditation that is focused on self-inquiry can lift such darkness where cause is admitted. Where cause is denied, darkness persists.

Certainly everything happens in the “Absolute Now” as experienced by the Higher Self. For the Higher Self, from one instance of that Now to another thereof, it is still always Now so from that viewpoint nothing can happen. However, the personal self is not exactly the same as the Absolute Self since for it, one instance of the now is always different from another. The now of the personal self can only co-inside with the Now of the Absolute Self exactly when the personal self gives up its identity and in no other instance.

It is pointless to theoretically assign instances of the Absolute Self’s “Now” to the direct consciousness of the personal self. Even if this were to be done, the self still cannot see such concurrence without immediate deconstruction. An enabling function can certainly do this, but such an intervention must penetrate the veil of continuity (ignorance) spun by the personal self from moment to moment. This absolutely requires that the cloud of error induced by false apprehension of moment to moment experience on the part of the personal self be abruptly (or possibly gradually) destroyed or eroded. Exactly are the cherished beliefs supporting this false structure of understanding related and they do not crash-down because for the most part none of them are seen by the self to be eroded, destroyed or undermined.

Certainly it is merely Source that appears (as ignorance), this is true,
but it is expressed of the self and to the self as a habituation of the personally identified ego. The viewpoint of the profound as manifest by/in the Higher Self is an absolute (for want of any other term, this absolute is and must be that of the Creator with attributes), but the appearance thereof is persistently overlaid by the “false” viewpoint obtained by the personal self.

To say “it is all the One appearing as two” is to specifically exclude the understanding that such a perspective cannot be realized by depending only and entirely on the ego-self. That is, “the appearance”, such as it is, pertains to the senses of the ego-self only. Otherwise there is just the One Self Alone (Brahman Nirguna, the Pure Creator) and as masked-off by the personal self, this aspect of indescribable being, while it may be present in some sense, does not know of itself as existing, let alone does it know of its appearance as “appearing”. The prospect and appearance of appearance is exactly induced by and through the ego-self or mind only - even if it is to be described or classified as “unreal” in respect of the view-point enjoyed by Being-Consciousness-Bliss it is merely the ungrounded Higher Self and in particular the ego-self that applies such an appellation!

An admonition to the effect that “Nothing is born and nothing dies” is perfectly plain both to the Atman (the Higher Self) and to Brahman Saguna (the Creator with attributes). For active creation, the first attribute is awareness which upon arising simultaneously engenders consciousness in movement of thought. The concurrent observation to the effect that “Nothing is Happening” applies only to the context of Brahman Nirguna (the Pure Creator, the Creator without attributes). To then posit “that this is as it is” in order to invite the apparent seeker to “rediscover its origin” is patently absurd.

The “apparent seeker” or in truth the “being in the world seeker” cannot be seen as subject of such a so called “invitation”. To further
indicate “that when this (non-extant invitation for one being in the world) is accepted by no one, that then it is seen that there is only Source, as the uncaused, unchanging, impersonal stillness overflows and celebrates” is fatuous nonsense!

The problem is exactly that the seeker, the ego-state is both unwilling and unable (by itself) to deconstruct into no-one so how does this help? Such advice is really no advice because deconstruction of the ego-state is not an easy exercise and it must be faced directly by the self of the seeker even though it means self-destruction.

**Why I Returned**

The idea of return finds its expression in several forms of which three will be addressed in this section. The first concerns the subjective response of a near death experience where the return concerns reconsideration of the recently vacated life-experience. The second is faced by the newly enlightened being in respect of considering its status in relation to being-in-the-world. The third relates to the overall process of metempsychosis where the soul, the essence of personal being, undertakes or is driven to re-assume life. In this last case, a decision is taken thereby to (re)incarnate into the world of name and form.

All three experiences share a common factor and that is the nature of the decision which is made in order to reconnect to a state of being that had, to all intents and purposes, been abandoned completely.

**Reclaiming Life**

As explained previously it was several years after being catapulted into the profound I was exposed to a “massive” heart attack.

I first felt a shock as continuity of the external world was abruptly suspended to be replaced immediately by a profound sense of stasis in knowing that nothing of what had been could continue. I regretted
this momentarily in the sense of “things undone”. As I continued to assess a grey stillness I suddenly perceived that I had yet to deliver (to my family) a complete report as to my understanding of life.

Prior to this, whenever I had tried to communicate what I had come to understand concerning my engagement with the profound, I was effectively met with “blank” looks so that I found myself unable to proceed in formulating any sort of useful description at all really.

Upon assessing that failure I abruptly and simply made an extreme effort to re-engage life and this is the only way I can describe my return.

So, from this I can say that there are indeed many changes taking place at Death’s doorway but if one has already taken the trouble to deconstruct the personal self, the ultimate consciousness associated with the Higher Self simply moves silently into the space that was previously occupied with the details of name and form (of nirmankaya, the phenomenal world) and the transition becomes entirely placid and even “expected” as the “film” of life is extinguished and blinks out of consciousness.

If no serious attempt is made to break-out of the shell representing the ego-self during the phase where-in life is expressed then, upon entering the dying process, a certain amount of terror will be experienced as the self begins to disintegrate. This feeling alone can be sufficient to plunge the remaining sense of consciousness into a panic-mode as it vainly attempts to hang-on to life. In that case the pure sense of Self will not even be seen let alone appreciated and the transiting being will become enmeshed within its own doubts and regrets to the extent the dominant arising sorrow will command that a return to life be executed in order that relief might be obtained therefrom.

We must accept that the term “enlightened” is initially applicable in a relative sense starting with one to whom the “ego-state” has just been perceived as anathema and has therefore commenced work that
will result in its deconstruction. Such an apparently difficult task can expand through to complete success. However, this point does not represent a final victory but is on the contrary merely a way-station marking only the possibility of awakening. This is because being, although thereby sensitized to Divine Reality, does not yet engage itself in determination.

The truth of the matter is that there is no end to this journey and in particular an encounter with the “always retreating” Supreme, the extent of which cannot be defined in any sensible manner, is never “final”. An extent to that possibility can only be “anticipated” as through the emotional yearning of the true Avatar thus identified. This constitutes the ultimately positive quality of relationship, a transcendental coupling with no end in sight.

**Rebuilding Illusion into Reality**

The thought initiating the impulse for incarnation is “I want to be free”. However, since this is raised within purity being free actually means being subject to the creation of error. Departure from unity is always already the first error even though it might be and is “powerfully yearned for”. Although, from the safety of unity this freedom was apparently desired, the actual experience of separation engenders an extreme pain of loss. Thus, almost in the instance thereof, the first step towards freedom comes to be seen as contamination, an error.

However, the immediate recollection of abandoned purity and peace of unity fast fades under the succession of errors that accumulate for the incarnating self which, after a short period of disorientation, realizes that it is quite alone. Although departure takes place within the realm of consciousness the true center of being, your center, and my center actually lies beyond consciousness. That center is “something” from which we “emerge” as consciousness and at a certain point you, I, and everyone chose to do so as by intent to be free. So what therefore is the “meta-reason” for that choice?
The meta-reason is that the source cannot know what it is beyond purity and infinite capacity. Therefore “the skein of consciousness” is elicited in order that the profound can know of its own nature which is everything and every being now (or at any “time”). The point is that the resultant incarnating entity is merely (?) gathering information about the nature of consciousness, in endlessly repeating cycles, unless a conscious effort is made to return to source. When (and if) that happens then all information and experience; namely the complete content of the infinite number of lives lived, is discharged or transferred directly into the profound. Thus does the source expand, purifying and rationalizing the messages received as “content”. In this way the Profound becomes all the messages it receives but it is not “conscious” of any of it. The profound is thus just us but not in a way that we fully understand ourselves to be.

When you are once enabled to return to Source, you yourself will fully understand your part in the system and at that point you are potentially free of all obligations except those you elect to carry. You can “stay-on” and merge back entirely into source or you can return (to life). Either way you are all there is, if you elect to come back into life you carry with you all that there is, as the deep light of infinite consciousness (as well as your knowledge of the “beyond”), from which you can never again think of yourself as being truly separate.

There is no need to go in and out, returning into unity is a once-only-occasion, there-after you are it no matter what you may do or how you choose to express your divine nature. Getting there is everything! That is why I mention so many “procedures” for accomplishing this in the current book. The first move is to step beyond the confines of your personal self - built in this life - then to move past the infinite array of shadows representing previous lives, and finally to plunge headlong into (your) absolutely fathomless being.
Re-expressing Life

In essence, the knowledge to the effect that “I am a great Cosmic Being, Perfection, Pure Light etc.” and that “I have been seduced by such ideas as glory” only to find that too is empty and deep inside there is a yearning to return to something so much more (“indescribable”) is the truth for all persons. The desire “to return home” is a perfectly correct way to describe the effect of being in the world. That is indeed how it appears from afar, once one has departed unity, when one re-approaches it and indeed as one rejoins, this is so. But in truth one cannot understand why the departure until the return has been executed - all one can do is yearn for that lost, left behind sense of what it must be like to re-obtain unity which in itself is so far beyond consciousness that it cannot truly even be remembered because (it is) beyond any sense of being that one chose to manifest in departure therefrom in the first place.

The Divine Reality is truly unknowable as such, and, when the ego-self collapses, it is glimpsed only as the emergent non-dual state. But in reality this is only a surrogate expression of perfection (emergent from the Divine). However, the Divine itself, when once regained, burns with an undying light, the real You (just as described) - and this (you) is in turn, the true source of all there is and all there can ever be.

It is the emergent representation of purity in consciousness (the source of all) that immediately becomes “contaminated” by the experiences of creation (so to speak). It is contaminated by its own creation. It has the capacity to create - anything, everything and therein is its own contamination assured and it cannot be otherwise.

So, get there (again), get there exactly and you will realize that this is so and moreover that you yourself are already responsible for all that there is. I do not suggest for a moment that you actually just “take my word” for it. Even this “stage” is far beyond language in any sense but knowing who you are at once removes the apparent burden
of “separation” - you can never be “alone” again as an individual person that “is” but the unity you encounter (and in truth is what you are) stretches off in all directions to infinity and beyond - it - you - are at once all that there is, all that there can ever be. Is it any wonder that absolute unity is also absolute aloneness?

So what to do? Simple (but complicated) you create me and I create you (at once, simultaneously) now there is someone to talk to, to interact with to push the profound aside even if only fleetingly. The sense of purity ever remains and that purity is You and you only, what you are within the present form you have chosen to manifest. As personality you are just one aspect of the infinite being that has arisen from the purity of source. You may choose to either “see it” as “contamination” of source, of original purity or, to understand yourself as divine presence made manifest upon a whim only.

See it also as the manifestation of compassion in relation to the expression of the “lost” beings that have also arisen in the same manner but unable to see this in themselves they languish in ignorance of self-punishment through the “error” of their own ways.

**Metempsychosis: the problem**

Reincarnation is not new; it is one of the oldest if not the oldest of beliefs. We in the western world in particular, are simply in a period of low spirituality at present with an over-emphasis on the material world from which spirit is thought to be absent. Physicality is a reflection of the intent expressed by mind through the karmic imperative established by “experience”. In a word it is a dream, a mental projection. The dreamer is the one Self only. Find this Self by asking the question “who or what am I”.

My recollection of birth to this life is somewhat simple consisting of pressure, the color red and then bright physical light. As to where I came from that is also simple - it was light but not physical light - something spiritual. But it was not immediate; rather it was far off,
long ago - a place where I used to be. There I began as consciousness or being more properly, and I was involved only in knowing.

This turned out to be a sort of self-test where the act of knowing resulted in a specific comprehension that was less than the original and otherwise static whole, a sort of dimension that could be characterized as “mind”. This fraction became isolated (though still within the whole) as an idea which when closely examined progressively focused down into the dimension of physicality, the world etc. And I forgot entirely about the spiritual light extending forever as a unitary whole.

The higher dimension already contains the entirety of the mind dimension but as a potential. Similarly, the mind dimension again contains all of the “lives” experienced and, strangely, all of those yet to come.

After forgetting or ignoring the origin it was through “act of thought alone” that brought forth the world by means of the lesser reflected being involved in that birth. A cycle of thought became trapped by internal self-focus inside the capacity for consciousness (thought) overall.

This self-focus manifested what it posited as a series of lives, in Atlantis, the vast plains of Asia, in Greece, in Rome, in Europe and so forth. Each one raised itself upon another in a causative manner so revolving into the next as a thought in search of perfection but hobbled by its capacity to manifest endlessly interesting and interacting scenarios in seeking its purpose. And so it may have chosen to cycle forever except for one stray thought - it happened to glance across from one cycle (birth) to another and idly wondered “who am I to so span time?”

In a flash the answer came and physicality was extinguished. I am that from which the cycles and infrastructure have derived. I am as I have always been, eternal and unchanging. I awoke from the dream
of narrow self-focus back into the light from whence all derives. There remained only the sole Reality wherein nothing exists.

In the event that a person “dies” without realizing or seeing a significant aspect of the Higher Self they will normally take their exit while the ego-self is in a state of confusion. Such confusion will often be exacerbated by the type of death involved such as during a battle or an immediately self-instigated accident such as a car-wreck. Other than that death may overtake the ego-self in old-age after a lengthy illness and so forth.

As life departs the thought instigated in cases such as those referred to above will be of the form “I must do better, I failed myself, I should have tried harder” and so forth. Frustrated thought of this nature will impel the ego-self to grasp once more at the opportunity to “make things right” and in so doing will propel consciousness into a “new dream of being”. Such a dream actualizes in physical rebirth and unless the ego-shell of that new life is thrown-off in such a way that the Higher Self is recognized such cyclic representation repeats in an apparently endless fashion.

I suppose reincarnation (is and was) both a religion and an element of existence for many. It takes the form of a religion when people first see that they have lived other lives, or should I say when people see they have lived other lives and begin to obsess on the lives concerned. It is perceived as an element of existence when they see beyond the bounds of the cycle of birth and death and comprehend that the whole effect is based on and within direct consciousness alone. So seeing, it can then be understood as a sequential dream, the dream of life so to speak and a focus can then be placed on the dreamer. Once this is accomplished one can assume either the viewpoint available to the now expanded ego-consciousness or that of the consciousness in which the ego has (apparently) been expressed and either get off of the cycle or stay for the ride as one sees fit.
One might well postulate that reincarnation is the common obligation of all humans as well as other species and from this viewpoint it is certain that metempsychosis itself is not the key issue as much as is the initial ability to remember incidents from one life to another.

In my humble opinion, recall of past lives is truly an indication of a spiritual “bent”. This does not however, mean that past-life recall is an obligatory precursor to the realization that one is not merely a physical body in a physical world doomed to spiritual cessation at death, in the manner that termination of the electrical current to a light-bulb results in darkness in an otherwise unlit room. Quite the contrary really as there are many meditation techniques that can be implemented that will lead to the presentation of the Higher Self directly to consciousness.

That said, it remains true that the shell of nescience (ignorance) that is built up around the Higher Self depends on the failure to have recognized this aspect of true being over uncountable lifetimes.

**Reincarnation in some traditions**

Advaita following the tradition of Nisargadatta: The Question of Reincarnation

*The memory of the past unfulfilled desires traps energy, which manifests itself as a person. When its charge gets exhausted, the person dies. Unfulfilled desires are carried over into the next birth. I do not say that the same person is reborn. It dies and dies for good. But its memories remain and their desires and fears. They supply the energy for a new person. The real takes no part in it, but makes it possible by giving it the light.* (381)

*There is no compulsion [to be reborn]. You get what you want. You make your own plans and you carry them out. We grow through investigation, and to investigate we need experience. We tend to repeat what we have not understood.* (465)
It [death] is very much like sleep. For a time, the person is out of focus and then it returns. The person, being a creature of circumstances, necessarily changes along with them, like the flame that changes with the fuel. Only the process goes on and on, creating time and space. (469)

You may believe in whatever you like [about reincarnation] and, if you act on your belief, you will get the fruits of it. But for me it has no importance. I am what I am, and this is enough for me. I have no desire to identify myself with anybody, however illustrious. Nor do I feel the need to take myths for reality. (505) The question of resistance [to reincarnation] does not arise. What is born and reborn is not you. Let it happen, watch it happen. (469)

Reincarnation implies a reincarnating self. There is no such thing. The bundle of memories and hopes, called the “I”, imagines itself existing eternally and creates time to accommodate its false eternity. To be, I need no past or future. All experience is born of imagination; I do not imagine, so no birth or death happens to me. Only those who think themselves born can think themselves re-born. All exists in awareness, and awareness neither dies nor is re-born. It is the changeless reality itself. (262)

When the body is no more, the person disappears completely without return, only the witness remains and the Great Unknown. (400)

And in the Bible:

(Quote) Hebrews 9:27-28: 27 And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him. NAS (Unquote)

Here is another angle on this piece of scripture: The act of dying
once refers strictly to the ego. This is otherwise known as “death in life” or “Self Realization”. The time of judgment comes then, right enough and it involves the self-comprehension of the forces that have previously led to incarnation after incarnation. In other words it is “Self Judgment”.

Many Hindu texts refer to this “judgment” phase in the mode of “burning out of the samscaras” and the consequent elimination of vasanas.

Recall: samscaras are emotional scars and vasanas are the “yearnings” left over as the result of such a scar. Simple case: a person kills another in a fit of jealous rage. Is then put to death after heavy physical punishment by his community. The mortification of the whole procedure constitutes a samscara, a vasana might be the yearning to do better that drives that particular soul to take up another physical body - another life i.e. to reincarnate.

Self-realization is the indelible comprehension of one's own immortality as eternal being (The Self) manifesting in physical form from time to time. It is the final comprehension that all physicality is the creation of the Self in its efforts to obtain Enlightenment. This is in fact “The Second Coming”.

**The Teacher that does not Teach**

I do not profess one particular viewpoint as opposed to another. I simply answer questions or generate comment around what I know in respect of people that find me. I do not (or try very hard not to) propagate my beliefs because I absolutely have no beliefs to offer. I do not even “believe in beliefs”. On the other hand I will quite willingly share what I know with anyone that takes the time to listen.

If you, dear reader, have a penchant for operating on the positive side of the equation that is fine but I have no such tendency so it is just as easy for me to embrace the positive aspects of what is said as
not. It makes no difference to me. I can readily advance all sorts of positivity as can anyone else and who knows, in the grand scheme of things, they may even be true (for some souls and in some sense).

I know the full extent of the putative positive but in this world, as currently projected, it is nowhere “realized”, nowhere! And that is itself a bit of a bother. I also know that people crave the positive in order to be able to justify themselves (in some sense) so the positive “sells” - finds a ready market so to speak. I can sit down and push off into positivity in any direction but what would be the point? Who on Earth is there to absorb such material even if the appropriate question be raised?

I made the decision, after due consideration, to come back into life and I have my children and grandchildren to consider and thereby a duty to them since I called and they responded so I take the time that is necessary in answering to their questions.

**Reincarnation: the non-teacher**

If you concede the few points I consider being prime indicators of the Truth - then for the rest there is no point in my entertaining any further quibbles because none of these are important in themselves. If I were to persuasively turn you around on any of them so what? You are already sufficiently advanced that you will find your own way in any event.

In the matter of reincarnation a certain Mercedes de Acosta asked Sri Ramana:

**Question:** Is reincarnation a fact?

*Bhagavan:* You are incarnated now, aren't you? Then you will be so again. But as the body is illusion then the illusion will repeat itself and keep on repeating itself until you find the Real Self.

**Question:** What is death and what is birth?
Bhagavan: Only the body has death and birth, and it [the body] is illusion. There is, in Reality, neither birth nor death.

Question: How much time may elapse between death and rebirth?

Bhagavan: Perhaps one is reborn within a year, three years or thousands of years. Who can say? Anyway what is time? Time does not exist.

Question: Why have we no memory of past lives?

Bhagavan: Memory is a faculty of the mind and part of the illusion. Why do you want to remember other lives that are also illusions? If you abide within the Self, there is no past or future and not even a present since the Self is out of time--timeless.

In other words, do not be concerned with reincarnation for it is just an illusion as is the context in which it arises. In so far as it goes, I agree with this advice. You do not have to be concerned with reincarnation at all.

**Dialogue with the Profound**

The truly personal has long since fled my presence - I do not know anymore what it is or was. However, all of creation flows from identity and of obligate necessity rests therein (illusion or not) therefore, personal language constructs are sometimes the easiest way to express arcane ideas, as directly issuing from the viewpoint of the creator, as it were. Sri Ramana for instance used the concept of “Self” on which to base his viewpoint. The Buddha used non-self and emptiness but Mahayana Buddhism is only concerned with non-self on the personal level and is quite happy to switch “Mind Only” into the mix together with the “profound”, “stainless light”, “attainment” and so forth, once it is inherently understood that the dialogue flows from a “State of Pure Consciousness-in-repose”, untroubled by “first thought” let alone by “Para-Consciousness”. Then any kind of language can be used to describe the
“unspeakable” and any subject may be broached.

**Eric’s Response**

This following material covers Eric’s reaction to the model previously outlined.

**Comment:** you may like the idea that “all creation flows from identity, and of obligate necessity rests therein (illusion or not)”. Yes and in that case establishing the effect of the illusion and the underlying (non-expressing) expression of the “Beyond” is the only distinction to consider. Each must be present as appearance. I agree that personal language constructs are the easiest way to proceed. I like the use of “Self” as Sri Ramana uses it, or Mind. As you say, for me, no-self refers to the state of not ego identity.

You say that “Dialogue flows from a State of Pure Consciousness-in-repose, untroubled by first thought”. This is exactly the domain that I was referring to when I suggested a “real thought” or “reason” in the realm of Consciousness. You responded that there was no thought in pure consciousness, which I conceded, but I was referring to this which you are now suggesting, very good. A Real Self, a real “thought”. I am in no way using the word reason or thought in the conventional sense. I am using reason as an expression of the understanding that is underlying the consciousness, not as a “thinking” construct. And you are correct it is Dialogue that I am interested in, not statements from gurus or more statements in reaction to gurus, opinions, and self-aggrandized expressions of “wisdom” or “enlightenment” or “awakening” whatever.

An actual dialogue, that is very good, “untroubled” by first thought, let alone “Para-Consciousness” (which could never be, because Para-Consciousness cannot obstruct or trouble in any way), then any kind of language can be used to describe the “unspeakable” and any subject may be broached. “Yes. We are at the beginning!”

**Reply:** well, that really is the issue. Prior to consciousness rising, the
glass is full of clean water only. The consciousness immediately arising post first thought is relatively obscured only i.e. not exactly pure but headed straight towards being pretty well polluted by the ego-self (cloudy water). Consciousness in repose is like a glass of dirty water that has settled-out. The water is clean, the sediment is on the bottom, but that contaminant is merely quiescent. A thought arising within such a consciousness is equivalent to a sediment swirl rising into the clear water. First thought imposes just a hint of cloudiness within a relatively small swirl; the swirl turns on itself and thereby increases its density and so forth. But this is just an image and is only vaguely related to initiation of the creation.

The Adviatic identity simply sees sediment rising - “contact” with Para-Consciousness however, causes the sediment-load to be directly absorbed from the transient-identity into Para-Consciousness (the moment of terror) leaving clarified identity acutely aware that it is and was entirely responsible for the sediment build-up even to the point of elaborating all aspects of the “dirt” directly out of “nothing”. This is and was the act of Creation. In this sense “Para-Consciousness” is also akin to something like an “absolute observer” except that it has no such sense of “its own identity” what so ever. It merely absorbs both the detritus together with the “transient-identity” and clarifies all with its status of absolute purity as defined by its total lack of any descriptive characteristic.

Comment: yes I like the analogy; however, we have not determined yet whether this first thought exists. Again, if it is an illusion it is an illusion and simply appears to exist. The analogy would then breakdown because the sediment is not actually there, but simply appears to be there, as a function of our perceiving apparatus which itself is a function of the sediment, the sediment perceiving itself as there. If we are not calling the illusion Real, as in actually there, then the issue has become: How are we able to see with the “eyes” of the clear water instead of through the muddy water. There is not a world
out there, so what is seen is clearly a function of what is seeing. Muddy water is seeing a muddy picture. But if the mud in the water is only a belief then the issue remains of “How do we stop believing in what we think we see?” since clear water is all that is actually there?

The non-dualism fad seems to me to be terribly superficial. It does not posit anything outside of awareness, (even the vastness of its unknowing), which it only thinks it knows, but of course does not actually know (as per identification therewith) and characterizes everything as itself, as awareness; so there is really nothing of experience or reality in my opinion to be considered. The word “awareness” itself is very inadequate as a description of anything, and the tag “non-dualism” is also ironic in that it relies on the very nature of that which it deems as not existing, namely dualism to characterize itself. It is like calling the inquiry into freedom non-bondage, or anti-enslavement, and then referring every reference of freedom to bondage. That is, without any actual experience of freedom being involved.

Speaking of awareness, as they do, is like saying all experience arises with-in experience, and fades back into experience with experience as the ground of experience; and everything that you experience as the world arises from experience. There is no world, no other, only experience. And this experience (namely mine), is the foundation of All experience, and therefore of all Reality. And enlightenment is the recognition that all is (my) experience.

I mean really. Around and around they go. There is no relationship, there is no serious consideration for the other, not even an interest in discovering anything of what “The Other” may be, but simply content to disassociate in the idea (first thought?) of awareness. I can imagine so many instances in which “awareness” is not operating, (ask the drunk who drove home in a blackout how he was aware of getting home). I am surprised that contemporary gurus like to make
this word the foundation of their philosophy. The word itself is completely psychological by nature.

Now I understand the idea of “non-dualism”, and of course I agree, however recognition of this point is a basic and simple insight. The Beginning as we have said, the domain from which we begin our inquiry, and consideration of the nature of the illusion, and of what if “anything” is Reality or clear water.

But we do not get happy about seeing that awareness is aware-ing. Obviously, that is the whole point. Also, they speak as if they have knowledge, but they have no knowledge of course. The idea of awareness is squarely, inherently, at the heart of illusion. It is the first thought calling itself reality, or truth, the same as always.

Please comment and correct me if you feel I am mistaken. I certainly “like” my concepts better, but I am trying to look beyond the ideas to see if they are actually pointing....somewhere...

Reply: well, since you ask directly I certainly cannot deconstruct an image or metaphor relating to the profound; anything that is said regarding the matter is “part of the illusion” so that no technical differentiation with respect to the target is thereby possible. The experience itself is already “way beyond” the level reached by words of any kind.

For instance the word “see” in relation to the glass and the water has the “hard” meaning of “see with the eyes” but in the world of spirit there is no water-glass, no water and “see” refers to some form of “understanding” only.

Not having any appropriate language was exactly my problem for a full ten years after having first penetrated the profound. Subsequently, as the result of a huge amount of reading, I built up a language that could be vaguely used to express part of what I had come to understand. One just has to take a metaphor for what it means to one. That way one can “try it on” and then say well it
might be pointing this way or that way but, there is no guarantee that a differential determination in relation to the target(s) thereof can be obtained.

Also we have to be clear that “the degree of one's own attainment” is the measure of the matter. Any metaphor will break-down when pressed, a good one might take a person one or two steps beyond existing understanding before a completely different one must needs-be substituted to act as guide for the next step.

There is no point in deconstructing the metaphor because the original description is in no sense “real” in the first place. Deconstruction will just lead to another inadequate (unreal) pointer or image. The patent absurdity of the derivative does not serve to invalidate the original. Indeed the original fails in the moment that it does not succeed in expanding consciousness. So an attitude which attempts to exclude all preconceived conclusions is desirable - together with the auto-insertion of the phrase “what am I missing here?”

Now there is value in this pause because it enables assessment of the defensive auto-reaction that wells up in one when something contradictory to one's own belief-system is heard - just drop the belief and investigate the alternative with open mind. Maybe it works maybe it does not but one loses nothing by “trying it on”.

Well anyway, you ask the right question [quote] then the issue remains of: How do we stop believing in what we think we see? Since clear water is all that is actually there? [unquote] and this also applies to neo-advaita.

**Brahman**

The Upanishads (one, another or several of them) deal with it by defining Brahman (The Creator) in two forms: the absolute unknown and the potentially knowable representation. The respective terms are: Brahman nir guna (without attributes) and Brahman sa guna (with attributes). However, the neo-Advaitins also seem to see that
the world as simply “arising” within awareness whereas this perception is not at all part of the creator’s experience.

Operationally Brahman sa guna is somewhat similar (if not identical with) “awareness”, particularly as used by the neo-Advaitins. Although for the adherent to neo Advaita the term “self” is omitted and awareness is (maybe) defined as a neutral sub-set of consciousness wherein no movement takes place. The “story-teller”, the entity claiming awareness (wherein content “arises”) presumes the right to speak (or write) and invariably does so under a name. Now each and all of the categories it references are “attributes” pure and simple

Non-dualism, neo-Advaita, is simply a transitory state in which the supposed no-self state (who thinks? who hurts? etc.) represents merely the dismissal of the personal-ego-self. That is all. However, the complete dismissal of Identity (true attainment) has yet to be achieved. That short-coming cannot be disguised by simply masking the identity concerned with the label of “Awareness” which merely represents an objectivized third-person substitute.

I totally agree that non-dualism is superficial; it does not posit anything outside of awareness. Awareness just is and no responsible party is held to exist therein. Granted the achievement whereby the false ego-self is seen as such (and dismissed) constitutes a degree of attainment but there is yet a long way for awareness to travel before it sees that even “this resulting awareness” is itself part of the problem. The world is as it appears to be, simply because of the failure of awareness to recognize the part in which it plays in the “active” manifestation of the illusion. The illusion is always active, we the deluded, simply forget the errors of our ways that helped to promote the illusion (a form of denial) in the first place.

**Stop believing in what we think we see**

As to how we stop believing in what we think we see? The answer is
first: proceed to the fullest (most refined) sense of consciousness awareness but do not enter into Self-justification (the pool of narcissus). From the sense of refinement in consciousness raise the question (as by intent to know) “from whence this sense of refined consciousness?”

Now we cannot deconstruct awareness (consciousness stilled) from inside awareness (or consciousness) if we expect the answer also to arise directly in awareness or consciousness. Awareness is anyway just another word for consciousness - stilled consciousness with no thought arising. Neither consciousness (nor awareness) is its own source so we must “break out” of the consciousness jail to “see” where the jail came from.

Sri Ramana puts the conundrum this way using the word SELF to contain both consciousness and its source. Self is the “source” within which both consciousness (as mind) and its source are bound together. He said, Courtesy of “Who” as phrased in his book ‘Maha Yoga’: “The world and the mind arise as one but of the two, the world depends on mind alone. That alone is Real in which this inseparable pair have their rising and setting: The One SELF alone”.

You may see here that Ramana was definitely not someone on whom the Advaitic awareness protocol can be safely fixed since the world arising in mind is subservient to the Real context in which both the mind and the world arise.

You say “the idea of awareness is squarely, inherently, at the heart of illusion. It is the first thought calling itself reality, or truth, the same as always”. True! The point is consciousness: thought, thought about thought, awareness, mind (the ego-expression of systematic consciousness), first thought and so forth are all of the same essence in that they are the same passive, active or potentially active non-thing. But it is not the words that are important rather it is the concept that the words seek to deploy that is important.
I just say that the Divine is beyond consciousness, cannot even be known by consciousness since consciousness is its product. I furthermore suggest that the negative state of the world as it appears to us depends exactly on error, our own errors. Even more did it (the world) initiate in error with the expression of consciousness itself. What “need” would perfection (of itself) have to express anything at all? None!

How to fix the world, which cannot be a “bad place” in its own right? Simple, every extant human expression of consciousness must perforce recognize its sullied origin (original to all), clean up the errors of expression and the “Whole” World will thereby emerge of itself. That is ultimate positivism that we can all work towards, in my humble opinion.

Comment: I agree with your discourse about “trying it on” and also remembering to stay open and note “what am I missing here”. I actually like the metaphor, and I did not mean to take it too literally. And I understand what we are discussing. I simply wanted to note perfection for perfection (Para Consciousness), as something that cannot be muddied, but something that the muddied “vision” is in relationship to. This is the only point. Otherwise of course I agree with your keeping on track.

You say: granted the achievement whereby the false ego-self is seen as such (and dismissed) constitutes a degree of attainment but there is yet a long way for awareness to travel before it sees that even “this awareness” is itself part of the problem. The world is as it appears to be simply because of the failure of awareness to recognize the part in which it plays in the “active” manifestation of the illusion. Yes, I agree to this! Fresh air. And thank you for the distinction between the absolute and the Brahmam sa guna with attributes. This is a helpful distinction and what I was pointing to.

The querent
Reply: Indeed, the querent (“one who seeks”) may sometimes balk at the tendency of contemporary gurus speaking of “non-dualism” to simply claim awareness as All and who likewise go on to posit that All is similarly a function of awareness. However, in saying that all human experience is a function of awareness, it does not mean that all Reality is a function of awareness.

We may well seek limitation of so-called reality to human experience but otherwise Awareness is an effect not a cause and it seems that the current crop of Advaita disciples simply like to rest in Awareness, but are not in the least interested in considering the limit of awareness or penetrating beyond and opening themselves up to the “actual” beyond or engaging in a relationship with this domain. One may propose, as has been noted, that what lies beyond awareness, is the field of terror.

The wise men and women are too cozy in awareness, and are unwilling to be terrified by the actuality of not knowing and the resulting death of all they know, experience and believe. “Awareness” seems to be a great cover, the latest kind of “faith”, for not facing true emptiness.

If one can call even a generic state “awareness”, or “consciousness”, then thought thinks it knows something right there, which gives it comfort from the terror of the Not. But it is only in facing the terror of the infinite “Not”, that one can even begin to see that this domain may have some effect upon us, as we engage the relationship honestly.

Comment: Agreed, it is too easy to merely refer to what we do not understand and have no experience of: the True Reality. It keeps us from actually having an experience which would show creatively the effect of this so called Reality. And so we remain in the domain of thought, being, “awareness”, consciousness, existence etc. which we so carelessly take completely for granted. As if this state comes fully realized as a kind of knowledge, completely formed in this apparent
existence, and that there is nothing to take up and is instead, only a
call to rest inwardly and to be disassociated from any other
possibility.

**Contemporary gurus leave a storm of confusion**

**Comment:** what if we didn't actually exist, and that all we were in
our “awareness” and consideration of existence was a possibility to
exist, which hasn't yet come to fruition? What if we are actually just
a possibility? A “maybe”, we can exist. An unfertilized egg, a seed
unplanted; but yet we think that we do exist and that we are
conscious? And it is this very thought that we do exist, or that we are
conscious that keeps us from experiencing this potential existence,
and keeps us from watering the seed of this possibility of somehow
actually existing. We don’t know that we exist, we think we do; we
don’t know that we are awake, we believe we are; and we take our
desire to exist, and our immediate impressions as self-evident of
existence, as knowledge.

We don’t know that our immediate impression isn't self-evident that
we are un-conscious and that we only want to exist, but don’t
actually know how. It is true. We are probably completely upside
down. We call ourselves “conscious”, but what we call “conscious”
may be totally un-conscious, and we do not yet know what conscious
is. We assume a lot and we take a lot for granted.

To actually be conscious may take more than simply experiencing
that the foundation of our experience is open and regular as
awareness. This awareness is not independent of anything, it simply
allows everything that we desire into experience, but “it” does not
exist of itself apart from how we shape it.

How can we say that it is actually there? Our desire for experience is
apparent and awareness serves this only. How is that separate or
other than our personal illusion? Perhaps it is all an effect of the
beyond itself, and it certainly cannot be tested by speculation that it
is continuous into infinity. That is just rubbish, dishonest, “get me a concept so I can hang my existence onto it” type desperation, so I don’t have to feel or take any responsibility for the possibility that I may be fully mistaken (that I do not know) and “exist” only as a possibility, or worse as a nothing. And I do not mean a possibility or a not yet in terms of time, or of the future, but simply as not existing Now.

To consider this potential as in relation to “what” or “who” may “exist” is to face a responsibility (a dread), that is too easily disposed of with the idea that “Nothing” is real beyond (my) awareness. The relation as such intends to “change” itself from an effect to the realization, to the reality, of the miracle, the origin, the “beyond” which is the actual Primordial Source of All effects. The returning as has been said.

This is our domain. And we must stay open to the Relationship and understand its nature and effect, and its apparent qualities, without giving consciousness, awareness, my existence and so forth, the upper hand. And what is the experience of knowing that we are under the influence of this relationship, and not the sleeping that thinks it is awake?

**Agreement on Reality**

**Reply:** What we can agree is that there is “The Reality” and it is “The foundation”, of which we are the effect. There is this contact (once the ego-shell is broken), from which freedom is an effect. Now, is freedom actually an effect or the recovery of “The Reality”, the returning to Origin? Once the shell has been broken, exactly what is returning to its Source? Nothing at all really, that is exactly what transpires.

**First thought**

Thought arising in reflexive consciousness (that of the ego-mind) is not imperative rather it is “suppositional” and is dependent on a
myriad of preceding thoughts.

First thought, arising in the consciousness that did not exist (prior to that thought arising) is Imperative, Creative. It is the basis of the infrastructure within which reflection not only can take place but subsequently does take place. That is, a further thought about “first thought” can arise and so forth. In an instant, faster than the speed of light, the infrastructure and the encased being (the ego-self) springs into existence - as quickly as does dream-space and dreamer arise when the conditions of sleep permit. Second thought and all that follow (i.e. the dependent rest) are suppositional. It or they might be appropriate to circumstances or might-not be so, etcetera.

This is the construct-basis for development of the ego-self and the co-dependent infrastructure which supports the ego-self. First thought is not an aspect of the Reality from which it springs but it determines the basis for the world which is in turn not real and objectively separate from the ego-self but merely consistently appears so. The appearance is consistent with the requirements of the ego-self for continued maintenance (of the dream of life) and in every respect the ego-self elaborates this infrastructure (which is falsely perceived as external). There is no External Reality other than that you yourself have elaborated from the very first instance wherein that identity was established. It is all, really and truly, nothing more than a dream.

However, it does not do, cannot do, to equate the workings of the ego-mind, even the mind that serves the awakened individual (a “cleaned” or “cleared” facsimile of the original ego-mind) with first thought or the initial formation of separate identity destined for “independent” existence. They are not the same thing(s) at all except insofar as functional appearance is concerned.

Comment: yes agreed, but, if the first thought is “creative”. It is made, but not creative. The word creative might perhaps best be reserved for The Reality, not for the origin of the dream. Perhaps the
first thought which initiates the “infrastructure” of the dream might be likened to a Mechanical effect as when a ball rolls down hill; it is not creative. Although I do agree with the analysis that this thought is the “basis of the infrastructure” and I agree that this is the construct basis for the development of the ego-self. It is surely the ego that elaborates this infrastructure, which is falsely perceived as external. Yes. It is all a dream except for The Reality to which we are returning from the dream, after the breaking of the shell.....Yes I agree.

It is however, not clear how the first thought in its forgetfulness is separate from the infrastructure which it establishes. How is it that they are not the same when the foundation itself, as well as the infrastructure and its construct basis rest upon this thought. Where is the separation? The thought itself is the faith in separation. How can you make two moments of this original thought? One is not imperative, it is not necessary. It is not willed somehow, it happens, as such is just as suppositional as all the thoughts that follow. It is simply that the thoughts that follow now have more momentum, or more dream substance behind them, a faith in the resulting false structure. Please elaborate on this point. I don’t want to agree to break into parts one moment and its continuation that is the same, but I am following you.

Reply: Forgetting takes place in exactly the same way that one forgets one’s glasses perched on one’s brow from one moment to another.

But obviously the overall description is inadequate because the Reality is not. First: one simply cannot have accidental inadequacy as the substantive basis for “the creation” - look at a sunset, it is not “inadequate” in any way and it simply cannot arise as an incidental by-product of idleness. Second: the context of “the Creation” arises from the very core of Para-Consciousness. It is not a peripheral state of lapsed attention.
In the stasis of infinite relaxed purity, something like a momentary doubt arises (a state of unease) and this is ultimately the source of the projected creation. It arises as a vague movement only, the movement calls attention to itself as a “will to know” and to verify that it is all that there is (so to speak). The resolution of the vague movement is manifest as a thought (first thought) and it expresses thus: “I want to be free (of the apparent restraint of assumed perfection), by seeing if I can return”. This “urge” (first thought) is simply a self-test and as such is the epitome of Creation. Divine creation if you will.

All of the (ego) self-creation taking place within (due to) the consequence of this “first thought” is secondary and then finally tertiary as when ego-creative impulse attempts to resolve the nature of what (it) has already “wrought” (but has forgotten) - this takes the form of “science” so called.

The coin of original thought has two sides: in: (1) “first arising”; and at that self-same instant manifesting (2) “expression”; as per the creation (which is immediately off and running there-from as the projected result of false-consciousness emerges). False because it is based on doubt emerging from perfection, from that which always already is perfection. Never the less, no sooner “thought than done” so the by-product truly represents a contraction as an attribute of Supreme Divinity no doubt.

The result of “first thought” is always error-ridden, less in perfection than that which was and always already is perfection. It is after an infinity of experiences (lifetime after lifetime of striving to know), that the re-energizing engine of this “attempt to know” (the ego-self), shatters. This leads to recall of the reason for its departure from purity in the first instance. It then reflexively intrudes back on its source, Para-Consciousness - that which always already is.

The immediate result is the indelible comprehension (on the part of the first thought originating-entity) as to its erroneous status as
putative creator. Thus, as it surveys itself, are the errors of its ways realized in infinite detail (look at what I have done). From this survey does the shame arising therefrom engender compassion for all sentient beings because it is instantly known that the whole of the creative construct which it (as first thought) initiated is and was nothing but a dream. However, the pain engendered by all sentient beings within the creative expression (even if self-earned on their part only) was and is Real and consequent on “first-thought”.

This presents identity with a Big problem, namely what should be done about this almost unintended result? What to do? Recognizing the result thus deployed, Identity abandons all notions of special capacity (Divinity, Advaitic absorption etc.) and forthwith forgoes further experimentation in order to re-enter the creation in the attempt to make amends, to “patch it up” so to speak.

**Creation**

**Comment**: we misunderstand each other. I am in agreement with the nature of creation but there is no error or inadequacy there of course. I am saying that this erroneous thought is not creation. It is NOT. That is the whole deal. An erroneous thought is nothing like a sunset, it is an error. It is not creation. Such a thought is an incidental by product of our false perception, and continues “doing”, machining itself as such. It is not an incidental by product of creation. It is not created. It is believed by the forgetting, which is establishing an illusion. We cannot have a Real Illusion.

It is not the basis of creation. We already said that Para-Consciousness, No-thing, indescribable, beyond, “miracle” is the basis of creation, not an erroneous thought and its subsequent illusory erroneous world.

**Continuing comment**: we disagree in that the first thought is not the epitome of Creation. It is an effect, not a cause. We are clearly in disagreement there.
Divine creation is already free. If the first thought realized that it was free as it is, it would have no need to “test” itself. This is the original error, and the origin of the machine, uncreated and made by the illusory separate mind that thinks it needs to be free. It is mistaken.

First thought and ego self as you say are the same, there is no separation there. The foundation and the effect of the foundation are One. There is no sunset without the Sun and no ego without an erroneous thought, at its origin.

Reply: yes, the transition into duality is difficult to put into words but the thought of separation IS the separation at one and the same time - it transforms identity into (a) time-frame - it is ”like” a dimensionless barrier. On one side of this there is no sense of progression; one thing does not perceptibly lead to another, nothing much of sense at all really, being purity only. Yet in an instant, (on) the other side of this otherwise imperceptible barrier within purity, appears identity (as first thought) coincident with time.

This is consciousness rising (from source) in error if you will, as it thus no longer qualifies as “purity” in any way, shape or form.

Continuing reply: and yes I agree that the context of Creation arises from the very core of Para-Consciousness. It is not a peripheral state in that sense.

However, the world of mind is none-the-less a peripheral state, along with everything that is identified as “creation” within or flowing from it. We are not yet specifically speaking of the extended creation of the illusion or the creation of the mind as it judges; but after all, this is still a product itself of its own false foundation (in that it is first thought).

No actual creator exists at the very core of Para-Consciousness other than an inactivated capacity since first thought, in its instance, removes itself to the periphery which it immediately defines.

Doubt
Comment: doubt does not emerge from perfection. Doubt emerges from false thought, from itself, as the projection you speak of. It is already in a state of forgetfulness and from that emerges the entire “machine mind”.

Reply: yes I hear you. We have a simple misunderstanding. You call the consequence of the illusion or the foundation of the illusion true, or real, the Real illusion. However, I call it false, false in its foundation. All thought, including first thought is in essence false even though purity is its source. It is False because it is a contamination of purity. If it were purity it would be undifferentiated therefrom and nothing could flow from it. Now we do not need to disagree, but rather see how to exist in the Real mind without falling prey again and again to the false mind that makes and believes in illusions.

But the idea that we can fix the illusion is an illusion. That is why we are confronted with the (language) problem of how we might access or relate to The Reality, this creation, (the real creation) as you say, Para-Consciousness, the beyond to the miracle etc. so that we can begin to See clearly, and undo the effects of the false mind. We are under the influence of an illusion and we need to learn how to see clearly in order for the process or whatever we are calling “healing” to take place, yes?

Really, I agree with you in a sense, doubt does not emerge from perfection (as per a definition elaborated by or through ego-consciousness) but try it this way: thought does not exist in perfection therefore first thought is already “doubt”. Thought in itself already muddies the waters, even more so does “first thought”.

Illusion

Comment: yes, I do not mind at all that what apparently is be called Illusion: We are under the influence of an illusion and we need to learn how to see clearly for the process whatever we are calling
"healing" to be effective.....Yes?

Reply: we can, at this stage, certainly make the attempt to approach a consciousness that may be described as Real in the sense that it is more-real than the appearance under which most people are obliged to somehow accept. Entry into Para-Consciousness, the miracle, would go a long way towards doing just that but it would not truly do away with all the effects of delusion (for the reasons suggested) however, it would go a long way towards affecting the required healing that is for sure.

Perfection

Comment: yes correct, I agree whole heartedly with your point. Thought does not exist in perfection, and first thought is already doubt. Yes. Yes and Yes to your second comment. We are in agreement. We can make the effort to reach The Reality or the miracle whatever you want to call it through “the intruding consciousness”, the returning, to begin to see clearly and affect the required healing as you say. However, do the effects of the illusion actually exist, this is a worthwhile question, one to which we can return. Good, today we are agreeing. Yes I agree with the analysis of first thought. Arising from source, “in error if you will” correct. I am following and I agree.

Now you are starting to lose me a bit, as you are describing the contact with Para-Consciousness. If the sense of being an identity has already been shed or shattered before the contact with this aspect then how is it that there is anything to be terrified of in the face of Para-Consciousness? Isn't that terror simply another layer of the false identity, a function of the error itself, concerned for its moment of ultimate non-existence?

The Consciousness is like The Reality in that it has no thought of itself. I do not consider the first thought as consciousness nor the product of the first thought as consciousness. Everyone calls that
consciousness. I consider consciousness to be that state after the illusory identity has been cast aside. The foundation of the illusion which allows it, but I do not like the word “awareness”. I would say quite the contrary that the first thought and its ensuing “consciousness” is actually unconscious, but of course believing itself to be conscious.

You call it “consciousness rising” this moment of time. I call it unconsciousness happening, Fallen-ness into the illusion, named reality. It must be either reality or not, not both. I call it not reality, and not consciousness. The consciousness is what supports the non-reality, and exists as the possibility for seeing that it is not reality. As you said the consciousness that stands after the first thought has been shattered. This I would call consciousness, and the then opportunity to meet Para-Consciousness or the beyond. I do not see the terror of this, nor have I experienced it in this context, other than the terror and anxiety which ensues from any identity which experiences itself as separate, and vanishing.

This is the terror for any identity, seeing that it is nothing. This experience for me is not yet Real, not until the terror subsides in death, or non-existence, or the beyond. I do not call the terror “awakened” or conscious, simply another aspect of the shattering. After the full shattering arising from (“being clutching at itself” is the ego dismissed), including all the terror, and “bliss” I agree is just another experience of Para-Consciousness of the false identity (and as you say something merely to cling on), we have for lack of a better word, peace. This is now the beginning or the entry for consciousness to make the contact, as you were so beautifully describing.

Reply: Consciousness returning (to source) is a different matter from consciousness arising in the first place.

After shaking off the ego-self, the transient observer approaches the imperceptible barrier as an integrated focus, possessed of a
transcendent sense of being conscious that it has/had indeed created the ego-self and its attendant infrastructure as a “false” construct. It does not perceive the profound nor does it “know of” the “imperceptible barrier” lying beyond. However, it does “know” its perceived transcendent state to be equivalent to homecoming (being-consciousness-bliss). Further movement of the Higher Self is predicated upon its own Self-reflection.

As it performs this maneuver I change the name, that it has here-to-fore carried, from Higher Self to “transient observer” because it now moves as supplicant in presenting to Divinity (Para- Consciousness which is Purity only), Emptiness that is empty of Emptiness!

In raising the question “where-from being-consciousness-bliss?” the Higher Self is abruptly “thrust through” the imperceptible barrier - the barrier sensibly dissolves along with the “glorified” state of being previously experienced. All sense of being finally evaporates in the following movement as remaining identity clutches at itself in a state of stark terror which subsequently ceases abruptly.

Of course it is the transient sense of being (enjoyed by the Higher Self) that interprets - provides - the meaning but it is compelled to do so as the result of its “encounter” with “Para-Consciousness” at which point it “ceases to sensibly exist” as it “falls” into the Para-Consciousness, it experiences profound emptiness which is suddenly also profound purity. When I say “it falls”, there is no sinking feeling what-so-ever. In one instance of immediacy it is there and in the next there is something else. Being does not fail but simply and abruptly changes appreciation of Self.

When I say that Para-Consciousness “strips the content of the transient being” I mean that as the result of the experience of being absorbed into Para-Consciousness, and upon its ejection there-from, Para-Consciousness ends up with the full content of experience possessed by the former transient observer (and digests it) in the same instant in which the transient being is ejected there-from and
“forced” to take stock of itself with respect to the creation that it has/had engendered. The function of “observer” is thus removed by Para-Consciousness (the Miracle if you will) so that what is left, the remainder, is being only. Hence, at this point, a shift in terminology from observer to being is entertained and that being is of the Real Self.

Comment: but you keep getting me concerned with this: ”take stock of itself”; to make amends or to see what it has wrought? How can “what realizes itself as real” then turn and call the false, the illusion, real again? Going back to believing in the idea of a separate self to make “some amends” for an illusion that doesn't exist? And I am not suggesting the denial of calling responsibility an “illusion”, or simply writing off the effects of this false mind as they appear to us in pain, suffering, destruction, etc. However, the how this is done is the critical issue. We cannot return to thought or to an identity which has been discovered not to exist, as the means for righting the “wrong”.

Continuing comment: yes I agree with the “the possibility or potential” effect of Para-Consciousness, but not as the effect, as an emergent “characteristic”. And yet the already always is, is the emergent characteristic. We cannot equate that with The Reality. It is Reality as experienced by the always already is, but we do not want to put our limit there. Which is what all “non-dual” philosophy does and this of course is its downfall.

Perhaps it is acceptable to use the term “always already is” however, we are still only in the domain of the appearance as appearance, and have not yet seen through it. Awareness to me is not the foundation except for the foundation of the experience of the non-reality. The Reality has a foundation that is not limited to awareness. So yes we are in agreement mostly here. I call the always already is “Understanding”, existence itself, the possibility as you say, to which we are attempting to return so that we can have our encounter
with Para-Consciousness, Miracle.

Reply: the ("returning") transient observer already knows that the experience of life and the nature of the infrastructure required to support the sense of living (life) arises within the Self as an observer (even if mediated by means of the ego-self) and knowing this confirms transcendence beyond both the ego-self (which suddenly "shatters" under the stress of recognized contradictions) and the so-called "real world" which simultaneously "drops away, dissolves etc." as a consequence thereof.

However, the transcendent and transient observer takes no further lesson from this destruction as such. In fact, it is further indulgence in this knowledge that leads directly to the notion of the one (Advaitic) awareness alone - within which all arises. I agree with this, except that (life) arises with-in the error. The resulting Self is now more like an emergent consciousness after the shattering and as said, it is merely the foundation that arose (also) as error which now, in turn, deconstructs. That is the important point it is the deconstruction that establishes error as error, and not reality.

The second deconstruction is obtained after projection into the profound and results from raising the question "wherefrom being-consciousness-bliss?" There follows an evaporation of content as consciousness is drained out. This gives rise to a jolt of pure terror following which an attempt is made to drag-back the conscious being which is tangibly perceived to be diminishing as if faced with a non-extant "high assembly" having no content but appearing to manifest a strong sense of transcendent presence. "Para-Consciousness" can be said to "happen" in the pre-instance of this accounting but in the instance following, the absolute sense of creative authorship is served-up or realized.

Comment: the "absolute sense of creative authorship....served up"? This is still an interpretation of Para-Consciousness. There is not an "absolute sense", there is a sense, and for that reason not absolute.
There is no shifting blame, blame is a concept left long behind with the shattered self. Where is blame in creation, back to the doubt and the first thought? As if creation is responsible for the error, when it only ever allowed for the possibility of the dream, it did not dream the dream. There is nothing to blame. We have already established that. As was said earlier a relationship between nothing and Nothing leaves? Certainly not blame.

That is a thought, looking for blame, with itself or otherwise. Self is not source of the false. The false is source of the false, which is false, and has the nature of not. The false has been undone, and now the question is how to relate to the apparent remnants or “senses” of the false, without being seduced by it to believe that it is real, something worthy of blame, to some non-existent self. The pain that emerges from this creation is one’s own, and correct that the individual is responsible for this pain, it is the consequence of the illusion and the result of the shattering, but not The Reality.

**Comment further**: however, I am following. Your point of not having to have real and unreal consciousness is understood. But, there is an unconscious state within consciousness, and we usually call that conscious. All of the non-dual philosophy I would put in this category. Thinking one is conscious is unconscious.

The unblemished state that has never not existed? Yes, call that “Consciousness” but awareness? No. Awareness is a function of consciousness, not a foundation in itself. As awareness it is just a sliver on the conscious side of the first thought. Para-Consciousness, Real consciousness, they are the same, correct? I just want to make sure that we understand each other.

**Error**

**Continuing comment**: “guilt rendered as tangible admission of divine error” Compassion. Agreed, I'll take that, yet we cannot limit this Compassion to the idea of a “my error”. The divine was never in
error. There is no self, so the error must be an appearance of a self apart from perfection. The error is Impersonal. There is no one there, no one “doing” anything. But I love your expression. It is very beautiful. And I think I understand you, and that guilt is itself in relation to the Perfection as perfection. The perfection was never in error.

**Additional comment:** Yes, I do not mean to give the impression that thought exists in pure consciousness, but a relationship does, by the very nature of the return as you say. Maybe the thought I am speaking of is something like what you described as the “absolute sense”. However, we do not need to end in despair, hope or not hope, for there is Understanding, and the dream can be “healed”. I agree that I am nothing, and that I know nothing, and with your prescription for living, but we still have not fully mined, or gleaned what this Para-Consciousness is. If we use “Nothing” that word is too diminishing and we despair because we think we know what it means, but we do not. So, our existence is the openness to seeing anew, meanings that we have never received from Para-Consciousness itself.

We are still at the beginning, can we continue to explore? Compassion, and Joy, and fellowship and maybe miracles (?) especially if such is the nature of the foundation. I will attempt to stay still, and returning.

Love to you brother.

**Destruction of identities**

**Reply:** you say [quote] If the sense of being an identity has already been shed or shattered before the contact with this Para-Consciousness then how is it that there is anything to be terrified in the face of Para-Consciousness?[unquote].

Beyond the ego-self there are several (higher) identities that have to be dispensed with, deconstructed, smashed, or avoided. In essence
they are all false.

Of course the first (and least desirable) is the ego-self. In my case I use the term smashed or broken to cover the act of dispensing with this. The identity then appearing as the focus of consciousness is the Higher Self (in my terminology) - the (re)incarnating effect, the Greater-Existential-Self cycles within the framework offered by this focus. The Higher Self I also refer to as the “Transient Observer”.

As first thought emerges into its developed mode I tend to call the resultant identity “The Transient Observer”. This is really the same identity that “receives” recollection of itself at the moment the ego is transcended and rejected/destroyed.

The Higher Self is of the same essence as the Transient Observer but the Higher Self (apparently) holds more knowledge than did the Transient Observer (in its early form - so to speak). In particular the Higher Self becomes (is now) the possessor of all records pertaining to the Greater-Existential-Self’s incarnations, expressions. This is an endless store-house of accumulated ego-mediated experiences so to speak.

As upwards passage is obtained past this knowledge of metempsychosis, the Higher Self “narrows” its cross-section into the territory occupied by the Transient Observer, and terminating with “first thought”. The last element in movement back to source amounts to the complete annihilation of false consciousness in any form whatsoever including The Consciousness…. pretty scary as the last light “goes out”. Before that there was at least awareness (in absence of movement) now even that is (has been) throttled off and eventually abruptly extinguished. That expiration of the false (deluded) consciousness occasions terror. But the terror is understood to be misplaced as soon as the foundation of Real Consciousness exerts itself.

Prior to this bedrock of truth emerging, if pause is taken (in the
upward projection towards source) to allow the focus of the Higher Self to reflect on its own essence then the phenomenon of “created elements arising” will manifest.

For instance, immediately after disengagement from the ego-state in this life, reflection reveals aspects of the world and its inhabitants as simply arising in consciousness. Proceeding further a state is reached where reflection results in complete and whole life-experiences arising - including the vanquished focal-ego-state and its dependent infrastructure. I refer to the collectivity of the accumulated whole-life-experiences as the Greater-Existential-Self (just a name for an expanded aspect of the Higher Self really). This “area” and all else (everything) and so on continues “up the scale” in a solid skein of realization.

The point is that in any direction one cares to focus attention content can be seen to arise right up to where the root of Advaita can also be found. To become lost therein is certainly a level of attainment but it is still consciousness rising and now also approaching (but never exceeding) the level occupied by “first thought”.

Thus awareness and consciousness are therein taken as being source even deep within the “Pool of Narcissus”. Stuff arises but no-one and no thing is held to be “responsible” for this except The non-dual Self, The One Self Alone. However, this is an error which is difficult to perceive. The Self so seen is already a function of awareness, of consciousness developed way past the level of “first thought”. Consciousness is and it can even be “seen” to arise (as first thought) but still Consciousness is not its own source.

You may well consider consciousness to be just that state encountered after the illusory ego-self “identity” has been cast aside and that it is, but that same consciousness is in turn not without structure - in fact it is jam-packed with stages any one of which slides imperceptibly into another, any such pre-ceding, also subject to the claim that it/they are Illusory.
Comment: by “illusory identity” I presume you mean that of the personal-ego-self of this life.

Reply: yes but even that (one?) false identity is/was merely the current version of an “assembled state of ignorance” held within the overall consciousness that reveals itself (that one remembers) as soon as the ego-self is transcended. It is not as simple as you appear to be suggesting where one “state” merely gives way to another. In fact the illusion is very complex for it also encompasses “dreams within dreams” so to speak.

You say [quote] It must be either reality or not, not both.[unquote] well I would agree with that since the only reality is that within which this assemblage of images arises. For instance, one aspect of the assemblage consists of both the projecting entity (the false sense of self) and the world. But where does this false sense of self begin and where does it end? Not quite within the narrow confines you have mentioned, I would suggest because it is not just the false sense of the current-life ego-self that is involved. However, that is none-the-less the first item that must be deconstructed.

Terminological differences

Continuing reply: For the rest I simply say that what you are offering are differences in terminology that might be applied to one stage or another not only to the expression of the illusion but also to the acceptability of one aspect or another. Really, I am not fixed on any of them - it took me years to even to begin to differentiate stages sufficient that tags could be thereby be affixed. So if validity is to be adjudicated, standards should be envisioned. Anyway the names only matter if a comprehensive “teaching package” is to be assembled and in order to consider that, the question you first proposed [quote] do the effects of the illusion actually exist [unquote] should be addressed.

The whole thing is an illusion (in my humble opinion) but can a
better one be constructed from scratch? I doubt it but maybe it could be patched up to better serve as a basis for the liberation of souls venturing towards their own attainment.

I must admit that at first, I took great comfort from the model that you propose with some sense of purity as instigator and yes the term “my error” is usage - it is everyone’s error (the “Divine was never in error” is just a slogan, a “projected belief” and one coined by the ego-self no less). The Divine, as directly understood, is the extent to which it can be perceived and no further. Use of this image leads to temporary resting - which is thereby achieved - Para-Consciousness is beyond all. It is profoundly true that [quote] terror (is) simply another layer of the false identity, a function of the error itself, concerned for its moment of ultimate non-existence [unquote].

Identity is not expunged merely by breaking the “false” shell of the ego-self, startling though that may have been, else there would be nothing reporting as well as nothing to report.

Identity is only completely expunged when “first thought” is dismembered. Other than this I have no objection to the deconstruction you have proposed, awareness as a splinter state, fine.

Yet The World is, as is where is, it is, and is not dissolved for all beings by pointing to a hypothetical state. When I point to “error on high” this is the dominant aspect of the creation and unless this is penetrated and remediated no amount of theoretical positivism will change that expression as by positing that “The Consciousness is like The Reality in that it has no thought of itself”. If that were the causative case, error, all error would long since have been dissipated from the Real that ever remains beyond grasp, so in my view it is just a form of indulgence.

Dig out all there is of consciousness (pure or not) and lo, there is Para-Consciousness, expressing purity for it is beyond purity. The Consciousness you propose exists prior to Para-Consciousness, I agree but for me it is/was just another state to be transcended. Get
into Para-Consciousness and try to enter this Consciousness of which you speak for then you may banish all error but that would imply intent so it might not proceed accordingly.

**Agreement overall**

**Comment:** we are primarily in agreement and quibbling over some minor points. I accept the idea of a Higher Self beyond the smashing of the personal worldly identity, but I did not envision as you suggest another identity which must be overcome and further layers of illusion. I will concede that this illusion as you said is more complex than I may be suggesting. Dreams with-in dreams, I have no problem with this formulation. However, I do not go into the “reincarnation” aspect, at least at this point. I agree with the issue of addressing the first thought, and its being dis-membered as you say in order to be completely expunged from identity. (However, maybe there is an identity which is an expression of the One, Para-Consciousness, which cannot be expunged due to its Oneness with the consciousness which is the foundation of this expression.)

I still do not call creation a function of the error, but rather the illusion is the function of the error. Creation is the Beyond foundation that we have established as Source. It is not an indulgence to speak of Consciousness as the effect of the Beyond. If it is an indulgence then we will call the beyond Consciousness. Up until now we have been speaking of “my” consciousness, which is being expunged. Once it is not “my” consciousness it is simply consciousness, not a first thought, but the effect of creation without identity.

I agree with the idea of awareness beyond personal identity, but not yet addressing the first thought, or the error of perception, is the deepest point of the pool of narcissus. However, for me this is awareness and not consciousness. I do not mean to quibble, but consciousness for me is reserved as a creative principle, not the effect.
Consciousness is not the effect of the error as you are suggesting, but awareness is. Consciousness for me is the foundation, or the freedom which made the error possible as error. Consciousness is not a function of awareness, nor the effect of the illusion, but the expression of Para-Consciousness itself (as non-expressing, if you will) prior to the first thought. It is the non-erroneous field of the first thought. This for me is consciousness, and as such everything appears as a function of consciousness.

Yes it has a structure to be sure as you say, but not one made. Not one perceived, or as a function of the dream. It has the structure of the infinite, limitless, open, freedom, within which all appears. I'm saying that this is beyond any identity, and an expression of Para-Consciousness prior to the first thought, the creative principle.

First thought is not consciousness, it is appearance. Appearance is also the awareness appearing, as you said the end of the pool of Narcissus. This is still beyond your transient observer, which itself is a function of this consciousness. Here in lies the substance of the beyond, or the manifestation of the beyond, (which as you said earlier may have been in need of the error in order to recognize itself as such (?) This would be the actual Higher Self, which for me is not a function of awareness. Quite the contrary, awareness is a function of the Higher Self. Its identity is in being what it is. The grand field, not the individual field, “my” awareness.

**Continuing comment:** consciousness is not its own source, but Para-Consciousness is its source, and Consciousness is the effect apparent upon first thought, but not the subsequent delusion that ensues. Consciousness is the always already there present, which becomes apparent as awareness. So now everything that appears is actually the appearance of the infinite beyond in disguise. We simply now need to see it clearly. I agree that we should envision standards of discourse to certify at least between ourselves the structure and domain of which we speak. The Reality as you said is that within
which it all arises. I agree. First thought does not establish this reality, but simply shows that it must have been there already

I agree that it is all an illusion, except for the possibility that it is not. And this possibility exists in relation to Para-Consciousness, and Para-Consciousness as the freedom which gave rise to the first thought. And this possibility is not related to what is clearly the illusion, except as illusion, but to what we are attempting to decipher as the un-illusion. The substance through which and as which the illusion appears. I am also not too attached to terminology, but I again think it helpful to share terminology to serve as a basis for liberation etc. shared understanding.

For me The Divine is not the extent to which it can be perceived. It is the beyond which cannot be perceived. It is the invisible. However, it can be accepted as the source of the perceived, even though the perceived is in the disguise of being perceived, and yet of the One, infinite, Para-Consciousness. Again, error is not part of the Real. The Real is there already, the error is appearing as caused, but alas it is a function of the Real appearing in disguise; especially if it is the infinite, which it must be and as such cannot appear. Only the error can appear, until it appears no more.

Now, how to reinterpret the appearance and see what is actually there, and in so doing address this first thought head on, face to face with every appearance. I agree that the world is not dissolved by pointing to a hypothetical state. I am not suggesting that of course. I am not saying that Consciousness exists prior to Para-Consciousness, but as Para-Consciousness, the first expression of which may be made apparent with first thought, but it is not first thought.

The foundation cannot be transcended, it is transcendence. It is not another state. Your ambition to rise beyond has met its match here. This is the realm of the Creative, not a state to be transcended. It’s not possible to go beyond that which is the beyond. I have no intent to “banish error”. It is banished by itself as error. It is Not. I simply
must see that it does not exist. So it is not there to banish. It only
appears; and by simple recognition of what it is, the Infinite Para-
Consciousness, Source, Beyond, Miracle, appearing as error, the
error is “banished” and The Reality stands, to effect the condition as
it will.

I am in agreement and now the issue as you said is to address
whether or not the effects of the illusion exist, and How to confront
first thought directly.

**Confronting first thought**

**Further comment:** One point which I question is the notion that the
Beyond is not conscious. I will agree it is not conscious as the
Conscious Self is conscious or as the Real Self is conscious, but I
would not say that it is not conscious. Quite the contrary, the seeds
of consciousness lie there. For the seed to come to fruition as
Conscious the element of "Conscious" must be contained therein.
Consciousness itself may be an effect as you have suggested, but the
origin is Conscious in a way we do not understand, would be my
conjecture, and as such is more like a Super-conscious than a not
conscious, if you follow my meaning.

In this way the relationship between the apparent distinctions of Real
Self and Beyond is a Conscious relationship, not Conscious with un-
conscious. For me this otherwise minor point is very important in
establishing the understanding of the nature of the foundation of
what is Consciousness. I do not see the foundation or the origin as
Beyond or No-thing-ness as Un-conscious, quite the contrary. That is
what makes it No-thing-ness, its Conscious essence.

**Reply:** Yes I do agree with you to a point. There is an “active”
aspect to The Beyond which is closed to us but at the same instance
is somehow “not closed” in that it can be “sensed” or deconstructed
in retrospect.

To recap: the state of being-consciousness-bliss is the root-state of the Higher Self. As such it is the launch-pad down into the world of name and form, its capacity is utilized by the quickening embryo in the carriage of thought and likewise it is projected upwards into the presence of The Divine, The Very Divine, The One Absolute Reality and so forth.

Active consciousness is thought in movement. Pure consciousness is “the capacity for thought” but undisturbed by any movement so the outer-realm of active consciousness is “capped off” by pure consciousness (in which active thought “does not exist”).

Penetration into pure consciousness by the upwardly mobile Higher Self (impelled through manifestation of the answer to the question “wherefrom being-consciousness-bliss?”) is met instantly by a profound peace which immediately begins to attenuate, to “thin-out” but as this happens a profound and spreading angst develops into pure terror just as every last concept and memory is actively stripped-away (at least as a copy thereof or removed and instantly replaced).

Judgment I suppose might be a rough notion of what is at play. But it is more like reaping. The resultant “harvest” is separated from ownership and pushed into a timeless data-bank beyond eternity, as the measure of creation. But anyway, one is well past being judged in order to have come so far so “evaluation” may be a better word than judgment. No doubt.

This apparently “rude-handling” trails-off into wonderment as a presence is felt of surpassing purity, a high-office of perfection is encountered and humbly acknowledged and then nothing until suddenly, one is once more conscious of being conscious. What one “calls” or terms this engagement is not clear other than it is totally beyond anything that is even vaguely like thinking. ‘Consciousness?’
not really, the word is already “done to death”. So what to call these “stages” that are not (in general) currently even admissible categories of existence or non-existence for that matter. This region simply does not encompass “direct thought”.

As for the term “Super-consciousness” perhaps English demands that as a label to suite the purpose. The Buddha also said Nir-vana - no movement and that is true there is no movement (as distinct from active consciousness) but there is plenty going-on in that region, in fact it is the transition-zone between Ignorance and Reality.

So, the definition of Super-consciousness would take into account that it is enjoyed following sublation of “Being-Consciousness-Bliss”. The states of "beyond-consciousness" (para-consciousness) thus obtained including that associated with (but not limited to) “The One Absolute Reality”, constitute the "mechanism" through which creation is expressed. This is the realm of being-beyond-(normal)-thought. Effects flowing therefrom are seen as quantitised events appearing within the world of name and form.

“Super-consciousness” is thus enjoyed following sublation of Being-Consciousness-Bliss. The states of “beyond-consciousness” (para-consciousness) thus obtained including that associated with (but not limited to) “The Real Self” constitute the “mechanism” through which creation is expressed. This is the realm of being-beyond-(normal)-thought....

It is possible for the “Real Self” to “trawl through” this region and to then translate the resulting “experience” back into the world-of-name-and-form. When I say possible I do not mean to say “readily possible” but possible through the expenditure of considerable effort.

**Comment:** YES ! And this is "What" we are, and this is the realm through which Reality is expressed as we could possibly know or experience it. This is the relation of the Real Self, with Reality, and the resultant manifestation of Responsibility there-in. However, this
is a discovery, not "knowledge". Now the discovery begins!

Reply: I agree discovery is a good word to use in the sense which you have suggested. I can only assert that the Divine is beyond consciousness, cannot even be known by consciousness since consciousness is its product. I furthermore suggest that the negative state of the world as it appears to us depends exactly on error, our own errors. Even more did it (the world) initiate in error, the expression of consciousness itself. However, that said I do not mean that the Divine cannot be known because it is “beyond consciousness” but more that consciousness cannot be deployed in itself to obtain such knowledge.

Comment: You say of the Real Self that ‘This is the apparently Divine aspect of Self, hidden within the profound. It is the “non-sensible” aspect of that which stands as the source of consciousness. It is the indescribable element of that which is described as “emptiness that is empty of emptiness” (The Profound, The Divine)’. Yes! This for me is a correct description of the "Real Self", and the term is used here as I would use it. Very clear.

Reply: I would modify that slightly: The Real Self emerges from the root state of the Higher Self (being-consciousness-bliss) upon sublation thereof consequent upon raising the question “wherefrom being-consciousness-bliss?” The resulting non-dual identity enjoys a state characterized as “I am that from which all derives!”

Comment: what ‘need’ would perfection (of itself) have to express anything at all? None!” We are in agreement here. This is my experience. However, as the effect of this beyond, we have a relationship with this beyond-ness or “Otherness”, and this relationship affects us in ways that show our experience arising from “beyond itself”. Self is the entity within which both consciousness (mind) and its source are bound together and if we designate the beyond within the structure of Self, then this Self is fundamentally a Relationship in its nature, and not a stasis, or continuation of any
“state” awareness, consciousness, or otherwise, but an active engagement of itself with itself by which it comes to “see” itself as the relationship that it is.

**Reply:** Correct. We can understand this by first proceeding to the fullest (most refined) sense of consciousness awareness within the Higher Self but instead of entering into Self-justification (which is otherwise known as the pool of narcissus) do not obtain identification therewith and from that sense of refinement in consciousness raise the question (as by intent to know) “from whence this sense of refined consciousness?”

**Comment:** my point exactly! Now we are talking. You just described the relationship in which the Self is in relationship with itself, as the means for raising the question, staying open to the beyond as the receiving receptivity registering element of this Self, which as such will receive itself from itself, but not as its “self”, but as “The receptive and open aspect to the beyond itself”, which is its Self. Now, we begin with Seeing The Reality, which is not experienced directly, but experienced as the effect, the receptivity to the Beyond. In this way the world can emerge anew, again as One, as you described because there is no second!

There is not a “the world”. It is the thought arising....I see this Now. And as the thought arising, we give vigilant consideration to the arising without thought of world, but simply as eternity or perfection itself. And in this way allow for the “miracle” which is the correction of the muddy water, or erroneous seeing. For now the muddy water is transformed. In Mind of course, which constitutes the only “place” or “substance” there is. However, this Mind must meet each impression of the muddy water in order for it to be transformed.

Nothing is transformed in the abstract, in thought or awareness, or consciousness, but In Mind as One, only. There is no awareness, there is only the openness within which the openness is received as world or thought and it is Wide open, there is no awareness container
anywhere anyhow. And this capacity for Seeing this arising, is critical for the transformation (of All), and must be necessary for this “recovery” process.

Yes, I am following you. I want to stay on this line. I am pleased to be in such clear agreement and to have you understand what I’m saying; and actually clarify, and develop the line. We are moving beyond this consciousness jail, to see where this consciousness came from. This is because, in actuality, this “awareness” is not aware. As awareness it is still unconscious. It notices that it is aware. This is, as we have been saying, simply the beginning of the possibility for Being Conscious. There is the before awareness. We are pointing to the relationship with the before awareness. This is the domain of the relationship. This is How there is to Be Conscious. It is a relationship. It is as you say positive and active....Beautiful.....

Reply: yes, I see that indeed you have it because you have rephrased the relationship in a manner that I would not have used, without first being exposed to something of the language you have independently chosen...... It binds the endless mystery of the source into a realm that can be explored in terms of realized effects. It opens endless possibilities that can (apparently) find expression in the world demanding only that the relationship be understood as such.

I do not claim that this is easy; one has to swallow every trace of pride that ever existed, in order to see through the self-encompassing mirage and to give everything away in order to be “reborn” as it were. To say that I am surprised to find that I am not the only one to see this is putting it mildly. Some claim such insight but sadly only substitute the muddy objective-word “God” for the miracle and suppose this is an entity that can be petitioned for special favours.

Once names are attached to the elemental constituents of para-consciousness (provided they are soundly formulated) normal-thought (ordinary consciousness) is liberated to course therein and bring the whole construct into every day thinking and parlance thus
permitting the model to be "fleshed-out" until its "purpose" is exhausted.... etc.

With respect to the term “Spirit”, yes, of course the state of being-consciousness-bliss, is Spirit, the guardian of the gate (that has forgotten what it is guarding). The appeal is made to the Absolutely Divine that is intuited to be hidden, the Hidden God as it were. It is in truth merely an aspect of self. It is an aspect that has not only been forgotten but has also been savagely suppressed. It is the Truth of what we/(one) are/(is). What we speak of here is the space into which charged particles vanish before re-appearing as quantitatively differently charged attributes.

There is nothing else than what you are and spirit is merely unresolved SELF i.e. (The One Absolute Reality) when closely examined. If The Higher Self calls to the Real Self which it has not yet understood to be anything else than SELF then it does so through a process of yearning expressed through the undifferentiated (un-recalled) sense of what it is. That connection is never anything else but the SELF since there is nothing else other than what it is. The spirit of the utterly Divine is the Divine. From its own standpoint it is just not aware of that in every instance. We add to this forgotten state (The One Absolute Reality) by our own acts of remembering. It is all one thing really but only when self remembers SELF does the individual become REAL (what it was all along, The One Absolute Reality).

**Real consciousness**

**Reply (continuing):** {you said:}”Back to duality and the thought of separation. How is there contact between two nothings? The potential observer? There is freedom right there. The possibility or effect of Para-Consciousness must be showing itself as it is.....Freedom. So we agree on this. How can this not be an expression of Para-Consciousness?”
We can phrase it as “the possibility or potential effect” of Para-Consciousness but not as the effect - as emergent “characteristic”. The phrase “always already is” is also a way to address this “non-relationship”.

**Comment:** And the transient observer gives the meaning?

**Reply:** Yes, this is so of course since the only active instance is the transient observer, not Para-Consciousness as you said.

**Comment:** You are saying that Para-Consciousness strips all meaning, but that is the meaning that you attribute to this beyond.... It is stripping all meaning as you may know or conceive of it, but to presume that you thereby know the meaning of Para-Consciousness is to jump the gun, I think.

**Reply:** Yes maybe, because this is certainly not clear in the instance. It has to be “adduced in review” The meaning is what the Higher Self understands to be the content of the ego-self’s experience and thus contains both the personal understanding and the abstracted relevance of this for all humanity including the extent to which this might add to or subtract from the overall and the personal rind of ignorance.

**Comment:** You give the meaning to Para-Consciousness, and call it nothing. That is not what is there. Simply put, you do not know. Let’s call “not knowing” what it is instead of believing in it as some form of knowing nothing. It has an apparent effect. The apparent or perceived effect is nothing.

**Reply:** Yes and no - As mentioned previously, at first there is an apparent dissipation of content as consciousness seems to be draining away. Consequently this increasing loss of focus gives a rise to a jolt of pure terror and an attempt is then made to drag-back conscious being which is tangibly perceived to be waning as diminishing in consequence of facing a non-extant “high assembly” having no content but appearing to manifest a strong sense of
presence. “Nothing” can be said to “happen” in the pre-instance of
dissipation but in the instance following, the absolute sense of
creative authorship is “served up”, remembered really.

In a practical sense it is rather like the “movement” experienced in
transiting from the ego-self to the Higher Self, nothing intrudes
between the two states, The transition is seamless but none-the-less
“shocking”.

Consciousness then floods back into a high point beyond all that is
known or dreamed of but stunningly empty except for the single-
pointed re-awareness that all content, everything, stands subservient
to the realization of being the creative impetus or source. This is the
realisation of being as Brahman sa guna.

At this point there is no more the sense of content arising but rather
there is direct acknowledgment of Self as source of everything which
is or has been asserted. Absolute identity with creation as source is
thereby obtained. This is a fine and noteworthy accomplishment
indeed. However, this is truly the “last temptation” for there is

Thus no room is left for shifting blame for the dreadful sense of pain
which overwhelmingly emerges from this “creation” that is the
universe and the world. In turn this prompts an immediate
examination of what has been wrought as into this opened void of
comprehension, flows the pain and suffering of all sentience
contained therein.

A choice-point naturally presents itself in starkly simple terms.
Either to continue the journey through the now open doors of
perception or return to the world to alleviate the suffering therein.

**Comment:** Which is what you base your belief upon in giving the
meaning of this Para-Consciousness. That I would agree is a belief
based on nothing. The observer is giving the meaning. Yes
inexplicable in terms... The miraculous expressed as nothing... and
how to whom it is expressed as potential or transient observer could
be separate from it... It cannot be. So the observer is now a function of the miracle......

**Reply**: Correct, something very like that.

**Comment**: …The “revelation” impels consciousness to recognize its own role as creator. So the miracle is being expressed by Para-Consciousness, which contradicts the definition of nothingness as not expressed...So? What is the nature of this miracle as received by the freedom which is its effect? You said earlier that the meaning is given by the intruding (?) potential, transient observer, or awareness. From where does it intrude?

**Reply**: It is the re-awakened Self returning from its sojourn in the world of name and form - the stage I called “the transient observer”.

**Comment**: It is not coming from Para-Consciousness itself?

**Reply**: Indirectly for it is part of a cyclic progression. It results from first thought and it travelled at first outward via the world of name and form. Having now broken free of the apparent extension formed by the ego-self it now returns “to source” as a fully-fledged identity in its own right.

Think of Para-Consciousness as an imperceptible acid bath of surpassing clarity. The acid cannot be seen or felt but its effect is to clean-off all the dross accumulated by the re-awakened Self, the transient observer. Cleans it right down to first thought and includes removal thereof (and all that arose from it) leaving only an impression of its former nature as the clarified source. It is the prodigal son upon his return.

**Comment**:…Because again it would be an expression of Para-Consciousness, so where does it come from. Not to digress, but that seemed an odd point, which I may misunderstand. Again there is the idea of separation at the heart of this understanding.

Infinite invisible is not an adequate, or an open enough concept to
accept it as an expression of this beyond?

**Reply:** No it is not.

**Comment:** Again freedom as an effect subsequently arising from the contact therewith. Contact? If Para-Consciousness is turning in upon itself then freedom must be there already, and is simply being revealed as such...

**Reply:** Possibly one way to state it but it is freedom that was not initially recognized prior to or in “first thought” except as “freedom to choose on the part of the impulse giving way to or concurrent with “first thought”

**Comment:** And how can Para-Consciousness impel? What imperfections are there in consciousness?

**Reply:** The imperfections in consciousness immediately develop as per the nature of consciousness - the free ability to be anything or represent any being.

**Comment:** There are false beliefs in the nature of this separate thought, but if Para-Consciousness is the beyond which impels the consciousness must not the consciousness be a product of this miracle, and as such the expression of a miracle?

**Reply:** It does not matter what name is used to address the source of consciousness but certainly consciousness is the product and expression of its source and it does not necessarily help matters to suggest that there is a “real” consciousness as opposed to a false consciousness for it is the false consciousness that elaborates both the world and the ego-self. Adding in a “real consciousness” in place of “Para-Consciousness” does not change the essential model and come to that “Para-Consciousness” is sensibly different from consciousness being a “null” state and whereas consciousness without content is still “reportable” as a pure stainless (unblemished?) state that has never not existed etc.
Having said that, the notion of unblemished consciousness as such is kind of an hypothetical construct because it is first thought that actually brings consciousness into play. Before first thought consciousness does not exist in any way.

**Comment:** This is the Real consciousness which is not the thought of separation from the beyond, but in relationship to it, as it unfolds....The thought of separation is the pain and ignorance for which we must take ultimate responsibility....In this I am in total agreement.

This Real Self receives the being "it" itself is as itself as consciousness turning consciously to that profound Beyond from which it comes. For me the Real Self is the bridge between the Conscious Self, and the beyond with which it shares its mysterious origin as beyond...if you follow. So, the relation then is the existence of this Real Self as it exists as relation with its Creator, or Origin. This is now the domain as we stated before of real existence, and yes responsibility.

But responsibility must itself be creative and not simply mechanical as in terms of cause and effect. There cannot be a guilt to speak of in the freedom beyond consciousness; so this “responsibility” is a creative expression which can be addressed or “grieved” or revealed as “what has been wrought” is allowed to appear. This “seeing” must somehow be owned in a creative way, but not necessarily or simply as a cause, but as a freedom taking responsibility ..for...

For me the stages you are referring to would be as follows: 1) the personal self, 2) the Conscious Self as being-consciousness-bliss, 3) The creator-with attributes, or the Real Self.

**Reply:** Rather than the term “Conscious Self” I have previously used “Higher Self” but there is a specificity here which deserves recognition.

As far as the label “Real Self” is concerned, such a term could be
used in this context since the creation induced by this state certainly involves real pain even if a significant “blight” on purity is also involved. It could be argued that this is the necessary nature of a testing-ground but in the same tone it seems that the resulting process might none the less be considered as excessive. For this reason I prefer to introduce the term “Real” into the conversation after the “creator-with-attributes” has, in its turn actively queried the nature of its own source.

In this instance it will be seen that “Para-Consciousness” is involved both in pointing to and elaborating The Real Consciousness. Para-Consciousness first indicates the pain involved within the creation as one directly plunges into it. The resulting shock is resolved through reaction into a transcendent realisation of a yet higher state in consciousness. If any state deserves the appellation “Real” it is this since it turns an indiscriminate creator into a responsible entity. The creator herein is the same instance in both states but has now earned a different name. The expression of a Real consciousness arises as the result of a learning experience “on high” as it were.

Consciousness turning consciously to the profound from which it comes is a good way to put it. Whatever this experience is, it does not necessarily register on our radar unless an intensive and extreme focus is placed on the process. It none-the-less has a profound effect on the consciousness that we may subsequently choose to enjoy/deploy (even if that be originally expressed consequent upon first thought).

**Comment:** So again, the observing, transient, potential, compassionate observer must be a miracle.

**Reply:** Yes, nice term but the lady necessarily has history although having “cleaned up her act”. In so doing, the lady becomes a miracle of compassion. The Heart Sutra speaks to this point.

**Comment:** And what is the “beyond terms”, or the nature or the
effect of this miracle now? How do we access the miracle, as being an effect of it? Where does the compassion come from?

Reply: Compassion arises consequent upon seeing and exactly feeling the universal pain induced as by one’s own actions. It is guilt rendered as tangible admission of “divine” error.

Anyone can access the miracle: by using self-inquiry (who am I?) simply break or otherwise deconstruct the ‘personal “ego” self’, continue and maintain the query “who am I?” regardless of the fact of already being ushered into the identity of the Higher Self (the Transient Observer), persist (by asking: who is this that stands apart?) and thus obtain the state of “being-consciousness-bliss”, pause, look around and ask why you ever left to journey into the world of name-and-form and then as the answer manifests in consciousness (i.e. you remember) raise the further query “where-from being-consciousness-bliss?”

The emergent creator-consciousness must then advance one more step by questioning, and thereby reaffirming the nature of its own source in order to see that rather than by utilizing any unconsidered creative consciousness, an appreciation of pain is necessary in order to found the creation soundly on a professed Reality.

Whatever exists beyond consciousness (Para-Consciousness) we (as focused identities) do not necessarily have direct and permanent access to apart from the execution of the return in the first instance which one might say subsequently makes it always a part of us. For the most part, first thought excludes us therefrom, unless of course it has been entirely recollected and understood.

In itself there is no category that can be described as “a pure consciousness” in which thoughts can exist. Consciousness already exists; has arisen; has already been promoted (and is immediately defiled) by first thought (along with all the rest of thought no matter how apparently pure it might appear to be as a carrier of thought).
Perhaps the so called Real World can be made Really Real? It is a long shot, granted, call it “living in hope”. The alternative is to directly re-engage with the profound but would an apparently pure world emerge thereby? The answer is No, better make the most of what apparently already is. A novel creation cannot but fall short of perfection in the same manner as the current version.

**Comment:** You say: (quote) The experience involving the destruction of the ego-self and the subsequent emergence of the Higher Self into clear consciousness is doubtlessly a constant throughout human existence. However, this “universal language of the soul” takes the form of an individual contact and as such it must be translated back into the human community through the conduit of one personal vehicle at a time. Avatar or not, divine insight must therefore be passed through what is in effect a culturally constrained channel. (unquote)

This is a fully remarkable statement! Also a condition that is mostly misunderstood by those experiencing insight of the "Higher Self", as this constraint is not attended to properly, or taken responsibility for or owned. Too much is taken for granted in "speaking the truth" so to speak, as if the content of this divine insight as it is expressed is an absolute, and this culturally constrained channel does not know how to get itself out of the way, and thereby actually loses the Real Message.... which raises the question: How to communicate "the truth"....because otherwise we spin wheels in believing in unconscious statements of truth that actually have nothing to do with the actual Living Truth.

**Reply:** Yes, I believe that is a fair conclusion. Attainment is one thing and translating the results into social truth is another.

I am not the individual, the ego-self, that started out with its body, that body no longer exists and nor does the name associated therewith. This body is a reconstructed facsimile, a contrivance, it has no reality at all and there is no one in "this/that body" much less
is there any identity claiming it. The previous name that was employed now enjoys the same status as does the appearance of this body.

As a convenience, it, the body, is merely a remote vehicle. It is exactly the case that one is the Self in which this facsimile or appearance arises. It is also endlessly true that once this is realized, the pretense is over - at least so far as it has been played to that point.

The Self, as creator (even if part and parcel of the admittedly retrograde imaginary process) has the option of appearing where and how it so desires. It is Siva Srikantha (the name given to Shiva when touched by pity for suffering humanity) by choice.

**The Conscious Self**

**Comment:** Your description is very clear as to what is "happening" in this domain. The resultant Conscious Self, conscious of itself as consciousness as you said, is the domain of freedom of its expression.

**Reply:** True.

**Comment:** As this Self turns toward the world and thought it manifests what might be considered "real thoughts", thoughts of the true nature of the illusion and its individual interaction with the illusion, which of course it sees as its own making; and the false thoughts which are not its own per-se, but the worldly, mechanical, compulsive thinking of the false ego self.

So we can establish that this Conscious Self toward the world has the capacity for real thought, thoughts of its own, emanating from this relationship with the Higher Self or the Beyond.
Reply: Why not?

Comment: Now again, I am interested in the domain as you so eloquently described of the being-consciousness-bliss, the state of the Real Self or of the Conscious Self as it recognizes itself or remembers itself as the Real Self, and its relationship to the Beyond.

Reply: Fully realises itself as the Higher Self actually, but does not as yet remember “The One Ultimate Reality”, has not yet started to think as the Conscious Self.

Comment: This relationship is indicated as you say: "Where-from this state of consciousness-bliss?" This is the opening, and the beginning of this relationship.

Reply: Yes.

Comment: However, I want you to consider the nature of this relationship not as simply the mechanical happening of "what-happens" at this moment of realization, but Who, as One asking the question, is there? This consciousness-bliss, is a Some-One, not a something "consciousness" or whatever.

Reply: True, it is the Higher Self, the absolute refinement of this state and able to both formulate and directly provoke a self-induced answer to the Question: “Why did I ever leave this state in favour of countless Eons of untold pain? Why engage in a journey involving uncountable incarnations into the heart of pain?” This query thereby frees-up the self-induced answer “I did it to see if I could return to the state of purity that I unwittingly abandoned” as a simple act of (deep) memory recall.
Upon digesting the result of this query an inkling of comprehension is formulated (A mystery is apparent here! What is this all about really?) “in the same instant” this automatically induces the question: “Wherefrom Being-Consciousness Bliss?”

**Comment:** What is the nature of the spirit of consciousness bliss that it could ask such a question?

**Reply:** It is the Self, The One Absolute Reality that had forgotten (momentarily) the existence of the “element” of its being/realm that had wandered “free” consequent upon forming the intent “I want to be free”. This presentation is held to mimic the way in which “The One Absolute Reality” would talk to itself in a somewhat absent-minded fashion (but there is no mind here). The question answers itself in the formation of mind - which is nothing other than a “capacity” in the first instance.

**Comment:** There is Freedom and Intelligence there, and sentience there, and as such we are speaking not of some category of consciousness in its mechanical journey but of an "individual" living Some-one. This One. And as This One has relationship with the One from which it is the expression, or the Beyond, the One or Nothingness to which the being-consciousness-bliss directs its first question. This is where I'm at.

**Reply:** That is exactly correct!

**Comment:** The inception of this relationship as relationship, which gives the Real Self its character as Real Self.... So again, for me the essence of this discovery of the One to "Whom" the conscious self turns, as being-consciousness-bliss, is Conscious. As evidenced by the qualities of "consciousness" as Conscious which are something
like Freedom, Responsibility, Intelligence, Caring for the Real, etc....If you follow my meaning...

**Reply:** Yes, it is Self only.

**Comment:** These are Conscious qualities of the nature of Real Being. They cannot be explained away as the mechanical effect of some "consciousness" stuff. I like the term Spirit, for designating the Conscious Consciousness, or the Real Self. It is that which enters into relationship with the Beyond as itself.

**Reply:** Yes, perhaps, but to me the term “spirit” is already somewhat overused. But it can obviously have some utilitarian value. It might thus be described as the sense of unresolved SELF. More completely as the supressed memory of the Real Self, held in abeyance by the ego-self. Thus Being-consciousness-bliss, is Spirit, the guardian of the gate (that has forgotten what it is guarding).

**Comment:** Now we can explore some other terms which may apply to this realm. Your first description of the "judgement" or the "Evaluation" as the beginning of this contact is well received. I like the thought of the "Evaluation"...... We are Conscious and in Relationship in our true nature, and not simply levelled out to the same one some-thing consciousness. Awakening to Who we are. This is Some-One.

**Reply:** I like to say it is our forgotten Self. Taken a further step, it leads to detection of a bottomless pit of (apparently) real suffering (hell?) that impels the erstwhile creator-with-attributes to understand the perils inherent in that which it has wrought and to thereby grasp the Real nature of Creation. The entity upon whom is foisted such comprehension abruptly understands this and is thus transformed into the Conscious Self enabled to effectuate Real Creation.
It is suffering that “humbles” Brahman Saguna, the creator with attributes (which I otherwise term the “cauterised Higher Self), after it has been forced back into the arms of Brahman Nirguna (the creator without attributes, the Real Self, Para-Consciousness) - about which nothing can be firmly claimed because it is “beyond consciousness”. After direct absorption into this non-state the cauterised “creator-with-attributes” emerges as “The Conscious Self”, erects a facsimile personal self (the true self) and this returns (is returned) to the world of name and form where it begins true work (whatever that may be).

**Attainment in review**

The process leading to attainment proceeds in three distinct “steps” along with one noticeable deepening. If we start with the ordinary every-day ego-self, in order to reach deeply into the profound there are three "turning-points" to note:

The first is taken as the every-day-personal-self is dismissed and results (through whatever mechanism of crisis-induction) in the realization that there is a steady focus of being that always lies above the pain of this life. This emergent identity takes no heed of the defensive reactive components of personality that have been introduced as the result of erroneous (self-induced) behaviour. After the first turn-about is experienced, the resulting focus is introduced to direct consciousness as the “Higher Self“.

The next movement is not a qualitative turning from one understanding to another so much as it represents a deepening of the Higher Self. It is induced by raising the question “who am I that stands apart?” thereby leading to an encounter with the root-state of the Higher Self which can be described as “Being-Consciousness-Bliss”.

The second crisis-in-consciousness arises thereafter when the Higher Self questions its own identity at the root of its expression by asking
"wherefrom the state of Being-Consciousness-Bliss" from within that very state. This resultant emergent source is suddenly appreciated in revelation as “The Profound”, “The Real”. It is an aspect of identity (Para-Consciousness) that is quite beyond even the unusual rarefaction exhibited by the Higher Self and it (eventually) encompasses the Creator-Consciousness in the act of recognising its own capabilities.

The third turning-point involves the resultant creator-consciousness inquiring into the nature of its own source and thereby coming to terms with the creation it has wrought - of understanding that the creation has been carrier to endless pain and suffering (for whatever reason). In consequence of such recognition, the burden is seen as something that cannot be readily ignored or put aside (i.e. as by proposing that if an omelette is required eggs must be broken) and the Conscious Self emerges in appreciation thereof.

**Comment:** Yes, I agree. However, I do not see, as you do, that this "creator consciousness" is "disturbed" by some form of guilt, as if its "doing" created some reality of suffering. I do not see a "creator consciousness" as liable for a dream, or the consequences of a duality that "It" "He" by definition did not create.

I understand the notion of a reckoning and the idea that the suffering cannot be "readily put aside" but I do not believe that it is caused "(for whatever reason)", as a consequence of Creation. It may very well be viewed in terms of the opposite perspective that such suffering is the ground and necessity of creation and not its having somehow gone awry. That rather than "falling from grace", as you are alluding to, that the creator consciousness may be arising from the mud. I'm not insinuating knowledge or believing what cannot be known. We would be wise not to fall on one side or the other in terms of a judgement about what we think we see, or what we believe about what we think we see, and thereby giving suffering the ultimate Reality.
But other than this I am in full agreement with your formulation of the previous stages. I would love to speak further on this....and how these stages of "transformation" are related to suffering.

**Reply:** Three of the above mentioned movements are abrupt reversals starting within and proceeding to overthrow every notion self carries about itself (whatever the stage). Each is every bit as devastating as any of the others and all involving annihilation of the initiating entity as a "false idea" (a false world-view). Each involves destruction of all there is to know (at the time). There is no easy way around the necessity of facing each on its own terms. Love itself will not dissolve these barriers although at the same time if it is not experienced and profoundly extended, progress through and beyond these barriers is not in any way possible at all.

The key to opening/exploiting all of these elements of differentiation (from one to the next) is Self-enquiry. The form of the resulting question is "who or what am I that am this or that?" In itself the question contains whatever is suited to deal with an apparent identity that "strains credibility" in terms of the current self-held-paradigm (that is subsequently seen to have been imagined as being real or sound).

My previous explanation is apparently wanting since you say “…thereby giving suffering the ultimate Reality”. But there is no intention of “giving” suffering the ultimate reality.

It is the direct appreciation of real suffering that impels the creator-with-attributes to comprehend the flaws inherent in that which it has wrought and to thereby grasp the Real nature of Creation. Here-to-fore creation-as-a-dream had dominated consideration of the manifest appearance and this was buttressed by pride in the accomplishment thereof. If idle questions had suffered any caution in appreciation of the creation they were shrugged-off immediately with a rationalisation to the effect that a mirage could only harbour unreal pain at best. As you may see, this is exactly the objection you
have yourself raised.

The entity which understands the Reality of pain thus caused is thereby transformed into the Conscious Self able to effectuate Real Creation. It may embark on this enterprise by assembling an artificial personal self as a façade in order to re-enter the world of name and form. Once there, it appears as the true self, charged with rendering truth into reality. The true self has immediate access to the Conscious Self at all times, regardless of whether the body, the earthbound vehicle, is asleep or awake.

It is the detection and awakening to suffering that “humbles” proud Brahman Saguna, the creator with attributes thereby giving rise to the “Conscious Self”. As previously indicated, this occurs consequent upon the creator with attributes being forced back into the arms of Brahman Nirguna (the creator without attributes), “The Real” - the dynamics of which are largely shrouded because this takes place “beyond consciousness”.

However, in sum and following the initial absorption of being into The Profound, the resulting “creator-with-attributes” is itself further cauterised through raising the question “who am I that identifies as the source of all there is?”. Instantly it is again drawn into the Profound wherefrom subsequently, suitably chastened by immersion into “the pit of pain” it emerges as “The Conscious Self”, erects a facsimile personal self (the true self) and this entity may subsequently return (is returned) to the world of name and form where it begins its true work (whatever that may be).

This whole upward (and then downward) process begins when the ordinary personal self is deconstructed (through elemental self-enquiry) exposing the Higher Self. This Higher Self is forced into its own root (being-conscious-bliss) through additional self-enquiry (i.e. who am I that stands apart?). The glory of Being-consciousness-bliss is then supressed (over-stepped) by the question “wherefrom being-consciousness-bliss?” This occasions the initial plunge into the
profound from whence the “cauterised Higher Self” emerges as “The Creator-with attributes”. This identity then questions itself (who am I identifying as “that from which all derives”?) is embraced by The One Absolute Reality, shown the effects of the creation that has been wrought, is evaluated and then ejected/emerges as the “Conscious Self” which then constructs the true self to wander the world.

The three displaced stages are: 1) the personal self, 2) the Higher Self as being-consciousness-bliss, 3) the Creator-with-attributes.

It may thus be said that Super-Consciousness is enjoyed following sublation of Being-Consciousness-Bliss. The states of "beyond-consciousness" (Para-Consciousness) thus obtained including that associated with (but not limited to) “The Real Self”, The Conscious Self, the true self and so forth, constitute the “mechanism” through which creation is expressed. This is the realm of being-beyond-normal-thought. Effects flowing therefrom are seen as quantitised events appearing within the world of name and form.

The “Real Self” is that far region of consciousness obscured from the perception available to the ego-self by the thinnest of membranes consisting entirely of ignorance, that is, of merely incorrect ideas about one's true nature. This is the apparently Divine aspect of Self, hidden within the profound. It is Para-Consciousness, the “nonsensible” aspect of that which stands as the source of consciousness. Again, it is the indescribable element of that which is described as “emptiness that is empty of emptiness” (The Profound, The Divine). Passage through this first “cauterizes” the Higher Self and eventually brings with it the “sense” of True and Profound Responsibility. It is Shiva, the unchallenged Absolute of Purity. God, in the most profound sense of the term. (See entries: "Self of All" and "Source of All").

The “Conscious Self” is the sense of The One Ultimate Reality that deploys the façade replacing the personal self after the final immersion process obtained by passage through The Profound. (The
One Absolute Reality). It is The Divine as known after the final complete encounter with The Profound. It is induced when the "Cauterised Higher Self" raises the question "who am I identifying as that from which all derives?"

The “true self” is the completely cleansed Higher Self and any aspect thereof, real but not Absolute. The true self operates in the world-of-name-and-form. It navigates with clear insight pausing only of necessity to access the Conscious Self where state-changes are anticipated to be necessary. At the point that "the world disappears" the Conscious Self takes over direct control. In that realm there remains only an imperceptible "step" to where all sense of self dissolves leaving resolution directly to the absolutely divine. The One Absolute Reality of All. In this sense it amounts to recollection that one is verily the True Self in which this facade or appearance (the true self) arises.

Comment: Wow ! Much more clear description of these various "levels" or forms of "self". I follow very well. I was using the terms a bit differently. The creator with attributes as you say, I was calling the Real Self; which you apparently call the "Cauterized Self", (which I understand, but refer to as Real in that it is the immediate expression of the Real or Divine One Self); and you call "the creator without attributes" the Real Self. I understand and agree fully with your description of this "Self" of which nothing can be said as it is "beyond consciousness". I would rather not call the beyond consciousness the "Real Self", for this reason that nothing can be said of it, and for that reason is beyond Self, and yet exists beyond existence as the One Absolute Reality........

For me, the Real Self then is the Cauterized Self as you say, which is being expressed as the Conscious Self, conscious of itself as consciousness, facing the world......perceived as the apparently true self.

"Being-consciousness-bliss” is then supressed (over-stepped) by the
question “wherefrom being-consciousness-bliss?” This occasions the initial plunge into the profound from whence the “cauterised Higher Self” emerges as “The Creator-with attributes”. As said, this for me is the Real Self. Let us reserve the word profound for the profound, and Real Self for "that from which all derives", which is embraced by the One Self, or the Beyond, not the "Real Self".

In this way the term Real Self is reserved as simply another expression for pure consciousness itself, which "we" are.

This “Real Self” receives the being "it" itself is as itself as consciousness turning consciously to that profound Beyond from which it comes. For me the Real Self is the bridge between the Conscious Self, and the beyond with which it shares its mysterious origin as beyond...if you follow.

**Reply:** Yes, no problem with this, I follow clearly. It can be as you say and I have also considered such a string of appearances accordingly. It can be done that way for Brahman is Brahman in either formulation and the Cauterised Higher Self is of course the Real Self but an aspect of Reality just having not quite yet understood its own measure (so to speak). To make this final transition into the really real it must “own up” to the limitless pain it has created. Unless this is done it merely remains potentially real.

**Comment:** You also say of a further aspect of the Real Self that “..It is the unchallenged Absolute of Purity. God, in the most profound sense of the term (See entries: ‘Self of All’ and ‘Source of All’.) This characterization however, I would reserve for the Real or the beyond of which nothing can be said, that One Absolute Reality from which all comes forth.

**Reply:** Yes, for the sake of consistency and to cover the above point, I accept the term: “The One Absolute Reality” or **The SELF.**

From the standpoint of “The One Absolute Reality” it is seen that the “true self”, its body and world are appearances arising within the
SELF that one is. In this formulation the true self is at all times conscious as The SELF (its source) whereas the ego-self is never so-informed.

Comment: You go on to say that the true self (lc) represents the cleansed Higher Self and any aspect thereof, real but not Absolute. The true self operates in the world-of-name-and-form. It navigates with clear insight pausing only of necessity to access the Conscious Self where state-changes are anticipated to be necessary. At the point that "the world disappears" the Conscious Self takes over direct control. In that realm there remains only an imperceptible "step" to where all sense of identity dissolves leaving resolution directly to the absolutely divine. The Real Self of All.

I fully agree. At this point I understand your usage. I have my preference for Real Self as your Higher Self, and etc., small points, but again I follow you completely. Now the issue of course is the Relationship, and the Responsibility, as you say..... Sorry, to go over everything so redundantly but it helps me absorb your meanings and deepen my understanding of what you are expressing...Thanks...

The setting

What should be clearly distinguish is that the absolute as experienced from the viewpoint of identity co-incident with the Absolute Reality (known in Hindu scripture as Nirguna Brahman or Prabrahma) is the farthest reality quite beyond consciousness in any sense. Residing therein one becomes absorbed thereto but still, nothing coherent can be said about it. That identity is you, it is what you are and all conditions arise within that context.

However, before obtaining this viewpoint there is an apparent “ideal” standpoint referred to when it is said that “there is only ever the non-dual reality and, from the vantage point of the person in the world, there is either knowing this or not knowing it”. This reference-point is a non-dual state of consciousness arising and it
occurs before the state of being-consciousness-bliss is broached. While that is a respectable start towards full attainment it leaves much work still to be done. In the worst case the ego-self is not destroyed but merely strengthened by imagining that it is a non-dual entity.

Although the divine with attributes is perfectly non-dual, it may further be pointed out that such existence is still conscious existence otherwise it could not be perceived in a manner such as: “I am that from which all derives” nor yet by any similar objective formulation such as “the non-dual reality” which points to an operationally parallel functionality. This is because “identity” and “reality” both refer to states in consciousness whether they be deemed identical or different.

So, if there is an absolute state (that is not known) beyond this, such a state is not, since existence is only (known) inside consciousness and that is the way most people view the matter.

However, in (written) distinction there is often enough also posited the “state” mentioned in Hindu scriptures termed Brahman Nirguna, or Parbrahama a state “outside of or beyond” consciousness which has no attributes and, as such, is an instance of absorbed or not-yet-expressed consciousness subject to meditation and knowledge that cannot be verbalised.

This aspect of the Absolute Reality is (for the most) beyond conception, beyond reasoning and beyond thought i.e. it does not exist in directly referenced consciousness at all, cannot exist. It can, for the most part, only be alluded to as in the Hindu view of the Absolute Reality expressed in the revelation of the Rig Veda (the oldest Hindu scripture) as:”Ekam sat vipraha, bahudha vadanti” “Truth is one, the wise call It by various names.”

Since such truth belongs to the Divine it cannot in any way be characterised by mere consciousness which is only a product thereof.
What I see as the “core” of “Enlightenment” is grasped upon entry to that region of non-consciousness but it is none-the-less not directly re-callable although it comes to occupy the very centrum of being-in-the-world. Such a state as is this can, for the most part, only be detected as a “nauance” between the state of “being-consciousness-bliss” and the subsequent (erroneous) state alluded to as the non-dual reality but which perhaps might best be called the state of “I-am-that-from-which-all-derives”. At this point, the body and the world exist as appearances within the perceiving identity, the SELF that one truly is. In respect of Reality, this identity is Brahman Saguna. It is the Divine with attributes and it emerges from the preceding and un-recallable state represented by the term Prabrahama or “The-Divine-without-attributes” also termed Brahman Nirguna.

Hence that emergent state is properly the subject of meditation because that which dwells in the non-dual reality reflects only “what is” whereas lying beyond this boundary is the true-Source of All; being (or not being) both the creator, its content and the unassailable content of what is about to be.

As previously mentioned, Buddhist terminology suggests somewhat the same concept where achievement is said “to be enlightened to the fountainhead of the mind” in that those able to perceive that which is beyond thought have awakened to the perception that all thought can be likened to “dream only”.

This “category” of “beyond mind” also can at first be “detected” as a “nauance” in consciousness, therefore cannot be spoken about directly. It can be alluded to as by the phrase “wisdom of the Buddha mind” and so forth. It emerges beyond “being-consciousness-bliss” but before the identity “I-am-that-from-which-all-derives” is realised.

This apparent vacuity to consciousness (Para-Consciousness) is not something that can be readily known (or known to be “not known”) thus the referenced state is not the same as “a non-dual-reality”
which the person in the world may merely know of or not. The “non-dual-reality” thereby addressed is truly a state of consciousness (either known or not known) but it is not the state of absolute emptiness or purity from which all emerges, the true God so to speak.

This relationship is analogous to the position taken by the “ego-self” with respect to the “Atman” (Higher Self). The ego-self can speak of itself but it is not the source of “itself” so to speak. The ego-self depends for its existence in the being of the Higher Self.

Similarly, Brahman Saguna is Self-referenced, it knows of itself - and it is indeed ever a “non-dual reality”. However, this knowing as a state of “non-dual reality” emerges from (depends on) a prior category (Para-Consciousness) which is “beyond mind” and by some termed “the profound” or “true emptiness”.

**The core**

Destruction of the personal self through systematic meditation or by means of sudden and profound insight (as by Kundalini discharge) inevitably ensures cessation of immediately false discrimination. As the world “falls away” a substantial non-dual identity manifests as observer but registering as an aspect of one’s real self.

This “Higher Self” knows it is alone in the sense that there is “no other” and that there has never been a time when it was not. It knows also that it has ever overseen a vast array of ego-expressed lives each no more real than the recently deconstructed ego-self. When questioned as to its source as by insistence of the original query “who am I?” or “who am I that stands apart?” the Higher Self resolves into its root-state of “being-consciousness-bliss”.

When successfully queried as to origin, even this root-state of knowing is apparently obliterated. That is, following a burst of terror consequent upon impending dissolution it seems to disappear from
consciousness before re-appearing momentarily as “Universal Identity”, namely “That-from-which-All-arises”.

Between execution of the question: “wherefrom being-consciousness-bliss?” and sentient apprehension of the response that follows dissolution of the questioner, there exists an apparently unplumbed reflection-point or zone (deduced and inferred from scant impression) as essentially a “nauance-of-emptiness”. Between the two consciously “apprehended” states, existence is thus “sensed” only through the “non-experience of profound emptiness” as a non-existent identity therewith.

In other words all identity is consumed within a purity that is so profound as to exceed the limits of consciousness to comprehend its depth so that consciousness itself dissipates into the un-plumed scalding truth therein.

Superficially one “sees” that ego-self reverts to (Higher) Self in a “flash” but when that experience is then queried as to origin, Self is further revealed as “an-already-inherently-present-reflection-point” the rest being silence only. One thus knows (can discern) thereby that the Profound (nature of Being) knows of Itself only in the instance following the return of what might be termed the “Greater-Existential-Self” (a compound term elaborated to wholly-embrace all conceivable aspects of the Higher Self) in its instance of return to its True Source: the unimaginable Purity that lies within Self. Even so such a return proceeds “not of necessity” unless the query of “where-from Being-Consciousness-Bliss?” is executed from within “Being-Consciousness-Bliss” Itself.

No form of language can be used to describe the source which never not-existed and which knows-not its content. Although all conditions are perfectly felt prior to contraction they are none-the less not knowingly identified therein. The reason is quite simply that the transition-state (the reflection-point or reflection-sphere) between the identity which can be described as “Being-Consciousness-Bliss” and
the Non-Identity that constitutes the Source of All, cannot be accessed directly through reflexive consciousness. It is the Profound itself, not nothingness but purity which is solely the potential for the emergence of “identity-as-creation” but not as the origin or identity of the source thereof. It is thus quite beyond speech because there are no concepts flowing there-from prior to the absolute identity of creator. It makes no difference as to the nature of the label that can be affixed thereto except to know that this label will itself be “wrong”.

Expressed another way, should further investigation be launched (from being-consciousness-bliss), as: origin of “being-consciousness-bliss?” into which awakening ignites, and then, in a flash of terror, consciousness dissipates abruptly, returning momentarily seeing only itself as creator (“something solitary”).

Thus there exists a reflection sphere or perhaps a point within but beyond “being-consciousness-bliss” and this I regard as a “return-point”. It cannot be known directly no more can it be described and is therefore “True Emptiness”, Infinite Purity, The “Profound Itself”.

As such it may perhaps be said to “encompass” the Divine and is clearly prior to the creator i.e. the “identity” as “that from which all derives”. It may well be said that it is thus the true content of a timeless existence, something solitary and altogether outside the concept of time.

Again: Regardless and in respect to “where-from being, consciousness, bliss?” as soon as the answer returns from the fundamental, consequent to “Who am I that so feels this way? Etc.” Immediately and in an instant, the state of bliss and glory evaporates, just as if threatened by the intent to know more. The replacement is also immediate and one is “engulfed by the profound”.

**Engulfed by The Profound**

A purity of True Emptiness prevails as the concept or state of
awareness evaporates in a jolt of uncertainty followed by terror as consciousness dissipates and the cohesion of focus trails away as a wisp of smoke dissipating in the breeze. And then nothing, nothing at all except a profound emptiness that is non-existent in itself, a state that can only be appreciated in the actual formation of a return that brings with it full realization of the awful and hitherto unthinkable comprehension of the certainty of truth as to the active Source of All.

The dream in its exquisitely profound and infinite detail expands in volume taking up all that there is and it is redolent with authorship that is absolute and brooks denial in no manner. And in that same instant any single person can see themselves as author of the incredible and infinite capability that is all that exists and all that will ever exist and yet does not exist at all. Perhaps a more accurate way to describe this state of affairs is to say that it is absolute identification with the source but that state cannot be described in any way at all.

So, at “ground level” our trans-personal and particular personal knowledge stems from and coincides with the positive and indelible realization that “I am that from which all derives” i.e. the absolute state of collective unity, seen and understood as unity by unity

What are we left with? Nothing other than the self-identified source pointing to the profound (the blank space full of potential) and adducing a label thereto such as: Para-Consciousness; True Emptiness; No Thing-ness; True Purity, The Buddha Mind (from whence may arise Buddha-lands in untold numbers); the Divine, Parbrahma, Siva and so forth.

Unsatisfactory one might say, after all the work that has gone into the attempt at understanding. However, to assert that nothing is thereby known of The One Absolute Reality (as the Parbrahma) is not entirely accurate either. For what is now known is that although The One Absolute Reality’s knowledge is unitary and in itself
“unknowable” it none-the-less depends entirely on the act by which the personal-self obtains its knowledge of the Profound.

Unfortunately this is an act which ensures (for the normal waking consciousness) that the consequences thereof largely disappear over the “event horizon” of that same Profound. If the Profound is beyond words (as it is) how can those same non-words enlighten one about the illumination of the Self? Of course they cannot directly do any such thing except to point in the direction that the must be taken by the seeker desiring to unearth the truth.

Not everything is lost however, because the final act of dissolution ensures that every aspect of the Higher-Self becomes co-terminus with the Profound but in a passive form of resulting absolute stillness since all karmas are burned-free from the one that succeeds in melding with the Parbrahma, Shiva. Thus the seeker becomes the source, melds with absolute stillness so that it is no longer subject to the destruction which falls upon every other thing that is incomplete and which thus represents movement and dis-ease in any sense as the Maya (illusion, forgetfulness) is withdrawn into the Prabrahma at the end of a cycle of expression (Kalpa, Yuga).

To coalesce with the Parbrahma is equivalent to defining a pure Divine Knowledge which then appears as from a seed representing form-without-karma in the next, and potentially in all, subsequent expressions of the Prabrahma which latter alone is totally beyond time and is not ever subject to destruction. Thus do all the personalities, known by the Parbrahma, rest deep within the motionless bowels of perfection, biding their “time” until there arises within one or another, the sleep-blurred notion “I want to be free”, “I want to see if I can return” as perfection of being. And, in a trice is that divine wish granted and so is the cycle (Kalpa, Yuga) thus again initiated.

The Guru (Teacher) is thus one who has already melded with the Prabrahman (and thus is the Prabrahman, Shaiva), now in its
“appearance on Earth”, a shell without personal content. This is a facade that merely masks the presence of “The Divine” and serves only its own “intent” (as Prabrahman/Shaiva). Such a one may indeed readily induce attainment in another more readily than might this be achieved without assistance. How could it be otherwise?

**Re-visiting The Profound**

It is a mistake to pause at the identity “I am that from which all derives” because surely, on an immediate level, this is nothing to be proud of considering the present state of the world at large. And so it will seem, as the shocking truth of the limitless depths of pain dawns in enlightenment and thus arises a further question concerning exactly what it is that one has elaborated.

Recall that at this point no person as an ego-self exists as an expression and even the sense of Higher Self (or the “Greater-Existential-Self”) has been exposed to the cauterizing effect of “Absolute Purity” within the context of “Emptiness that is empty of Emptiness” and yet there remains a freshly discharged identity that (still) claims authorship to All.

Upon reflexing the question “what is it that claims authorship?” this apparently absolute identity is forced to assess its own content. At this point one might say that it is Shiva’s Shakti expressing as Kali that reveals herself in the true extent of her “works”. The form of the question as posed is equivalent to requesting the emergent identity to again animadvert upon its own source - the Profound itself. In effect this amounts to forcing a true assessment of what has been wrought. It is also the exact position assumed by Avalokitesvara from “beyond the peak of attainment”, from PrajnaParamita.

As this reflection is executed the subject becomes immediately aware that although all appearance may truly be likened to “dream only” the one that has been elaborated is overwhelmed by the sensible pain arising from the “sentient beings” entrapped therein,
even if entrapment is expressed through their own doing and ignorance. Thus is a burden of responsibility on offer. The perceiving entity thereby faces a choice-point: to either, fly directly into the Profound and become totally immersed in purity therein or to return to the world of name and form in order to make amends. In either case no time is involved because the realization of the true state of being is quite beyond time in any form what so ever.

**Sublation onto the Profound**

The River of the Higher Self discharges its infinity of “personal imprints” into the Profound thereby ensuring that Being ever expands (conceptually, that is, in realization - be it only a “dream”).

A label that can be applied to the transformations undertaken to understand this process is used by Hegel in the German word “aufheben”, usually translated into English as “sublation”. This means: to raise something, from a lower place to a higher place or level; to take the original thesis to a higher level. The sense of sublation is that the old idea or principle is not simply disproved and disposed of but is contained in the new higher principle that has replaced it.

Usually one might think of taking something from the floor or ground in-hand before raising it to a higher level thus taking it a step further etc. Hegel plays extensively with this meaning (in the sense that the Aufhebung / Sublation needs to take the original thesis to a higher level) such that it results in something new and also involves a critique of the former thesis. The idea of sublation is that the old idea or principle is not simply disproved and disposed of but is contained in the new higher principle that has replaces it.

Thus initially the ego-self can be forced to suffer sublation and from thence a series of such expansive insights may follow. The initial emergent state is the Higher Self which then proceeds to express as the “Greater-Existential-Self” which is in turn exposed by sublation.
to yield Para-Consciousness, true emptiness and so forth. This immediately reverts to a following state characterized as “I-am-that-from-which-all-derives”. However, this identity in its turn also responds to sublation with respect to true emptiness to again emerge therefrom (without leaving it behind so to speak) but never the less now carrying a new and more powerful understanding.

The profound itself cannot suffer sublation since no mental activity as by execution of conscious thought is apparently possible therein.

Where sublation of output flowing from the profound is attempted the result manifests only as revelation of a previously hidden aspect thereof, an expansion of understanding rather than emergence of a necessarily qualitative and higher “state”.

**Kashmiri Saivism**

As mentioned above, another name for Absolutely Divinity is Shiva/Siva. Similarly it is the true extent of Shiva that cannot be described, for the reason that Siva is not only consciousness but is also the very source of consciousness. Of course such a state cannot be described from within consciousness itself. It can only be alluded to. Nothing happens, there is nothing that can happen until Shiva "splits", reformulates into a capacity to be something as distinct from just harboring "capacity". The split ushers in two distinct identities as focal-points. The interplay of Shiva and Shakti (I am that from which all derives) both defines and produces consciousness which immediately is expressed as a male-female (+/-) dynamic with Kali (Shiva) free to "creatively" project any mode of being as "she" so "desires".

It is the divine congress of being-consciousness-bliss (Shiva/Shakti) as unity, reaching back into true "Oneness", that empowers Shakti into "spinning" off beings as mirrors of the divine oneness, this being the origin of empirical souls.

The divine congress between Shiva and Shakti is the source of "love
in the world" of name and form. The world arises as the result of Kali's will to be which is formulated in the initial instance of the split (as distinct from Shiva "who" already "is").

The Kundalini discharge is Kali's way of continually calling attention not only to who she is but also reminding us who we really are. It is also a polite way of informing Shiva that he is nothing without her. Demanding is she not? But she is not selfish for she projects one into Shiva's very heart and beyond, into absolute congruence with his identity. As part of the journey she then claims one back in order that her creation maybe given the chance to judge the extent to which he/she has departed from or kept to the divinity/perfection of vows exchanged in divine congress.

Material duality fritters inherent perfection of the model at its edges. What has earlier been termed a "creator-consciousness" is identified by Kashmiri Shaivism as Shakti/Kali. The key formulation involves an understanding to the effect that this is the expressive aspect of Shiva. This is also exactly identical to the state expressing as “I-am-that-from-which-all-derives”. This functionality (as identity within consciousness) builds the world, the universe complete with all therein. Its power lies in creation i.e. as brute-force absolute capacity. However, a necessarily expressive benign source of love-light it/she is not (hence Kali’s skull-necklace) but an obligate part of “the great plan” she surely is, otherwise no true learning would be possible – think of the ying/yang symbol.

Being-consciousness-bliss is the true and preferred state of divine expression. It is self-sufficient, it is totally compelling but it is still a state in consciousness. Consciousness belongs to Shiva but Shiva transcends consciousness absolutely to such an extent that it (Shiva) cannot even be described in or through consciousness. Awe is all that devolves therefrom.

Meeting Kali directly is equivalent to ‘being shown the truth’ of one’s “other side” - something that cannot be avoided in its entirety.
This is not merely the particularity of a “mean-deed” executed by a member of the (re)incarnating self-swarm but is the summation of all such action for a given Era, Kalpa. The reality of pure unadulterated truth and freedom is Shiva’s being (if one can even dare to use such a term) but in order to be, to become, to have experience of becoming, creativity has of necessity to be absolutely free to be anything and so it is.

The necklace of skulls symbolises the negative aspects thereof and Kali stands on the way to truth (to Shiva) and is determined to let none pass that has not admitted to this awful truth. In a way it is perfectly correct to aver that Shiva trumps all in absolutely divine purity so that in a sense no pain exists or can exist but the return to God-consciousness, absolute unity and cohesion therewith, is not allocated to the experient except that Kali be dissolved therein. This is a heavy meal to digest. However, if it is not done (accomplished) then the thought of unity with the divine is just that, it is thought only it is not the cohesive identity inseparable from aught else. And so the Kali Yuga is not (yet) dissolved which is the requirement for procession/precession.

So is manifestation a game? Perhaps so (if one does not care to think about it) or is it a test, a self-set test that does not exist but is in the same instance “all-consuming”?

It is true, I woke up through (inadvertently?) subjecting myself to an unheard-of procedure, I did not shrink from the meal Kali offered me but neither could I permanently return to the truth of who and what I really am. But is this the whole truth? I am ever that one truth of unquenchable light that exists beyond all lights but there are no accidents, I served my time and then suddenly after ages and untold ages, passing through lives too numerable even to begin contemplating, the whole, my time was up.

In relation to my stumbling attempts to reformulate non-verbal insight into clear(ish) English I have struggled for 18 years or so to
do just that since unexpectedly “falling into the profound”. In essence **Terrence Gray (Wei Wu Wei)** has summed the matter where he says: [quote]*consciousness may be regarded as the manifested aspect of the unmanifested* [unquote] but without a necessary investigation of that which is un-manifest.

**Identifying a Sage**

Osho is quoted as having said: “Asking if we can tell whether or not a Sage is realized (i.e. if an outside observer can tell if an enlightened one is enlightened) is like asking a blind man whether or not a light is switched on”.

This is a correct and appropriate statement but then to suggest that there are some general pointers that can be used to do so by saying that such a one is always light etc. does not conform to Osho’s “null index” and nor is it necessarily the case in practice.

A Sage is certainly not bound by his “deconstructed” ego, true but such a one has the ability to choose (any) projected disposition and may indeed exhibit (according to circumstances) all the light-elements that may be enumerated and characterized but is not bound (of necessity) to do so as similarly no binding exists thereto as with deployment of “phantom” elements of the deconstructed ego.

For a sage, a state of “being in the world” can appear (not re-appear exactly, because it is necessarily without-ego) but this is a reassembled ego-façade (superficially with dead mind so to say).

There are no half-measures in realization but only in presentation as a “teaching-device”. This is the tricky part. To further just flatly include a statement such as [quote]*The difference between a realized person and an unrealized person is that the unrealized person sees a difference* [unquote] is not necessarily so helpful as a teaching device either because this statement flatly contradicts Osho’s legitimate observation and therefore requires an expanded
explanation. Namely, that such a distinction rests only in the manner of presentation chosen by the realized entity.

An unrealized person may indeed detect a difference but only if the realized entity chooses to exhibit such. Similarly, and regardless of the presentation, there may well be no difference between two “realized” entities (but even this may depend on the state of attainment of each “party” separately). It presents a problem because now degrees of attainment are raised and such exist only in discrimination as theoretical constructs but still the Buddha is the Buddha and no such distinctions arise in the Buddha-mind whatsoever.

But then also the “One Self” realized is often spoken of as “all is presence in which all apparent thoughts and concepts, events and actions, arise spontaneously”. So this description refers to a state of consciousness otherwise it could not be reported-back to the world and, as discussed above, “the arising of states of consciousness” if apparently spontaneous, still depend on “unknown” drivers (which are not the simple ego-mind-of-this-life).

Thus there is no spontaneous arising whatsoever. There is only induced arising and such arising is of three kinds: 1) as driven by the ignorance of the un-deconstructed ego-self in this very life; 2) as driven by immediately undetected aspects of the cumulative Higher Self (The Watcher or Transient Observer) deriving from the endless array of past-life ego-experiences; 3) as driven by deliberate (miraculously divine) intent manifest through the Higher Self and without shadow cast by any aspect of either the ego-self or the deep resources still already possessed by the Higher Self.

However, although this may be true the Parbrahma has no definable characteristics what-so-ever although it may be referenced by such phrases as “absolute stillness”, “absolute purity” and so forth with no hint of consciousness adhering thereto. While all changes and appearances ultimately end, are discontinued, are subject to
destruction the Parbrahma alone remains as the unblemished source of all.

Although it is true that the source is ever unblemished it never-the-less carries the “potential” to express “first thought” and to thereby elaborate the universe in the form of “Maya”, the illusory “seen” structure that apparently makes up the world around us.

Prior to contact with “Para-Consciousness” (Parbrahman) the “realized” ParaAtman simply sees sediment rising. Direct “contact” with Para-Consciousness however, causes the sediment-load to be immediately absorbed from the transient-identity into Para-Consciousness (the moment of terror) leaving clarified identity acutely aware that it is and was entirely responsible for the sediment build-up even to the point of elaborating all aspects of the “dirt” directly out of “nothing”.

This occurred in the initial act of Creation. In this sense “Para-Consciousness” is also akin to something like an “absolute observer” except that it has no such sense of “its own identity” what so ever. It merely absorbs both the detritus together with the “transient-identity” and clarifies all with its status of absolute purity as defined by its total lack of any descriptive characteristic.

At the end of this, being or not being a sage is not an issue - there is no longer anyone to care about that since seeking is over and what one absolutely is when totally absorbed in Shiva is what one ever is (or ever has been without let). The personal self, neither exists nor has it ever existed. Thus no dreamer, dream, thought, Shakti, Ishvara or indeed, identity of any form, arises. The mind, having attained its oneness with Shiva, is abandoned in total repose.

On the other hand, by choice, a non-reactive semblance of personality can be deployed within the appearance. As Siva incarnate, this one is a sage and does or does not according to circumstance.
If both the ego-self and the Higher-Self have been obliterated and then replaced by facades which act in their stead then all bets are off in respect to what may be “expected” to follow from any situation.

**Why does God create the world?**

I do not agree with the understanding that posits sport as the rationale leading to the creation as briefly mentioned in the Mundaka Upanishad since it appears to be a last resort of explanation.

However, there is a stage of attainment that does support the idea of sport but it is a state far from being the absolute of achievement. To phrase it delicately, this (in terms used by Kashmiri Shaivism) is the advent of Shiva’s empowerment as per the unity of emergence Shakti/Kali. Prior to formation of this capacity, although unity, Shiva is potential only.

With the emergence of Shakti, empowerment is visited as lucid consciousness expressed-as-one. Empowerment in this context means active creative capacity. This is absolute freedom to create beings or anything, anywhere. Within this arena play is not only possible but that is all that goes on. Without focus or intent (how can intent be manifest by the effulgent Atman?) play for the sake of playing is executed including even the manifestation of Kali and her necklace of skulls. Kali is in our very bones (so to speak).

However, there is at least one more step to take in order to progress towards the Absolute. Shakti, empowered Shiva, (Shiva/Shakti in divine congress) stunned by creative capacity, must turn and raise the question “who am I that am the source of all”? With this question “the supreme ether of the void” (a Shaivite term) opens, I refer to this as Para-Consciousness, it is without identity, blinding purity and scorching truth. Nothing untoward can survive therein and it is absolutely what we are.

This additional reflection redirects attention directly onto its own
content as Shakti. Shakti consists of the creation (the universe otherwise termed the world of name and form, of which it is aware as author there-of) plus the infinity of personal selves initiated as and within the root-state-of-the-Higher Self (Atman).

This extended comprehension arises as the result of scanning the journey undertaken since the primary deconstruction of the personal-self up to Shakti. Briefly, and in light of its newly realized category of being, Shakti (Creator with attributes) after passage through para-consciousness is thus bound to recognize truth for what it is. From this stand-point the emergent creator looks back at the “world of name and form” and at once becomes overwhelmed by the suffering of all sentient beings trapped therein as the result of their own ignorance and for no other reason.

A vile blot on perfection is thus perceived within the apparent world of samsara. The state of “absolute compassion” is then realized. The experient then assumes the stand-point of Shiva Srikantha, the name given to Shiva when touched by pity for suffering humanity. With this realization playtime is over.

Para-Consciousness is an aspect of the Ultimate Reality beyond conception, beyond reasoning and beyond thought i.e. it does not exist in directly referenced consciousness at all, cannot exist. Kashmiri Shaivism refers to this as the fifth state or the supreme state of supreme void. This is the supreme ether of void-ness, where all attachments are subsided into the fire of god consciousness (Timirodghata Tantra).

In truth neither the Higher Self as the initially recognized Atman (post destruction of the ego-self), nor its root-state (being-consciousness-bliss), nor even Brahman Saguna (I-am that-from-which-all-derives) have any Reality what so ever in that they are all (as with the ego-self) thus figments of the imagination executed by empowered consciousness. When all is said and done, re-emergence of a humbled Creator-with-attributes from the state of Para-
Consciousness (after raising the question “who am I that am the source of all?”) speaks directly to abrupt recognition of divine responsibility.

Shock-evaluation in this instance refers to the specific effect of immersion within apparently real suffering. It is Kali herself that lets no inquirer past her station without holding up the mirror of self-reflection. She who lives within our very bones lets no one past without they recognize and acknowledge absolute truth for what it is. This impels the erstwhile “creator-with-attributes” to understand the perils inherent in that which it has wrought. Thereby is it enabled to grasp the Real nature of Creation.

At the limit, suffering “humbles” Brahman Saguna, the creator with attributes, Shakti/Kali etc. However, this is recognized only because of the assessment which results after the creator is launched back into its own source as the result of asking “who am I functioning as creator of all”?

That humbled-realization emerges after the self-identified creator consciousness re-enters Para-Consciousness (the creator without attributes) where it suffers a severe change of heart as to its true status after viewing the mountain of pain existing at lower levels within the creative-consciousness which it has itself elaborated.

This means that the elaboration of a real and true consciousness is not only achievable but necessarily arises as the result of the creator-consciousness understanding its own shortcomings. This is the understanding which dawns as the direct result of the Creator Consciousness "scanning its works", detecting and then being "overwhelmed" by the profound anguish entrapped therein. This represents the bald truth reflected from the creation as it currently exists.

Some hold that compassion for all living beings cannot spell a reason for creation because the world is actually full of suffering. So to
consider God creating a miserable world out of compassion is meaningless. This observation is followed by the conclusion that it may be rightly said that creation is God’s sportive pastime.

However, the creator-consciousness turns from the perceived error just as soon as it is seen even though it is the very cause of that error in the first place.

And what is the “meta-reason” for the error in the first place? The answer is that the existence of error acts as guidance. There is no internal direction in absolute purity or scalding truth. Deviation therefrom provides the sole guide. Seeing this, the creator thus corrects itself in order to “run true”. Was this really an error? I think not. Was it an accident? No again, it is the Divine plan in action.

Thus it appears that what at first seems like play is not play at all.

J.R.E. Harger, 10 July 2012

03/08/2013

31/08/2013 Toronto

~***~

Goldenage Papakura, October 2011
Thought is light

~**End**~

J.R.E. Harger, 13 July 2012
J.R.E. Harger, 29 January 2013
J.R.E. Harger, 7 June 2013 Toronto
J.R.E. Harger, 30 January 2014 Papakura

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**Key words:** enlightenment, Nirvana, Buddhism, Atman, Advaita, nonduality, Brahman, self-inquiry, Vedanta, higher Self, Sunyata, emptiness, self-realization, self-enquiry, the Self, personal self, true emptiness, ego-self, Shiva, Shakti.

**Technical Glossary**

The following terms are not necessarily common in the English language and they relate primarily to definitions concerning certain states of consciousness. Included are the names of fully realized individuals of some consequence related to discussions. In the material presented below (uc = upper case, lc =lower case). Note: the terms are not absolutely distinct one from another since they are “overlap” because drawn from different traditions and as the result
changes in meaning assigned over historical time. Removal of such “overlap” is left to the Glossary of Usage (below).

**Advaita:** I Am, non-duality, not two. The inclusive doctrine of the One Self Alone. Often used simply to mean “without ego” as in Neo-Advaita (the “new” Advaita of the western world).

**Ahamkara:** personality, personal self, ego-self.

**Atman, Atma:** Higher Self somewhat akin to the soul. The individual consciousness that is subject to repeated births. Unless abandoned this may function as a “permanent” Self (Advaita Vedanta).

**Atma Swaroop:** True Self, true higher-self.

**Anattā (Pāli) or anātman (Sk अनात्मन्):** "not-self" or the illusion of "self". Early Buddhist texts commonly use the word in the context of teaching that all things perceived by the senses (including the mental sense) are not really "I" or "mine".

**Attainment:** Regardless of attainment or non-attainment of “earlier” knowledge, in the emptiness of prajnaparamita all states of mind (pertaining to past, present, and future) disappear and hence and so does time since all time-states are fictions of the mind. This forces the "Attainee" to rely on what is beyond knowledge only.

**Avalokitesvara:** The Bodhisattva of Compassion is called Avalokitesvara (Sanskrit) or Chenrezig (Tibetian) and is a transcendent being. This entity or state of pure consciousness has the designation of “Bodhisattva” which means that he is in the final stages of attaining Buddhahood. A Bodhisattva is one who has vowed to help all sentient beings attain Nirvana, that is, Supreme or Ultimate Enlightenment, before he himself achieves it. The Heart sutra flows from Avalokitesvara and represents a lesson in the basic comprehension of being and the world as delivered to one of The Buddha’s wisest disciples [Shariputra (Sanskrit) or Sharadwatibu (Tibetian)].

**Avatamaska Sutra:** The Flower Ornament Scripture, mapping the
progression to full enlightenment.

**Avatar:** An Avatar represents the supposed deliberate appearance of God in human form as an "aspect", "appearance" or "manifestation" of the Divine upon Earth. Some Avatars in the Hindu Faith are Vishnu, Krisna, Shiva. References to Avatar may be found in the Bhagavad Gita. An Avata is one who has obtained consance, unity, fusion with The One Ultimate Reality.

**Bhagavan:** Usually a title which indicates a personal aspect of the Divine as applied to a particular person i.e. Bhagavan Sri Ramana.

**Bodhisattva:** A Bodhisattva (also Bhodisattva) is a state of pure consciousness, one having the goal of spiritual enlightenment of self and others - the path leading to the enlightenment of the whole world (Buddha). A being (sattva) of enlightenment (bodhi, bhodi). Sattva also tends to mean warrior - thus “champion of enlightenment”.

**Bhagavad Gita:** A scripture from India in which the Lord Krishna, a Supreme Personality of Godhead advises his disciple Arjuna as to the relationship between the personal self and the Divine.

**Brahma:** Brahma (Pure Self, The Self, the Truth) is the Hindu god of creation the first of three personified forms (Trimurti: creation, maintenance, and destruction) the others being Vishnu and Shiva.

**Brahman:** The undifferentiated creator (God). Supreme (genderless) Cosmic Spirit in Hindu Vedanta philosophy. **Para Brahman,** beyond Brahman, the Highest Brahman. Supreme God, the Absolute Truth.

**Brahman Nirguna Skt. (without attributes):** The undifferentiated creator existing (or not existing) as infinite potential i.e. without attributes. God. See also Para Brahman (above, under Brahman). The God beyond consciousness.

**Brahman Saguna Skt. (with attributes):** The differentiated creator having attributes. God-in-action.

**Buddha Śākyamuni, The:** The Enlightened One of the "Shakyas"(sk).
Also known as Gautama Buddha, the Supreme Buddha of our age.

**Buddhi Skt:** बुद्धि (sometimes) the higher mind; the super-personal mind; the ascertaining intelligence; intuitive aspect of consciousness by which the essential Self awakens to Truth, reason, talent, mind, opinion, intellect [see usage of the term “Higher Self” in the Glossary of Usage].

**Caitanya:** Supreme independent state of god-consciousness; also consciousness, intelligence, soul.

**Cit:** Non-relational consciousness, ultimate reality.

**Cit-jyoti:** Highest light of consciousness.

**Cit Kundalini:** Kundalini Consciousness.

**Chinmayananda, Swami (Saraswati):** (8 May 1916 - 3 August 1993), born Balakrishnan Menon, a teacher of Advaita Vedanta. Formed The Chinmaya Mission. Was converted from Atheism by Sri Ramana Marharshi while visiting his Ashram at Tiruvannamalai. Joined the Indian Independence movement and was imprisoned by the British Raj authorities. Was initiated into monkhood in 1949 by Sivananda Saraswati. Commented on the Upanishads.

**Conscious Self, The (uc):** (from glossary of usage) In particular this is the sense of The One Ultimate Reality that deploys the façade replacing the personal self after the final immersion process obtained by passage through The Profound (The One Ultimate Reality). It is The Divine as known after the final complete encounter therewith resulting from raising the question "who am I identifying as that from which all derives?" by the Cauterised Higher Self, The Manifest Self, (See Glossary of Usage).

**Dharmakaya:** Is the Divine Truth. Dharmakaya is that which becomes radiant throughout the whole of one’s existence. This is also known as the Transcendental reality; Divine Nature; the very Divine; the Buddha-Nature or the truth-body. The dharmakaya is the Absolute. It is the source of everything including Buddha-
activity, and is not different from the Void (Skt. Shunyata, Emptiness). It is not usually experienced except by fully realized beings. It is not normally “prayed to,” though it is saluted or praised. Its nature is the subject of much discussion.

**Dhyana:** A true meditative state achieved when “one-pointedness” of mind ceases to require “active effort”. This is a state of willed stillness and consequent upon an intensely focused expression of dhyana may attainment subsequently arise as consciousness reflects finally upon its own source in response to the question “who am I”.

**Dvaita-Advaita:** The Self as it is - is dual-nondual i.e. the Self is neither dualistic nor non-dual. Dual and non-dual are both egocentric views. The Self is ego-free and beyond both views.

**Dvaita:** Dual, not one but two. Usually refers to the ego and the Higher Self as an inseparable “duality”. Also, the self and God is meant.

**Hayra (Arabic قرياح):** Literally bewilderment, perplexity, aporia (no passage, an impasse). It is the context in which the seeker finds every intellectual channel blocked, every pathway of reason in conflict against the other in flat contradiction thus inducing intense mind-freezing stasis. This intensity, by virtue of its inner tension, creates a condition called hayra by the Sufis. It is a collapse of separation, a kind of "white hole", which results in a new and previously unanticipated cohesion. That is, the condition creates a new comprehension manifesting as direct perception of the Real, a break-through into illumination.

**Ibn ʿArabī (Arabic ابن عربي):** (July 28, 1165 - November 10, 1240) an Arab Andalusian Sufi mystic and philosopher, known for his explanation of Tawhid (oneness of God) through the concept of Wahdat ul Wujood (Oneness of being).

**Ishvara:** Shortform of Parmeshwara. The term Parameshwara (Supreme Lord) is used to specifically indicate The Supreme Personality of Godhead, who is also the “supreme controller”. It is common that in many Vedic scriptures the term Ishvara (Isvara) is used as
a short form for Parameshwara.

**Ishvara:** The personalized aspect of the God-head. In this sense Brahman in the form of the totality (including all individual body-minds) is Ishvara identifying as “This am I”.

**Jiva:** The personal self as represented by the soul, the empirical self with consciousness conditioned by the samskaras of experience.

**Kali:** The consort of Siva/Shiva, death, the destroyer of time, the realised energy of Siva. Shiva’s Shakti.

**Kalpa:** Skt (कल्प kalpa) meaning an Aeon (age or eternity), a very long period of time. In an operational sense a kalpa represents the total development of a world, a state or degree of universal existence. When time is one of the determining conditions a temporal measure is relevant. The term kalpa is referenced in Hindu and Buddhist cosmologies as for instance in the Puranas where it represents a Day of Brahman. A kalpa is made up of fourteen Manvantaras. At the end of a kalpa dissolution (pralaya) sets in leading to a period of rest. The cycle repeats.

**Karma:** Literally, “action” Karma, the law of cause and effect refers to the way in which mental, verbal and physical actions create imprints in the mind-stream of sentient beings. Upon meeting future suitable conditions, these karmic seeds ripen into positive or negative results.

**Kundalini:** Discharge of the stored energy accumulating within the Chakra system promotes direct understanding of whom and what one is. See “siddhi” (this glossary). The actual recollection of the Real Self or The One Ultimate Reality through the process of far-recall. See also: [The Serpent Power: Kundalini Release by J Robin E Harger](http://lirs.ru/do/lanka_eng/lanka-nondiaccritical.htm)

**Lankavatara Sutra:** A sutra of Mahāyāna Buddhism. The Blessed One once appeared in the Castle of Lanka which is on the summit of Mt.Malaya in the midst of the great Ocean. Mind only school. ([http://lirs.ru/do/lanka_eng/lanka-nondiaccritical.htm](http://lirs.ru/do/lanka_eng/lanka-nondiaccritical.htm))

**Madhyamika:** The middle way. A philosophical school founded by
Nargajuna based on the prajnaparamita sutras and their doctrine of emptiness.

**Mahayana Buddhism:** Literally, “great vehicle”. Although Mahayana practice is founded on the Theravadin ideal to personally liberate oneself from suffering, the motivation in practice is to strive to reach enlightenment for the benefit of all beings. Mahayana is also referred to as the Bodhisattvayana. See Avalokitesvara (above).

**Maya:** is illusion. In origin it is “forgetfulness” which arises as the result of confusion in the unenlightened mind whereby the appearance of externality is taken as a substantial reality entirely separate from the viewing consciousness. Enlightenment destroys this illusion and the opposite is seen as truth in that the “veil” of appearance is recognised as a deep projection managed by the core of the unenlightened observer. Maya causes consciousness to appear as cognition, imagination etc. In the case of Shiva causes identification of his sense of self with entities such as the physical body etc.

**Moksha:** is Liberation which is nothing else but the awareness of one's true nature. Abhinavagupta (Tantraloka I p192.) It is not of the nature of vikalpa (relational ideation) rather the mind comes to a full-stop on realising authorship of all. It is something like the final extrication of the soul, that is of consciousness, from the obligate cycle of birth and death so as to bring to an end of all suffering thereby involved. However, please also see the expanded definition given in the Glossary of Usage (below). In the final Moksha no adjectives apply. It is absolute liberation from form and identity.

**Nargajuna:** The second century Indian philosopher who founded the madhyamika school of emptiness, which systematized the prajnaparamita teachings. Nargajuna's many texts are still of great importance today.

**Nescience:** an absence of knowledge. A power of Brahman, blocks the
appreciation of Brahma's true nature i.e. the absence of knowledge as "non-knowledge". That which keeps one from "seeing" the multiple universe as what it really is simply the non-cognition (a-khyati) of Siva's non-duality (a-bheda). It is the non-recognition of the non-duality that one inevitably sees. One usually sees Siva performing the activity that is inherent to his nature as consciousness, and yet one does not always recognize what one sees. The non-cognition of Siva's non-duality has no form (it is akincidrupa) because it is in reality "nothing at all": it is merely the absence of cognition. There is in reality nothing there to block or alter one's awareness of Siva. Utpaladeva thus understands the very cognition of duality itself to be nothing but an absence of the cognition of non-duality. In other words to itself be a non-entity. Recognition of Siva's non-duality is the very power of maya.

**Nirguna:** Without distinction, without attributes, beyond consciousness.

**Nirmanakaya:** Is the third “body.” It is the phenomenal world; our reality. The sound Hum, which means “us” in Sanskrit (in Tibetan it is rendered as Hung!) represents it. It is the here-and-now, with all its future potential, the activity-body.

**Nirvana:** No sample, colour or quality; therefore no unfettered movement as in ego-based thought. It is a state where not only the obligate ego-sense is “wiped” or “blown-out” but also all sense of Self (as identity) in any specific condition is lacking or unengaged. Nirvana is not necessarily the actual extinction of “self” in the sense of a living lasting being (as in the case of the viewpoint favouring Annihilation) since the coordinated individual represented by The Buddha is shown in many images as “touching the Earth” as he taught, after his “attainment”. Nirvana is characterised as “disassociation from craving” and properly includes the concomitant destruction of attachment, hatred and delusion with “substratum still remaining”. It is beyond the reach of logic and can only be appreciated through
“attainment”. It is the seat of Divine Reality. [See also Buddhi].

Nirvikalpa: A state of indeterminate consciousness with no thought arising (vikalpa: internal perceptions, mental elaborations; acting to conceal the Divine State).


Pāli: The scriptural language of Theravada Buddhism. A Middle Indo-Aryan language belonging to the north of India.

Parbrahma: The absolute source of all, indescribable stillness, unmatchable purity.

Para Brahman, Parbrahman: beyond Brahman, the Highest representation of Brahman. It is The Supreme as an indefinable identity, the Absolute Truth. Absolute stillness and purity. Essentially the “seat” of divinity that cannot be defined in any way. Sometimes (mistakenly and confusingly) referred to as the Supreme God as “Person” but no attributes can or do adhere to this referent. The One Absolute Reality (beyond self).

Paramatman: Absolute Atman, absolute Self, supreme soul, super-soul, compare with Brahman nirguna. The Real Self and the ultimate uncaused cause of being “The One Ultimate Reality” which is totally devoid of karmic limitations and obligations. Absolute Self. The Absolute Being.

Paramarthika (Skt): from parama highest + arthika true substance of a thing, real - relating to a high or spiritual object or to supreme truth; real, essential verity; See also: pratibhasika; vyavaharika

Paramashiva, ParaShiva: All knowledge and action united in one completely independent god consciousness, the formation of the whole universe, the reality of The Self. This sovereign free will (depending on nothing external to it) brings about the objectification of its ideation. Beyond all the categories of time, space, causality etc. for these owe their origin to it. The ultimate reality. Is not only Prakasha/Prakasa (luminous consciousness) but also Vimarsa i.e. conscious of its consciousness.
**Prabhu:** master or the supreme lord, the Absolute, a name applied to God.

**Prabrahma:** absolute Self.

**Prajna Paramita:** Perfection of wisdom. Para - before, ita - gone, paramita - "what has gone beyond", that which is transcendent, that leads us to the other shore of samsara, the great deep ocean of suffering. It is a deep samaadhi from which "compassion" itself arises in the minds of all being(s). It is also called "the womb of The Buddhas" and sometimes depicted as a female entity (not surprisingly) upon which meditation may be focused by those interested in achieving this state for themselves.

**Prakasha (Skt):** Luminus Consciousness, the very best of consciousness.

**Pralaya (Skt):** dissolution of the world; loss of sense or consciousness; cause of dissolution; at the end of a Kalpa etc. [But see the definition used in the Glossary of Usage].

**Pratibhasika (Skt):** from prati-bhas to look like from the verbal root bhas to appear - appearing as the similitude of something, hence illusory meaning: Illusory life. In Vedanta philosophy, one of the three kinds of existence: the apparent or illusory life. See also: paramarthika; vyavaharika.

**Ramana (Bhagavan Sri):** 1879-1950. An enlightened being known as “The sage of Arunachala” (a sacred mountain said to be the manifestation of Shiva) associated with the town of Tiruvannamalai, in South India.

**Rigveda:** A collection of Vedic Sanskrit verses over 3,000 years old relating to the question of Being.

**Sakti/Shakti:** The creative energy of Siva/Shiva.

**Sahaja Vidya:** The conquest of delusion which extends up to the final inherence in Self. Knowledge inherent in Divine Reality which extends up to the annulment of even the residual traces of ignorance.

**Samaadhi:** A form of deep meditative concentration in which no immediate awareness exists concerning the nature of the outside world.
**Samana:** The highest expression of mind. To this point samkalpa-vikalpa (thought constructs and desires) still reign.

**Sambhogakaya:** Is free energy, the Transcendental Reality.

**Samboghakaya:** Enjoyment body is rarely experienced. Its manifestation is as described in the images used in visualization, and in stories told of deities. It is Manifestation that permits description, and has been referred to as “timeless communication.” The sound “Ah”, the expression of joyous wonder, is written and used to evoke it, the bliss- or enjoyment-body.

**samkalpa:** Thought constructs, perceptive constraints.

**Samsara:** The continuous cycle of birth, death, and rebirth (reincarnation). Literally, “wheel” or “cycle.” Hence, the endless cycle of existence that is marked by birth, old age, sickness and death. Samsara is thus the confused state of suffering caused by the karmic force of one's actions.

**Samskara:** Deep emotional scar i.e. as obtained in a former life. Mentally formative. Knowledge that is the cause of the samskara is not to be described by the samskara, knowledge that is known as the samskara seizes the samskara-path. Delusion itself is no more than truth, truth is neither in samskara nor anywhere else but it is where samskara is observed (in its proper setting). [Lank]

**Sanatana Purasha, sanatan purush:** the Almighty Creator, one who is Omnipotent, Omnipresent and Omniscient and existing before the beginning and after the collapse of the cosmos.

**Sanskrit:** The word means "cultured or refined" and is the classical language of Hinduism, where it is said to be the oldest and most systematic language in the world.

**Satyam:** Pertaining to Truth concerning governance of the Universe, The Reality, the True Illuminating Sun, Brahman. Context: "Brahma Satyam. Jagat Mithya. Jivo Brahmaiva Na Parah." Meaning: God only is real. The world is unreal. The individual is none other than God. (Vedanta and Jnana Yoga).

**Shankara Adi:** Born 788 AD, consolidated the doctrine of Advaita (non-
dual) Vedanta living only to the age of 32. Avered that there was only one Para Brahman and all other gods and deities are thus only forms and expansions thereof.

**Shiva/Siva:** Source, expressing origin-as-consciousness. The agent who is all agents, the universe being part of his very experience (SivaDirsti, Spanda School).

**Shiva Svatantrya:** displays the independent state of consciousness (caitanya) that constitutes The Creative Self.

**Siddhi:** an energy of accomplishment

**Sukala:** Sharing One. The equivalent term for Bhodisattva as used by Kashmir Shaivism.

**Shunya, Shunyata:** The void - intellect, mind, senses etc. all absent. In the Mahayana approach, emptiness refers to the absence of Self or ego in the mind and in its external projections. Refers to the fact that all conceptual frameworks are empty of reality. The mind is likewise empty of a solid and unchanging essence. Also refers to the absolute and pure quality of mind. Emptiness is the central theme of prajnaparamita texts and madhyamika philosophy. The meaning is thus the absence of the falsely conceived space between entities of the mind or similarly the elements of the material world created by discrimination. All that remains is a “capacity” for creation (“substratum still remaining”) and even that falls from conscious appreciation.

**Siddhi:** Energy that accomplishes the absolute.

**Shakti/Sakti:** Siva in his creative aspect. Shakti is the concept, or personification, of divine feminine creative power. Shiva's consort.

**Srikantha:** a name of Siva, touched by pity for suffering humanity

**Sri Nisargadatta Maharaj:** (1897-1981). An Enlightened being who lived in Mumbai (Bombay) India. In his core teaching (based on that of his Guru, Shri Siddharameshwar Maharaj) Nisargadatta focused on the knowledge of one's own true identity.

**Tantra:** A divinely revealed body of teachings. See Vajrayana
Theravada: Literally, “School of the Elders”. Also known as Hinayana. One of the three major forms of Buddhism, Theravada is considered to be the original and orthodox form of Buddhism. See also Hinayana and Vajrayana.

True Self, the (lc): (from glossary of usage) The completely cleansed Higher Self and any aspect thereof, real but not Absolute. The true self operates in the world-of-name-and-form. It navigates with clear insight pausing only of necessity to access the Conscious Self where state-changes are anticipated to be necessary. At the point that "the world disappears" the Conscious Self takes over direct control. In that realm there remains only an imperceptible "step" to where all sense of self dissolves leaving resolution directly to the absolutely divine. The One Ultimate Reality of All. See glossary of usage.

Turya: The all-pervading oneness of God-consciousness, the fourth state of consciousness.

Turyatitam: Beyond the fourth state of consciousness. That is, beyond the states of waking, normal sleep-dreaming, deep sleep and the all-pervading oneness of God-consciousness (Turya).

Unmana: Knowledge in one sweep, to the highest light-of-consciousness-cit-jyoti

Upanishads: A collection of philosophical texts which form the theoretical basis for the Hindu religion. They are also known as Vedanta, the end of the Veda. In the purest sense, they are not Sruti (revealed truths) but rather commentaries which explain the essence of the Veda (revealed knowledge).

Vasagupta: "Revelation in the form of the Siva Sutras, 8th century. Denotative crisp communications concerning Divinity."

Vasanas: Tendencies arising from samskaras. The impressions remaining in the mind, the present consciousness of past (life) perceptions, knowledge derived from memory etc. past impressions, impressions formed; the impression of anything in the mind, the present consciousness formed from past perceptions, knowledge
derived from memory; thinking of, longing for, expectation, desire, inclination.

**Vajrayana (Skt):** Literally, “adamantine” or “indestructible vehicle”. The third of the three vehicles or yanas, Vajrayana is an extension of the Mahayana that emphasizes special skilful means for transforming negativity. Synonymous with Tantra, Vajrayana is also called the “sudden path”, because through its practice enlightenment can be attained in one lifetime.

**Vedanta:** Philosophy based on the Vedic texts termed the Upanishads, the latter representing summations of various vedas.

**Vedas:** An assemblage of scripture dating back at least 3,000 years and said to have arisen in what is now India, as the result of direct realization as to the nature of being and reality. Veda (Skt) वेद, knowledge (that does not arise from the sense organs).

**vikalpa (Skt):** difference of perception; diversity; distinction; option; an idea as different from other idea; ideation; fancy, imagination. All vikalpa is relational.

**Vimarsa (Skt):** Conscious of its consciousness. Vimarsa is Self-consciousness or pure I-consciousness of the highest Reality. It is this Vimarsa or self-consciousness of reality that brings about the emergence of the universe, going out of itself (srstī), its manifestation and maintenance (sthiti) and its withdrawal, return (samhara) into it as identical with its joy of pure I-consciousness. Vimarsa enjoys three moments: going out of itself; maintaining its continued existence; returning to itself.

**Vyavaharika (Skt):** Pertaining to the ordinary pragmatic affairs of life or custom. What sort of event is it in vyavaharika terms? (practical terms).

**Yana:** Vehicles or Way. In the Buddhist tradition there are several more or less distinct vehicles or spiritual paths that may be taken in order to reach “suchness.”

**Yuga:** (Devanāgari: युग) In Hindu cosmology a Yuga is the name of an
epoch occurring within a four-unit cycle termed an Era or Manvantara. Each Yuga covers gradual changes which the earth and the consciousness of mankind goes through as a whole. A complete four-Yuga cycle extends from a Golden Age of enlightenment (Krita/Sata) through Treta, Dvapara thence to a concluding Dark Age (currently the Kali Yuga) and back again. Life in the universe is created and destroyed once in a full day (every four to eight billion years or so) for the Creator, Brahma. The yuga cycles repeat like the seasons, waxing and waning within the greater time-cycle determined overall by the creation and destruction of life.

**Glossary of Usage**

Some of the following terms are found in the English language where they relate primarily to definitions concerning certain states of consciousness. In addition many phrases are included that vary from two to six words. These have been constructed to be synonymous with specific words covered in the technical list (above) together with many variations to cover nuances in basic meanings along with extensions into previously unexplored realms of consciousness. The book cannot be readily comprehended without a clear understanding of the definitions assigned to these phrases. (uc=upper case, lc=lower case).

**absolute emptiness:** Emptiness that is empty of emptiness in the sense that even the concept of "no thing" ceases to be a valid category

**Absolute-of-Self:** Shortform for The One Absolute Reality (beyond-Self).

**Absolute-Truth-As-It-Is:** the nature of The One Absolute Reality (beyond-Self) is both blinding purity and absolute truth.

**a dreamer emerges:** Once the world is seen as having no more substance than does a dream only then does “a dreamer emerge”.

**a high or spiritual object:** Refers to a state beyond the constraints imposed by the every-day physical world without saying
anything about the nature thereof.

**Absolute-as-knowing-creator:** The differentiated creator - God-in-action, Brahman Saguna. Shakti in the terms recognised by Kashmiri Shaivism.

**Absolute compassion, state of:** Absolute compassion arises when the individual as creator, the “creator with attributes” (Brahman Saguna) looks upon the self- effectuated creation and realises responsibility for all pain therein.

**Absolute-non-self:... Beyond Nirvana, emptiness that is empty of emptiness, The Profound. Incipient Shiva, a state beyond consciousness. The Void.**

**Absolute Reality:** The Creator without attributes. Other term include: God, Paramatman, Prabhu, Brahman Nirguna, Sanatana Purusha and so forth. Modern extractions are Super-soul, Oversoul, Supreme Cosmic Spirit etc. The definition points to the "indefinite" - that which is beyond the reach of words.

**Absolute reality, the:** Objectivised non-existence as the essential core of Being, the purity of what we truly are in ourselves.

**Absolute-of-Self:** Only knows of it-Self consequent upon return of the summation of ego-mediated-self to Self (as Absolute i.e. to God).

**Absolute Self:** (Is beyond Self) whereby it continuously and continually Expands through the return of self to (Higher) Self and then only if that Higher Self is further exposed to the consequences of immersion within Para-Consciousness and its own potential deconstruction.

**absolute sense:** Absolute sense refers to a capacity for understanding that is not based on either the ego-self nor on any of the senses attributed to management by consciousness including the particular organs said to be involved.

**absolute state:** A theoretical construct concerning the highest order of transcendent being obtainable by or through human consciousness. The Absolute, The One Ultimate Reality is our
actual self.

**Absolute, The:** Is that which cannot be defined, eludes definition because immersion therein is like a bath in absolute purity, a caustic reaction against impurity that dissolves everything of being down to the imperishable core thereof. Thus there is nothing left to say.

**Absolute-Truth-As-It-Is:** The understanding which dawns as the distal result of penetration into the Profound on the part of consciousness. Essentially this apprehension dawns as the direct result of the Creator "scanning its works", detecting and then being "overwhelmed" by the profound anguish entrapped therein. This is the bald truth reflected from the creation as it currently exists.

**Absolute Truth:** Satyam, Nirvana, the creator without attributes, Para-Consciousness etc.

**Absolute truth, the:** Absolute truth is reference-based being the property of proximal personal consciousness and then distally as recognised by the Higher Self at first in its limited outlook and finally from the perspective of direct experience with the profound. Depending on context Absolute Truth relates in the degree to which attainment has been realised.

**Absolute-non-self:** Nirvana, the “state” from which consciousness emerges (initially as pure-mind).

**Absolute-of-Self:** Only knows of it-Self consequent upon return of the summation of ego-mediated-self to Self (as Absolute i.e. to the undefined “God”).

**absolutely divine:** A state of divinity (as per the ability to effectuate the universe and its constituent beings) within which no aspect of human consciousness exists or can exist.

**act resulting in attainment:** Ensures that all experience disappears over the “event horizon” of the Profound.

**actions arise spontaneously:** The word action pertains to some form of (induced) change within the bounds set by physicality. This
being the case, there can be no "spontaneous action" but rather there is only action of such nature as described when the causes thereof are seemingly undetected, such that they remain "hidden from view".

admission of divine:  The admission of the Divine as to source only occurs when consciousness fails to identify source within its own matrix of being.

Advaita:  Suchness, non-duality, not two.

Advaita Vedanta:  Considered to be the most influential school of the Vedanta. (see Vedanta).

after being catapulted into the profound: …As per raising the question "wherefrom being consciousness bliss" from within that very state, entering into Para-Consciousness and returning therefrom.

Ahamkara:  personality, personal self.

all that there is:  The sum total of all conceivable externality as envisioned by the self in relation to the proposal that externality is as it appears to be.

all those not consciously participating:  Those not directly experiencing and consciously part of the one consciousness alone.

already is perfection:  Perfection of being may be admitted to have always already existed in terms of potential only. Otherwise it is hidden by the cloud of forgetfulness and ignorance which arises concurrently with the emergence of ego-self. That is to say, immediately expressed egoity is ignorant of its own source.

always already:  Always already means just about the same as "eternal being". It refers to fundamental characteristics that exist without precedence being part of what is and has always been present even if not so recognised. Essentiality "always already" signifies that the dimension of time (and variable space) has already been subtracted from the discussion in which the phrase is expressed.

always already there:  The same as "always already" except that the notion of potentially variable "place" is interjected within the
discussion framework even if that place be here only.

anatman (Skt): See anatta.
anatta (Pali): "not-self" or even the illusion of "self". Early Buddhist texts commonly use the word in the context of teaching that all things perceived by the senses (including the mental sense) are not really "I" or "mine".

animadvert: To turn the mind to, to fault-find, accuse, censure. By turning the mind to criticise or evaluate a state in consciousness that state may be supervened in favour of something of a superior condition.

Apparent Para-Consciousness: A state through which consciousness seemingly transitions when stimulated to question its own source. Initially this source, which cannot be directly recalled, presents as the truth of pure consciousness in repose. Consciousness suffused with pure scalding truth presents initially as a state of repose not readily disturbed but when queried transforms to presentation of that truth with blinding speed of immediacy. Seemingly dispensing with any intermediate response it arises as absolute differentiation with no readily intervening event.

arise spontaneously: As in the case of specific actions, there is no arising what-so-ever since the nature of the profound is that it is and movements therein, even if of their "own volition" are already preceded by that which permits of their manifestation. The Profound Only Is.

array of “alternate” lives: Essentially a product of highly active imagination but no less so than is the individual expression of the personal self. Once the "mechanism" expressing a sense of self arises there is absolutely no limit to its expression whether it be as multiple sand-grains or as a myriad of self-senses within the first to be expressed.

array of personal lives: The sense of repeated self-expressions held
together by an expectation such as the hope of regaining purity and absolution of unity.

arthika: True substance of a thing.

as consciousness dissipates: As conscious disappears in relation to its own sense of being “suffering attenuation” as it penetrates the profound.

aspect of consciousness: Consciousness by its very nature is subject to self-differentiation into myriad sub-divisions each of which may, at the limit, take up the appearance of differing circumstances while at the same instance being of one identity only.

Atman: Higher Self somewhat akin to the soul. It is the individual consciousness, subject to repeated births. A so-called “permanent” Self (Advaita Vedanta).

atman higher-self: The Atman of Advaita Vedanta is equivalent to the Higher Self.

attached to avoiding: Attachment to avoiding determines a description of the Absolute in its resting and non-expressive mode.

attainment: Refers to the establishment of clear consciousness unsullied by (deluded) thought. It is the divine aspect of Being (and so forth). It is the dawn of comprehension as to who and what you (one) actually are (is).

Attainment: Regardless of attainment or non-attainment of “earlier” knowledge, in the emptiness of the profound (prajnaparamita = beyond the peak) all states of mind (pertaining to past, present, and future) disappear and hence so does time since all time-states are fictions of the mind. This forces the "Attainee" to rely on, to reach for, what is beyond knowledge only.

attainment witnesses: That the entire infrastructure comprising the world immediately falls-away, dissolves, does not anymore exist.

Avalokitesvara: The Buddha of Compassion is called Avalokitesvara (Sanscrit) or Chenrezig (Tibetian) and is a transcendent being. This entity or state of pure consciousness has the designation of “Bodhisattva” which means that he is in the final stages of
attaining Buddhahood. A Bodhisattva is one who has vowed to help all sentient beings attain Nirvana, that is, Supreme or Ultimate Enlightenment, before he himself achieves it. The Heart Sutra flows from Avalokitesvara and represents a lesson in the basic comprehension of being and the world as delivered to one of The Buddha’s wisest disciples [Shariputra (Skt) or Sharadwatibu (Tibetian)].

**Avatamaska Sutra:** The Flower Ornament Scripture, mapping the progression to full enlightenment.

**Avatar:** An aspect of god-consciousness appearing within the creation.

**avoiding attachment:** The process of avoiding attachment is a phase within which the ego-consciousness endeavours to reach its source without changing itself in any manner save by claiming to be independent of things, family, members of the opposite sex and so forth. The claim of detachment is not the same as enforced detachment as through destruction of the ego-self.

**avoiding attachment is attached to avoiding:** Attachment and liberation are two sides of the same coin except that liberation carries with it the knowledge thereof whereas attachment does not. If attachment is avoided for its own sake the result becomes merely another form of attachment. Compulsive “avoiding” in its own context is not necessarily a pathway to liberation. It does not lead to obliteration of the personal self.

**awareness:** The pure appreciation of consciousness in respect of its capacity to elaborate thought. It is a generic state involving no apparent movement of thought and is thus "at rest" without the necessary elimination of mental detritus except within the resulting undifferentiated state enveloping being. That said, such requires a reporter to effectuate comment thereon so it is still within the boundaries of consciousness.

**Awareness:** Held by Advaita to be the state wherein thoughts and concepts, events and actions arise spontaneously.

**awareness evaporates:** When faced with the experience of penetration
into the Profound, awareness evaporates – disappears entirely.

**awareness or consciousness:** Two facets of the same jewel which is a one-only quality to react knowingly and thereby to know that it knows.

**basis of creation:** The basis of creation arises through an over-inflated expectation engendered by the capacity of consciousness to inform itself of the nature of Being.

**beginning-less ignorance:** ignorance apparently has no immediate origin although prior truth can none-the-less be supposed to exist.

**being:** the state of appreciated presence, in its basic form it is an awareness that is aware of awareness although it may not appear to have reflexed as the focus of self.

**being consciousness:** The full expression of the life-force as creative intent.

**being consciousness bliss:** The root-state of The Higher Self. To reach this point The Higher-Self, undertakes further examination by raising the question "who am I that stands apart?" The answer causes dissolution into the core of its own state which becomes bathed in an effulgent realization which is sometimes described as “being-consciousness-bliss”.

**being ever expands:** As the individual expressions of personal-self empty their content into the Profound (non) Being therein ever expands.

**being in the world:** The ego consciousness ignorant of its true nature

**Being in the world:** Is the state of awareness that differentiates between self and the external world of name and form. While always appreciating that no such difference truly exists.

**being of light from which all derives, the:** The highest aspect of consciousness as an anticipated sense of inflowing light being the turning-point of reflection into and from the profound. Essentially this is the “first” turning-point in consciousness.

**being totally attached:** Being totally attached is a state exemplified by
the unenlightened personal-self (ego-self). In such a case the state of awareness that differentiates between self and the external world of name and form is obligate and immovable. That is, no appreciation of the absolute unity between self and the world exists such that it would or could cloud the fundamental duality that results where such differentiation is practiced in extremis.

**being-consciousness:**  A state of being that recognises awareness as a foundation within which a self has been elaborated in order to navigate within the (apparently) differentiated world.

**believing in what we think we see:**  Arises when the isolated and reactive state of awareness (consciousness) believes itself to be a being wandering around in an objectively perceived externality termed the "real" world.

**beyond consciousness:**  Is that from which consciousness arises and in principle is unknowable since consciousness is not its own source. Can be hypothesised by consciousness but cannot be experienced therein.

**beyond thought:**  Not embraced by thought in any manner nor is the category as an element of classification subject to analysis in any way for the simple reason that it does not exist and cannot even be conceived of as extant, as derivative thereof.

**beyond time and space:**  The "home" of the absolute from which consciousness is expressed as a precursor to elaboration of the creation.

**black curtain, the:**  The ego-self shelters behind a black-veil of ignorance (pain) concerning and covering its true nature.

**blank region:**  Stimulated to move beyond the Higher-Self (Atman), consciousness subsequently encounters and penetrates an essentially blank region sometimes referred to as the Paramatman (meaning beyond the Atman or Higher Self) thereby transforming its focus. Para = Beyond.

Para-Consciousness, departure (therefrom):  when true emptiness expresses
as absolute purity an indescribable stillness develops in which both pure consciousness and true emptiness are indistinguishable one from another. The absolute purity of the former obtains discernable content, leading it to become the subject and the latter eventually to be the object of the former. In other words, the nature of emptiness that is empty of emptiness (True Emptiness) is absolute purity. Absolute purity elicits an indescribable stillness as a noticeable effect. Purity thus becomes aware of its own state resolving into consciousness.

Para-Consciousness, entry (thereto): absolute stasis in consciousness trailing off into an indescribable stillness in which both pure consciousness and true emptiness become indistinguishable one from another. The absolute purity of the former, no longer having discernable content, leads the latter to become both the object and eventually the subject of the former.

blinding flash: Only appears momentarily to be amorphous but close inspection reveals it to be continuously granular and as such is the gateway into the timeless profound.

bliss: Profound and exquisite state of Being freed from the Burden of worry and polluted thought. It is existence prior to the elaboration of consequences flowing from the thought "I want to be free".

body-mind-instrument, the: Refers to the apparently mechanical aspect through which the spiritual component of "being" manifests as a controllable structure within the "world of name and form" i.e. within physical "reality".

bound state of normal every-day consciousness: Normal consciousness dominated by the ego-self.

Brahman-without-attributes: The undifferentiated source of creative-capacity. It is the non-obvious and non-dual state from which consciousness arises and as such is difficult to “realise”. This is the immediate region into which consciousness vanishes pursuant to raising the question “wherefrom being-conscious-
ness-bliss?” (from within that bliss-filled state constituting the root of The Atman).

**Brahman nirguna:** A theoretical construct. Brahanman (The Creator) without attributes. The undifferentiated creator (Advaita Vedanta).

**Brahman saguna:** The creator with attributes, sensed as "I am that from which all derives". The differentiated creator having attributes. God-in-action.

**break-through:** Cessation of normal conscious thought so the underlying ground-state of consciousness is directly experienced. The cessation is equated to the act of breaking the shell of ignorance which surrounds the “common core” of absolute purity within all seemingly differentiated beings.

**Buddha as bodhisattva:** Bhodisattva, a state of pure consciousness having acceded to the reality of Absolute Compassion as the pre-Buddha.

**Buddha mind, the:** Inscrutable, partaking of the nature shared with the Profound.

**cannot be spoken of:** The actual images, thought impressions held by the Higher Self are not amenable to easy translation into the spoken word. First the concepts have to be digested and only then is it possible to search for word-patterns that can at least penetrate part-way to the core of understanding the rest being expressed via pointers into as yet undefined areas of consciousness.

**capacity which supports consciousness:** In a word "God", the great unknown that is experienced as nothingness, the profound, the cleanser, the evaluator. It is that from which the creation is projected.

**Cauterized Self, The (uc):** the creator with attributes (Brahman Saguna). This state can be referred to as A Real Self. It is the everyday creator. The suffering within the creation, when shown to this state “humbles” Brahan Saguna consequent on raising
the question "who am I identifying as that from which all derives?"

centre in consciousness: Typically the sense of "self" as an internally reflected knot of consciousness which begs for identity. This can also be akin to the "Higher Self" and so forth.

change the level: As by intent move consciousness from its base-state of reflected “externality” into higher dimensions involving extraction of the meaning provided by experience, questioning the basis of "reality" and so forth.

change the level of consciousness with intent: Move consciousness from one level to another at will either up (towards god-consciousness or beyond) or down (into depression).

Chakras, the: The chakras (Chakra means Wheel in Sanskrit) of Yogic literature and of the Vedas are a series of energy points or knots within the subtle or “ethereal” body. One may think of them in electrical terms as “expansion vortices” linked together within the subtle body in such a way as to form an ascending scale of awareness and disposition of consciousness as they reach further and further into the nature of the spiritual body. They connect with different levels of consciousness available to the "person in the world".

Clear consciousness: Trembles on the verge of disappearance and then evaporates into its non-extant source as thought ceases to emerge therein.

Clear Sight (Vipassana) meditation: Vipassana means insight in the ancient language Pali. The word can also be translated as introspection, intuitive knowledge and so forth. The procedure results in access to the true meaning of reality. The insight obtained results in the understanding that all mental and physical phenomena are impermanent and are particularly associated with suffering, joy, adulation etc. and are not of the Self. The first stage of the meditation involves the direct, passive and continuous observation of movements associated with breathing.
The focus of attention placed on the intake and expulsion of air is maintained until the mind is stilled or calmed. This may take several sessions at first but the consistent attention results in access to a state of consciousness that is beneath the interplay of ego-based thought-forms.

Once the mind is calmed, the subject commences a scan of the whole body in order to detect and immerse within the immediate sensations there. Such sensations can be readily classified into negative (painful), positive (pleasant) or neutral. This scan may start at any point in the body. If seated, one can select and isolate either buttock, the scan (or consideration of physical sensations therein) can be initiated then extended first into one leg and then the other. This consideration should follow a continuous systematic and detailed step-wise pattern such as muscles of the right thigh, components of the leg down to the toes, back to the left leg, back and up through the body. Attention can be paid systematically from the shoulder down to the fingertips of the left hand, back up to the left shoulder and across to the right and so on. In this way the whole body can be covered.

All mental impressions, although mind-born are also associated with concurrent physical impressions. Thus, particular instances of fine-tuned physical awareness can be used to lever into and then open the mental states (samskaras) associated with the original experience. However, vipassana meditation does not directly seek to subjectively evaluate or enter into these causation-states. Instead, the subject merely notes the bodily sensation as it arises, witnesses its presence for the extent of its duration and then moves on once the sensation has faded back into the ground-state of being. As the perceived physical effects of the samskaras thus arise and pass-away so too do they remove themselves as shadows or highlights affecting the individual through both its ego-consciousness and its general state of being in the world. As the technique is applied also to states of
personal consciousness, at the last, even the sense of ego-self can be seen as arising, maintaining and then itself passing away. Enlightenment is enabled, sooner or later, as the load of samskaras is progressively eliminated. Attention to breathing and opening the third-eye result in broadly similar relaxed states of consciousness although the latter may pass more rapidly into profound states than the former.

**compassion:** Compassion in its simple mode relates to sympathy as in recognition of shared pain and experience.

**compassion is Self assessment:** Compassion in the higher consciousness relates to the Self as Creator Consciousness acknowledging its errors of commission in the establishment of a flawed Creation.

**Complete Emptiness:** The Void.

**conception beyond reasoning:** To the awakening mind there are only two impressions the first of which is the sense of source being internal burning light only. The second is that associated with the input obtained through its developing sensory system. Existence after birth is built around these two factors via the capacity of differentiation. Thought which is consonant with this infrastructure may be called reason. Conception directed outside such conscious infrastructure is "conception beyond reasoning".

**concepts events and actions arise spontaneously:** A false and therefore an "unexamined" assumption occasioned by un-expunged aspects of a self, manifesting as refusal to take responsibility for the creation or to understand it as appropriate for that matter.

**Conjunction (uc):** Conjunction (deep within Para-Consciousness) feels as if one is "talking to oneself" so to speak and there is no differentiation as in respect of “another” whatsoever. Such an instance of active coherence may also be referenced as direct knowledge of the "**One Ultimate Reality**". However, nothing is gained by so-doing. One knows it or does not. The true self
flows from such conjunction as subsequently expressed in the world of name and form.

**conscious-awareness expunged therein:** A state which cannot be appreciated, a Para-Consciousness, emptiness that is empty of emptiness otherwise known as the great cleanser.

**conscious:** (the state of) knowing.

**Conscious-Self:** The name ascribed to the enlightened being wandering the world of name and form.

**consciousness:** Is that within which thought appears de novo, that which has the capacity for the expression of thought and particularly is the native carrier of novel thought arising. Consciousness disappears as soon as discrimination ceases and so discrimination is the "mark" of consciousness as the ability to "know". At its root, consciousness manifests in the manner of a “flickering” light as the result of intermittent attention addressed thereto by the Absolutely Divine.

**consciousness ceases there:** As the profound is embraced terror at the impending extinction even of the Higher Self arises, the attenuating consciousness terminates and hence consciousness apparently ends here.

**consciousness disappears as discrimination ceases:** It (consciousness) emerges from the profound from emptiness itself as soon as discrimination arises consequent to stumbling on the motivation described as "first thought".

**consciousness is drained:** As consciousness attenuates upon entering the Profound it may be said to have drained into that Emptiness.

**consciousness of control:** Higher Self.

**consciousness with intent:** In any instance thereof, consciousness may gather its capability and further exhibit a different characteristic or idea as by "intent".

**Conscious Self, The (uc):** In particular the sense of The One Ultimate Reality that deploys the façade replacing the personal self after the final realisation obtained by passage through “The Profound”
consequent on having raised the question "who am I identifying as that from which all derives?"

**content of the profound:** Strictly speaking the profound has no content what-so-ever yet that nothing exerts such a profound effect that every negative decision and consequent execution thereof is rendered starkly deterministic in respect of the difference between perfection and realised effect. Thereby one is able to sum the effects of one's decisions in respect of the consequences that have flowed therefrom.

**contraction into self:** The contraction into self occurs as by a subset of being carrying with it the sense of The Profound itself.

**creative authorship:** Creative authorship may be affixed to the understanding possessed by the Higher Self upon (re)emerging from the Profound as it contemplates the Creation self-wrought.

**creative certainty:** This assessment builds to a peak of inevitable certainty in which no hint of doubt may be suffered to exist concerning the world, nay the universe, of name and form together with associated being that is observed to exist.

**creative expression:** The active expression of the world by conscious intent on the part of the Higher Self.

**creative principle, the:** The creative principle is subsumed by consciousness itself and is so realised in reflection thereby.

**Creative Self, The:** Absolute realisation of creative identity from which flows the world of name and form plus all therein. The undeniable state: “I-Am-That-From-Which-All-Derrives”. [see also: Brahman Saguna, the Manifest Self, The Cauterized Self, Shiva Svatantrya].

**Creator Consciousness, The:** The state of independent being-consciousness emerging post transition through Para-Consciousness. Subjectively, this constitutes the absolute realisation of creative identity from which flows the world of name and form plus all notions therein.

**Creator, The:** The Creator in its essence is none other than the "trial"
being that launched itself on the slogan "I want to be free" (i.e. first thought).

**creator with attributes:** Consciousness (subsequently) returns from the Para-Consciousness and it does so with the realization that it is “Creator” having attributes.

**creator without attributes:** The Creator without attributes is buried deep within the Profound where it exists (or does not exist) as Emptiness that is Empty of Emptiness, the seat of self-realisation.

**dead thought patterns:** Thought conceding the objective reality of the world.

**death:** A profound steely grey consciousness, a sense that world and being in the world has been terminated.

**deconstructed personal self:** The deconstructed personal-self vanishes as such with the exception of operational characteristics that are retained since required to mimic presence in the world of name and form.

**deconstruction of the ego-self:** The break-up of coherent personal consciousness established cumulatively from birth as a "navigational aid" for the journey through life.

**defilement:** The assumption of deluded thought taken on-board by the personal self to assist in navigation through the journey of life. Such thought that is incompatible with the purity of being expressed by the basis of consciousness which actually supports the ego-self.

**degree of attainment:** Any state emerging once the ego-consciousness is breached including that arising from initial attempts to effectuate such freedom.

**deluded framework:** Of normal ego-supporting thought.

**deluded thoughts:** All imagination and expectation that is associated with the sense of personal self which develops following birth as reaction to the prison of imagined physicality.

**describe the unspeakable:** The use of language in such a manner that it
points to a spiritual conclusion that evolving beings may detect and act upon in order to bring themselves to the insight indicated.

**desire to return:** Arises following passage through the cleansing action effectuated by the Profound as emergent Being realises the awful nature of the Creation it has effectuated and in shame thereby elects to return to the world of name and form in order to redress the embedded errors therein.

**destruction of identities:** The first identity to suffer destruction is necessarily the ego-self - there follows a series of expanding identities based on the Higher Self each of which fail in succession as further shortcomings are realised.

**dharana:** Is a process of mental restraint to refine awareness as “one-pointedness”.

**Dharmakaya:** Is the Divine Truth. Dharmakaya is that which becomes radiant throughout the whole of one’s existence. This is also known as the transcendental reality; Divine Nature; the very Divine; the Buddha-Nature or the truth-body. The dharmakaya is the Absolute. It is the source of everything including Buddha-activity, and is not different from the Void (Sk. Shunyata, Emptiness). It is not usually experienced except by fully realized beings. It is not normally “prayed to,” though it may be “appreciated” saluted or praised. Its nature is the subject of much discussion.

**dhyana:** A true meditative state achieved when “one-pointedness” of mind ceases to require “active effort”. This is a state of willed stillness and consequent upon an intensely focused expression of dhyana may attainment subsequently arise as consciousness reflects finally upon its own source in response to the question “who am I”.

**differentiated creator:** The creator having attributes. God-in-action. The identity expressing as "I am that from which all derives".

**direct consciousness:** That aspect of consciousness normally
immediately apparent to the ego-self which actually rests directly on the surface of being that is already defiled by incorrect interpretation of the living experience.

directly referenced consciousness: Normally taken as ordinary everyday consciousness reflecting aspects of the commonly encountered images relating to apparent circumstances.

disappears into the divine never to return: The consciousness that sinks into itself as the omniscient creator and realiser thereof.

discrimination ceases: When one-pointedness is obtained consciousness may be shifted away from the focus in a relaxed manner so that both the focus and the field of consideration are progressively allowed to relax such that thereby discrimination falls away and then ceases.

dissipation of content: When consciousness once reflects into the Profound dissipation of content follows until such time as a return is effectuated or permitted.

Divine aspect of Self, The: Constitutes the sense of "presence" beyond any hint of reflexed consciousness as necessarily registering the context of self, i.e. as beyond self-reference. It is the knowledge that the profound holds an active state that cannot be described yet is a purity capable of cleansing Self.

Divine Source (uc): The indescribable state within the profound of emptiness which projects consciousness. The ultimate source of consciousness which is not itself a construct in consciousness.

Divine, The (uc): God, or if truly understood, is an effect that appears to have been foisted upon consciousness by passage through the profound. Para-Consciousness, The Profound.

Divine State, The: As above, an effect that appears to have been foisted upon consciousness by passage through the profound. The effect of which appears as an open door of purity within “common consciousness”.

divine with attributes: The first attribute arising within divine purity of the conscious expression of being is the ability to differentiate.
From this capability flow all the attributes of creation together with the capacity to manifest apparent externality.

**drag back consciousness:** Once conscious-awareness has been thrust into the profound it is bleached of immediate recollection concerning the world of externality. An effort must be made to both recall and reconstruct the image of that lost state before it can once again be creatively "solidified".

**drag back conscious being:** The action of a freshly realised state of universal creativity as it seeks to reassemble a facade from which it can execute a presence in the world.

**dreamer emerges:** When the world is eventually seen to be nothing other than a dream-state, a complex thought-construct, a dreamer presents in the instance of this “thought-formulation”.

**Dreamer, the:** An "indicated aspect" of Higher Self (related term: the Atman), such is inferred at the point where the world of name and form is recognized as nothing other than a dream-state, even if consistent with the appearance of an external construct at every level, its dissolution in “full view” of consciousness demonstrates otherwise. From the viewpoint of the observer a high-order dreamer is thus inferred.

**drop away:** As soon as the ego-shell, constituting the personal viewpoint, is ruptured the physical context within which one was operating is observed to instantly "fall away" such that it is immediately recognised to have been an affectation assumed by the emergent “replacement” identity.

**dual reality defilements:** Defilement is immediately recognised by the non-dual emergent reality as the dual nature of an external God is observed to crumble along with that of the personal-self. Duality as a notion is thus a defilement.

**ego:** An immediately reactive state of reflection in consciousness, the same as "personal self", but totally enjoying the surface presentations of self-justified reaction even though these ideas fail to represent the true nature of being - thus a mistaken derived
state of self-satisfaction.

ego consciousness: Partakes of the character of the ego but with the proviso that it seeks to justify its assumed state by reaching into its own incorrectly understood motivations derived from life in order to justify its responses and reactions.

ego-mediated-self: includes both the sense of ego or personal self of this life as well as the collectivity of past-life experiences represented by the "extended self".

ego self, the (lc): The personal self, established in consciousness since birth and primarily developed as a response to pain. The attribution of the term self merely points towards a localized capacity for recursion of thought whereas the ego founds itself in pain and thus always tends towards reactivity.

ego shell, the: Development of a protective shell around the pain-sensitive unsupported ego-nexus is associated with both unexamined experience and with loss of connectivity to the Higher Self. Love is the glue which otherwise binds the lower to the higher expression of consciousness.

elaborates this infrastructure: The external trappings which make up the body, the world and the universe, are elaborated by the Self as it “feels” its way into being-in-the-world. The world is in you. You are not in the world except as you choose to see your-self thus deployed.

elects to return: The conscious being elects to return to the world of name and form only upon realising the consequences of its creative impulse. Otherwise being simply seeks to become lost within its own awareness and its consciousness thereof. This latter is the "way of the Arhat" the solitary realiser not yet aware of the true consequences of the journey overall.

elects to return to the world of name and form: The expanded sense of higher-self after comprehending the true consequences arising from (its/the) creation.

emergent Higher Self (from emptiness): Considers itself the originator
of all.

emerge from perfection: The fundamental essence of that which is prior to the root-state of consciousness is boundless purity in all aspects that support being.

emergent characteristic: Expression of a particular element that was already part and parcel of original intent.

emergent higher self: As the ego-self crumbles or is significantly eroded to the extent that it is perceived as being no more suited to purpose the underlying Higher Self becomes apparent and thus may be said to "emerge".

emergent identity: In general any emerging identity but in particular the identity presenting immediately after deconstruction of the ego or personal self. This is an authentic state of being as creator but may not necessarily have understood the full ramifications of the creation it has effectuated and is thus still reactive at very profound levels. Requires cauterisation by passage through the as yet uncomprehended "Para-Consciousness" before ultimate purification can be achieved.

emergent identity, this: Immediately is expressed as being-beyond-time and never to have not been other than One only.

emergent non-dual reality: In general any emerging non-dual identity but in particular the immediate sense of Higher Self which emerges upon deconstruction of the ego self or personal consciousness after its initial comprehension of the fact that it is no longer hampered thereby.

emerges from the profound, from emptiness itself: The Higher Self as "I am that from which all derives". The creator state with attributes.

emerging identity: Appearance of any non-dual identity such as “I am that from which all derives” being the initial state of creative being newly emerged from the profound and before it has adequately reflected upon the character of the creation for which it is solely responsible.
emotional yearning of a true Avatar: The sense of purity motivating and expressing the desire to return to source after experiencing the consequences of incarnation into the world of name and form.

emotionally reactive entity: The sole emotionally reactive entity (wholly ignorant of it's own doing), is the ego-self. For the Higher Self emotion is a fundamental aspect of being to be embraced or not. Where not embraced the resultant effect is the arising of compassion.

empirical self: ....The individual soul currently represented by the ego-self whose consciousness is conditioned by the samskaras of experience and the shadows arising therefrom.

emptiness: In normal usage refers to absence of some thing or idea that might otherwise be "present". Spiritually, emptiness is an aspect of the profound that not only contains nothing but is even without the capability to effectuate a capacity in which emptiness can reside. In effect it refers to the aspect of the profound that is completely beyond the reach of words. It is at the very least the Source of All including the consciousness that conceives it so. It is thus the Truth of who and what we really are: that which imagines itself to be.

Emptiness that is empty of emptiness: Emptiness that is empty of emptiness is full of something being consciousness in repose, that is pure scalding truth. The degree of Attainment determines the type of assessment expressed of Emptiness that is Empty of Emptiness.

engender compassion: The creator-consciousness viewing its creation with dispassion becomes immediately aware of the pain that the overall construct has engendered. Thus struck, compassion arises within the observing entity.

enlightened to the fountainhead of the mind: The state of consciousness that knows unequivocally that the world is "nothing but a dream" if indeed it deserves even that tenuous label.
**Enlightenment:** A generic term properly referring to the state of being (emergent identity) that is revealed after ego-deconstruction. Can be attributed by stages that arise the very moment consciousness understands that the ego should either be eroded or deconstructed entirely.

**enlightenment:** A spiritual term referring to the act by which ignorance is stripped from the face and content of the person supposing itself to be merely a "being in the world".

**enquiring consciousness:** A combination of the seeker (the personal self) and some limited aspects of the Higher Self. Such an entity may readily arise when techniques aimed at gradually eroding the ego-self are embraced.

**epiphanic form:** Comprehension or perception of reality by means of a sudden intuitive realization of supreme form (beyond the self).

**epiphany:** The appearance to man, in visible form, of a god or other supernatural being as in the revelation of the divine nature of Jesus to the Gentiles. An idea which completely changes the basis of a currently held “world view”.

**error of delusion:** Is the supposition or "notion" that each incarnating entity (person in the world) experiences "one life only".

**error of exclusion:** Refers to the state of incarnated mind that excludes the possibility that it has already lived many other lives in addition to the one it now sensibly enjoys.

**error of perception:** Where fundamental perception delivers the verdict that the world of name and form exists solely as externality to thinking being. An error is made in not realising that externality is a mere projection of being in the first instance.

**essential Self:** the core of expressed being-in-consciousness; a generic term pertaining to the Higher Self as it resides in and across the multiplicity of expressed personalities operating within the world of name and form.

**eternal now, the:** The viewpoint of the Higher Self is expressed from beyond the personal self and from a perspective that excludes
any sense of "time as a progressive viewpoint". In that sense there is no past or future and all insights arise as "being now only". This sense is known as the "eternal now" or the "instance of being".

event horizon: Event horizon, a physical term indicating that the effect of light being sucked into a "black hole" is manifest as an inability to see beyond the rim of visual effect thus established. The Profound presents such an apparent effect to consciousness such that it is apparently opaque to being.

exist by consciousness only: Takes its existence only as a figment of consciousness (as a thought for instance) embalmed within conscious-awareness itself.

expression of consciousness: A house or a table is an expression of consciousness as is the notion of divinity separated from what one truly is.

extended self: The unrealized aspect of consciousness that represents the collective of all incarnations expressed by a particular incarnating being.

extension of the initial emergent identity: As the ego-self is fractured a transcendent identity, the “True or Higher Self” stands clear. This identity responds the question “who am I observing the demise of the ego-self?” by reflecting into its root-state which is the sense of “Being-Consciousness-Bliss”.

false consciousness: The ego is an example of "false consciousness". False consciousness arises as a Burdon upon the essential nature of being itself. It can thus take many forms all of which serve to conceal being-as-it-truly is.

false ego-self the: The ego-self has been built from experience and is operationally valid in terms of its formulation but what starts out as a vehicle of convenience quickly assumes a status of self-satisfaction recognising survival as its only justification for existence. This is an error occasioned through isolation and induced forgetfulness with respect to the Truth of Being.
false identity, the: The identity forged in the name of "personality", built around a reflective self-focus, is false in respect of content that should pertain to its True source.

false mind, the: Mind is consciousness - activated by intent, the intent to be. Where mind develops without direct experience of the Truth of being a falsehood may be said to exist.

fifth state: is the supreme state of supreme void. The supreme ether of voidness, where all attachments are subsided into the fire of god consciousness - Timirodghata Tantra. See Siva Sutras 2.8 in Swami Lakshmanjoo: Shiva Sutras “The Supreme Awakening”.

first thought: is coherence even if "unsettled" and arises as a rejection of stasis having the form "I want to be free". See: "native feeling of pure Being", "pure Being".

First three lessons of Self Realization: The Absolute Self (beyond Self) continuously and continually Expands as by the return of self to Self and that eternal expansion, hand-in-hand with the false character of personal self and the unique nature of beyond-Self constitute the first three lessons of Self-Realization and Enlightenment.

flash: A sudden burst of "insight" which arises in the ego-mind but originating from beyond the platform upon which the ego has constructed itself. Instantaneous in its entirety, encompassing the universe and beyond, in its reach it moves into direct consciousness faster than a lightning bolt can cross the sky.

focus of Being, the: A generic term that pertains only to an operative sense of a focus in consciousness capable of assessing options and taking decisions in respect of conflicting alternatives.

forgetfulness: Is ignorance directly expressed for no thought dies once generated. Forgetfulness arises from a mere habit of repression exercised by means of mind itself.

forgotten self, the (lc): is the remnant identity that achieved freedom (from The One Ultimate Reality) driven by the notion "I want to
be free". It develops into the ego-self (which forgets The One Ultimate Reality in the same instance as The One Ultimate Reality forgets it). As a remnant, it is the seed around which the personal self or ego-self develops as an active focus of "reactivity" which gradually establishes in consciousness subsequent to birth.

**forth state:** the supreme state of consciousness

**fountainhead of the mind:** The beginning of mind, the instance immediately prior to first thought. Nirvana, Para-Consciousness.

**from moment to moment:** A meditative or recall technique wherein the mind is repeatedly exposed to internal stimulus in order that it may be encouraged to throw off its self-set fetters.

**from the viewpoint:** Since consciousness is not an amorphous rendition of being the entirety of its content may be surveyed from any-place therein each one of which will yield a "viewpoint". Thus can absolute truth be coloured by relativity though it remains absolutely constant. Realisation of this engenders compassion in respect of the commonality shared by all.

**from whence being consciousness:** Being consciousness is the primary expression through which the Higher Self makes its presence directly felt. The question thus raised is a meditative adjunct pointing towards the Source of All, to God (if such term be used).

**full realization of the awful truth:** That everything in the creation owes its existence to creative consciousness as self-referenced being and the being of that absolute comprehension is aware that no other power of direct creation exists in any way shape or form. But still, this power is not its own source.

**function of awareness:** Awareness is capable of expression as per "thought" (or image) arising therein and as such it is the ground-state of creation.

**Giri pradakshina:** A hike around the base of the sacred mountain, Arunachala, in the town of Tiruvannamali, Tamil Nadu, India.
The walk-way passes the Ashram where Sri Ramana Maharshi spent the last of his life. One undertaking such a walk is said to be certain of obtaining liberation (moksha) in this very life.

God: That existing (or not existing) as infinite potential i.e. without attributes. Para-Consciousness, That from which consciousness emerges.

Greater Existential Self, The (uc): The collectivity of accumulated whole-life-experiences (a name for a particular aspect of the Higher Self).

greater ego the: This effect can be grasped, if intent wills it thus, in the instance where the ego-self is deconstructed but is seldom (if ever) grasped in its entirety. It manifests without subdivision in the content of the "mature" ego-self as the result of incarnations previously expresses thereby.

had never not existed: Since the One Self Alone, as expression of the Profound, has "never not existed" there can be no sense in which the apparent infrastructure of "name and form" would not be subject to expression in one sense or another.

Heart chakra: The Fourth Chakra (otherwise termed "Anahata" - the lotus of 12 petals) is situated in the part of the vertebral column that corresponds to the heart region. It is related to love and is the integrator of opposites in the psyche: mind and body, male and female, persona and shadow, ego and unity. The petals refer to: lustfulness, fraudulence, indecision, repentance, hope, anxiety, longing, impartiality, arrogance, incompetence, discrimination and defiance. In Coloration it may be represented as the motionless flame of a lamp shining gold. Concentration should be placed as a focus thereon in the form of a sun-coloured lotus. When activated as part of a Kundalini discharge, the Heart chakra resolves into the consciousness that is aware that it has elaborated all aspects of the current life (& indeed all past-lives), both the positive & the negative. It also realizes that it supports the putative infrastructure which maintained all the lives. For
convenience this awareness may be termed “consciousness of control”. The Heart chakra is also closely associated with the "spiritual heart centre" floating freely to the right of the physical heart but not directly related to the spine. This is the aspect of consciousness that seems to shrink in pain (“that sinking feeling”) when responsibility is belatedly assumed or when it reacts under the impact of a personal insult. It becomes a seat of divine insight when fully awakened.

**Heart of Being, The:** "Source of All" as glimpsed by baggage-laden Identity suffused by the expectation of "Divine Union" which turns out to be re-absorption from which no return is possible except again through the “disturbed” thought arising in the form of "I want to be free". [See Profound of Self Absorption].

**Heart Sutra, The:** Is a scripture that originates from the core of the Mahayana tradition as founded by The Buddha in his later teachings. As such it is grounded and places a particular emphasis on the inclusive world of sentient beings.

**Hidden God, The (uc):** Is the Absolutely Divine that is intuited to be hidden within and beyond consciousness.

**Higher Being:** A generic attribute referring to any aspect of conscious lying beyond/above that initially understood to be wholly within the purview of the personal self.

**Higher-SELF, The:** Any focus or potential identity existing or found to exist beyond the Root State of “being-consciousness-bliss”

**higher-self-realm:** Properly speaking a series of “identities” emerges after deconstruction of the ego-self and these refer to identifiable stages in a process of realization. There is passage through-out an unfolding of insight in respect of the various “foci” so encountered. These are recognized as might be appropriate to the journey and the individual involved in the transit. The fixed term Higher Self (see next entry) is often used to cover the aggregate of this unitary successional process which is in reality indivisible.
Higher Self, the: The Higher Self (related term: the Atman) emerges, makes its presence "known" in consciousness following deconstruction of the ego-self. This is an authentic identity within the context of the creation as seen in one's life of the moment and indeed also from the viewpoint of incarnated being in the current cycle of manifestation. In that sense it is a timeless Self but it is not necessarily an Absolute state let alone The absolute state. [See also the definition of “Buddhi” in the Technical Glossary].

higher state: Any state of consciousness that can be adamverted onto a pre-existing state is a "higher state". The term is relative and operational.

homecoming: Manifests as being-consciousness-bliss.

i am: An assertion of identity based on a "focus" in consciousness.

I am that from which all derives: The absolute realisation of the creator consciousness having immediately emerged from the "Para-Consciousness".

rind of ignorance: the cloud of false ideas constituting the understanding available to the personal self.

i that thus span space and time: The state of being that stretches the ego-consciousness, the personal self, to the point of sudden rupture (but just prior thereto).

i want to be free: first thought, executed to see if i could return to the pure state from the consequences arising therefrom

Ibn Arabi: (July 28, 1165 – November 10, 1240) an Arab Andalusian Sufi mystic and philosopher, known for his explanation of Tawhid (oneness of God) through the concept of Wahdat ul Wujood (Oneness of being).

Identity (uc): A transcendent aspect of consciousness in respect of the Higher Self which exercises the capacity of choice to avoid exposure to the profound by plunging into Itself.

identity (lc): a sense of self, or more directly any focus in being (consciousness).
identity "i am": This identity is a temporary phase of conscious evolution within the context of personal being-in-the-world. Arising as an affirmation it takes its initial formative impulse from first thought. But in its expressed state it is developed without reference to origin so can essentially be described as "false".

identity focus: A reflection in consciousness that seeks reference with respect to its imagined unique nature.

Identity - i am that from which all derives: The standpoint initially adopted by the creator-consciousness upon surveying its product.

Ignorance: Covers-up the Self even after elimination of the ego-self.

illusion of continuity, the: Is detected when the seemingly endless and uninterrupted thought-stream is deconstructed into its fundamental elements. Prior to this being effectuated, ego-consciousness appears as a whole and complete story of existence. Once break-up has been established such that the elements refer directly to their origins we may appreciate that the personal self is merely a story that we tell ourselves in order to cover-up our ignorance of the profound.

Immediate fundamental nature: the nature of personal consciousness prior to any pollution in the way of thoughts arising from the formation of names and instances associated with the projected (imagined) nature of the world and its supposed inhabitants.

in consciousness: An idea, attitude or form that has not been subjected to deliberate cover-up as by induced forgetfulness notwithstanding that the covered-up instance remains (undetected) and still within consciousness.

in the first place: The word place is associated with the expression of physical reality so in this respect "first place" must refer to the initiation of the particular ego-consciousness to be concerned with the notion.

in the profound: The Profound is designated as being beyond consciousness so that exact reference to its interior is
unverifiable. That said, it is at least somewhat associated with that from which consciousness flows as sentience.

**indelible comprehension:** Is absolute identity with the source (of an idea or anything else) as director creator and therefore as source thereof.

**inseparable pair have their rising and setting:** The rising and setting of this inseparable pair is likened to the apparent appearance of sun-rise and sun-set. Furthermore, as does the sun have its physical construct within which rising and setting can be expressed so also is such a context relevant for the apparently inseparable pair constituting the objective world and the personal state of being. This source is indescribable since it is beyond that which is capable of forming distinctions and is often simply given the label "God". However this category as elaborated through "mind" is merely a convenient construct and in truth is no different from what we are in our own true selves.

**internal light:** The sense of what one truly is in relation to the light of absolute being from which all emerges. In practice this is the “turning” of first thought.

**into the divine:** Presupposes that discernible content exists therein such that appreciation thereof can be achieved through, by or in consciousness. The concept does not necessarily take into account that consciousness will be irrevocably changed by exposure thereto. It is the Absolutely Profound softened and familiarised, through application of the term "Divine".

**into the form:** Implies that consciousness may enter particular form but overlooks the fact that in any case form only exists in/as consciousness.

**into the light:** Personal being exists within a field of delusion but when it once starts to throw-off such mistaken ideas it is said to be moving into the light (of true knowledge).

**into Para-Consciousness:** Para-Consciousness is posited as prior to the advent of consciousness thus to move into "Para-Consciousness"
is to postulate or even to "jump" directly into that non-state and
is not exactly a move that can be undertaken with a fixed
outcome in mind.

**into the profound:** The profound begins where consciousness ends and
so too is the event horizon thereby delimited. This is far beyond
the point where conscious awareness knows itself to be alone
and one only.

**into the world of name and form:** A state that arises within
consciousness consequent upon the arising of will to become
involved therein.

**introception:** Power of the light of consciousness to turn upon itself
toward its source.

**ipseity:** Is selfhood that embraces both nature and self. Such reality is
also known as the “divine essence”, the essence of God, but also
as the final nature of all existence. Everything is the radiance of
ultimate ipseity, just as light is the radiance of the sun.

**is beyond consciousness:** That which is beyond consciousness lies
within the profound and is our True source although it is already
fully competent and has never not been other than thus.

**is empty of emptiness:** The word emptiness applied in an "every-day
world" context simply means askance of something that might
otherwise be in a particular place. In the context of the profound
not only is nothing to be found, but the context which might hold
even nothingness does not exist in itself. The emptiness
"discovered" is itself empty of any capacity in which emptiness
might otherwise reside.

**Isavasya Upanishad (Isopanishad):** One of the Upanishads, a scripture
a piece of scripture originating in the tradition of Advaita
Vedanta as a summation of revealed knowledge.

**Jiva:** Personal self.

**jolt of pure terror:** Felt as all sense of the Higher Self evaporates after
taking the initial step into the profound by asking "wherefrom
being consciousness bliss" from within the state of being-
consciousness-bliss itself.

**Journey to Enlightenment:** An account of pre-progress towards Attainment and the realization there-of by the Author of this book.

**Kant Immanuel:** Authored "A critique of pure reason". German Enlightenment philosophy.

**Karma:** Literally, “action”, Karma, the law of cause and effect refers to the way in which mental, verbal and physical actions create imprints in the mind-stream of sentient beings. Upon meeting future suitable conditions, these karmic seeds germinate into positive or negative results which depend only on the nature of the initiating “cause”.

**knows of itself:** The ego-self knows of itself (in truth) through the pangs of conscience it experiences. (see flash).

**Kundalini:** Discharge of the stored energy accumulating within the Chakra system to promote direct understanding of whom and what one is. See: The Serpent Power: Kundalini Release by J Robin E Harger.

**Lankavatara Sutra:** A sutra of Mahāyāna Buddhism. The Blessed One once appeared in the Castle of Lanka which is on the summit of Mt. Malaya in the midst of the great Ocean. Refers to the Mind only school.

**levels of consciousness:** Ranges from superficial reflection of appearances to that of absolute Divinity.

**Liberation:** awareness of one’s true nature.

**light:** Does not refer to physical light. It is the understanding of higher truth in the sense that darkness or ignorance is dissolved hence the phrase "seeing the light". It is therefore a relative term.

**light of consciousness:** Consciousness exhibits a luminosity by its very presence but more so through its potential to access the truth of Being.

**Madhyamika:** “the middle way”. A philosophical school founded by Nargajuna based on the prajnaparamita sutras and their doctrine
of emptiness.

**Mahayana Buddhism:** Literally, “great vehicle”. Mahayana practice is founded on the Theravadin ideal to personally liberate oneself from suffering. However, the extended motivation involved in practice is to strive to reach enlightenment for the benefit of all beings. Mahayana is also referred to as the Bodhisattvayana. See Avalokitesvara (above).

**manifest a strong sense of presence:** The state surrounding the attenuating and vanishing Higher Self as it plunges into the profound of emptiness that is empty of emptiness.

**manifest Self, a:** The initial identity emerging from Para-Consciousness after the question "wherefrom being-consciousness-bliss?" has been raised from within that latter state (i.e from within the state of being-consciousness-bliss). It emerges carrying the identity "I-am-that-from-which-all-derives", otherwise termed Shakti, Brahman Saguna, the Divine with attributes. Also capitalised as “Manifest Self”. Also see: "A Real Self" and "The Cauterized Self". Manifest because it manifests suddenly after the Higher Self as being-consciousness-bliss passes from sentience into the “Seat of Divine Reality”.

**Mask of Oblivion:** The shell of layered-pain forming around the focus provided by the Heart Chakra and the associated spiritual heart center. The mask is built-up sequentially within any particular life and likewise expands from life to life. The feeling of purity derived from the Self as origin becomes entombed within the Mask preventing authentic expression of the truth within. The shield, constructed out of disappointments, vain regrets, traumas and generalized effects of samskaras (emotional scar-tissue) eventually clothes being in an almost impenetrable shell.

**maya is forgetfulness:** The veil which appears to invest and thus to isolate the personal self merely consists of forgetfulness which otherwise must be admitted as a refusal to investigate the content of the unknown. If once the corner of this veil is lifted, the true
nature of self is then recognised to be unlimited in any way other that arising through self-instigated effect.

**metempsychosis:** Refers to the transmigration of the soul, especially its reincarnation after death.

**mind:** The thinking construct as it arises from pure consciousness as the result of movement therein. It is that which consists of consciousness in motion. The context of knowledge in which ideas/thoughts are formulated as "knowledge" based on pre-existing thoughts and ideas held in memory or induced through sensory input.

**mind only:** The simple arising of thought that is characterized by movement in consciousness.

**Mind Only:** Typically means that the world of name and form is a projection of mind-only by the "Primal Self" i.e. that the external world is basically thought-projected and does not have an independent nature in any way. See Lankavatara Sutra.

**Moksha:** is absolute liberation. It is not only the complete eradication of erroneous thought but also even of consciousness itself as when engulfed by The Profound, Para-Consciousness. In that sense it is a theoretical state since no truly accurate report thereof could subsequently be elaborated. Eradication of consciousness can be assumed in the case where visitation to and through the profound is obtained such that consciousness is obliterated, subjected to cleansing/refurbishment and then restored. In such case it might be equivalent to saying that consciousness has been extricated from the otherwise obligate cycle of birth and death. See also the Technical Glossary.

**movement in consciousness:** At the limit thought, but also transition from one state of consciousness to another.

**narcissistic:** Attribution of the identity in personal consciousness as being "unitarily distinct and worthy" to the exclusion of all other such identities.

**narcissus is self:** Narcissus viewed his reflection in love and thus the
term refers to the ego-self as being the epitome of self-love, arising as a reaction to induced fear.

**Nargajuna:** Second century Indian philosopher who founded the madhyamika school of emptiness, which systematized the prajnaparamita teachings. Nargajuna's many texts are still of great importance today.

**native feeling of pure Being:** Putative consciousness in which no movement has ever existed, the pre-consciousness which both supports and is immediately prior to "first thought".

**native thought stream:** The uninterrupted busy thought-stream that flows around, over and under the ego-self preventing the enclosed self-satisfied content from seeing and appreciating its own true source.

**nature of life:** Life arises as part of the support structure necessary to ensure that the consequences of "first thought" (I want to be free) be fulfilled.

**nature of self:** Self arises as the consequence of first thought (I want to be free) and as such is operationally merely a fragment of the invoked response. When self is deconstructed (deconstructs) then is the opportunity to re-obtain unity "on offer". Deliberate as the act of creation was, its consequences were totally unanticipated as by the resulting effect (the expression of self-in-the-world).

**Neo-Advaita:** The "new" Advaita prevalent in North America and the Western World in general, (see Advaita).

**never-not-been:** Refers to the absolute sense of eternal being possessed by the Higher Self, the identity emerging upon deconstruction of the ego. A sense of being that recognises neither birth nor death as interruptions. The deathless state.

**Nirguna:** Without movement, beyond consciousness.

**Nirsigaddata (Maharaj):** Realised spiritual teacher based in Mumbai, cut-through traditional language used by Advaita Vedanta to deliver a clear and concise exposition of non-duality. (April 17, 1897 to September 8, 1981).
nirvana: Emptiness that is empty of emptiness.

Nirvana: is the state where not only the obligate ego-sense has been “wiped-out” or “blown-out” but also all sense of Self in any condition. Nirvana is not the necessary actual extinction of a living lasting being (as in the case of the viewpoint favouring Annihilation). The coordinated individual represented by The Buddha is shown in many images as “touching the Earth” as he taught, after his “attainment”. Nirvana results in “disassociation from craving” and properly also refers to the destruction of attachment, hatred and delusion with “substratum still remaining”. It is beyond the reach of logic and can only be appreciated through “attainment”.

no movement: When consciousness restricts itself (is restricted) to the state of "no movement" then the Higher Self is realised since perturbations in awareness alone account for obscuration.

non dual consciousness: The consciousness that recognises its singularity and eternal nature through exclusion of all sense of time (transformation of the physical elements within the objective world).

non dual self: The Ultimate of realised being One Only.

non dual state: The ground-state of identity as arising from the Profound.

non enlightenment: The failure to see personal-consciousness as merely the appearance of an eddy within a greater body of water.

non extant high assembly: The sense of presence that surrounds the attenuating Higher Self as it reaches its most distal point of departure into the Profound before it disappears entirely from sight therein.

non-dual identity: A generic sense of ultimate identity conscious that it alone has manifested the world of name and form that has now been vacated.

non-dual teachings: Advaita - for instance the teachings embodied in the Upanishads.
non-duality: Being is one state only weather of man, beast or god. Not two senses of being, as for instance man and God.

non-enlightenment: refers to domination by the clouded state of original being known otherwise as the personal self.

not consciously participating in the centre: Being that is not consciously aware that it is (or represents) the sole source of the creation.

Nothing, The (uc): The Profound, The Divine. All of which are “indescribable”, see “Para-Consciousness”).

nothingness: A state that can neither be described in terms of presence or absence. A state which encompasses the apprehension of impending total dissolution exceeding even that experienced upon deconstruction of the ego-self. A state that once penetrated cannot be recalled in any way what-so-ever save in the admission of an undefinable sense of presence which in itself resolves into nothingness (nirvana a state that is blown out without movement of any kind).

Nothingness, the: Equivalent to "the profound" - but in the sense of a state that has been experienced but from which no definitive memory arises other than perhaps a sense of "presence". An attribution applied to the definition of "nothingness".

Noumenal world: Functionally equivalent to the "objective" world. The external (noumenal) world is assumed to truly exist and such is appreciated by the observing consciousness as consisting of phenomena in view of reactive independent intelligence.

noumenal world: The world of things outside us, the world of things as they really are unsullied by the influence of being consciousness as observer (an hypothetical construct as proposed by Kant).

noumenon: A thing as it really is independent of observing consciousness (a postulate elaborated by Kant). Based on the Latin "numen" meaning deity, divine (will or presence).

null hypothesis: The hypothesis that there are no significant differences arising between or among categories where such are treated
differentially. In other words it is assumed that treatment differentiation does not induce differing outcomes.

**Objectified unity (the state of):** The state in which a seemingly ultimate identity arises knowing that it is the source of all creation, of all things and all beings. Such a state emerges immediately from the profound (Para-Consciousness) as creator facing the creation in the instance in which the “Para-Consciousness” is vacated.

**objective world, the:** Language implying that independent physical "reality" truly lies outside of being.

**observing identity, the:** Any formulation of self or Self capable of observing the conditions of being from which it has arisen.

**One Absolute Reality (beyond-Self), The:** In short The SELF, Shiva, the indescribable element of that which is described as “emptiness that is empty of emptiness” (The Profound, The Divine). Passage through this first “cauterizes” the Higher Self and eventually brings with it the “sense” of True and Profound Responsibility. It is the unchallenged Absolute of Purity. God, in the most profound sense of the term. [See entries: SELF, The; "Self of All"; "Source of All"; “One Ultimate Reality, The”.

**One essential Mind:** That aspect of super-consciousness developing directly from consciousness (Shakti) in its initiating phase containing authentic thought related to the creation and the creative process.

**One Eternal Self of Being:** Posited as a single identity, expressing in apparently different modes but lying beneath the frantic ego-self. Often termed the "Higher Self" but in this case referring directly to an immediately discernible expression of being within consciousness only.

**one for whom the ego has been expunged:** A realised projection of the Higher Self occupying what appears to be an operational human form within the so-called "real world".

**one only absolutely non dual reality:** An hypothetical reality based on
the generic abstraction of the sense of Higher Self

one pointedness: Consists of a focal state excluding any peripherally involved thought concerned with disparate, connected or unconnected movement what so ever. This is a state, from which projection into the Profound is deemed possible however; such extension is otherwise not necessarily effectuated.

One Self-Extant Being: Particularly the root-state of the Higher Self. See: "being consciousness bliss" for comment as to mode of expression.

One Self only: the sense of being as singular without another.

One Self, The: The “apparent” sense of “Self” as undifferentiated Purity that lies beyond the ego-self in the instant of "first thought" arising. The sense of content from and in which personal identity arose and, upon reflection, sprang apart therefrom commencing the fall into or the construction of the "reality" of name and form.

One Self Alone, The (uc): Ultimate sense of Self dominated by the knowledge that it exists alone, in the company of no other being or thing and that this has ever been the case.

One Ultimate Reality, The (uc): That far region of consciousness obscured from the perception available to the ego-self by the thinnest of membranes consisting entirely of ignorance, that is, of merely incorrect ideas about one's true nature. It attains to the outer reaches of consciousness adjacent to the “non-sensible” aspect of that which stands as the source thereof [see One Absolute Reality (beyond-Self), The].

only ever non dual: Self alone without further elaboration.

only ever non-dual reality, the: The only ever non-dual reality is simply a higher representation of what one normally thinks of as being consonant with the essence of individual human experience shorn of specific thoughts, worry and the false sense of individualism and loneliness.

only ever the non-dual reality: The viewpoint which holds that achievement of the sense of unity within which all arises
represents "the end of the journey" into Enlightenment. As such, it is a false consciousness.

**ordinary pragmatic affairs of life:** The appearance of consistent duty in relation to the effort expressed in maintaining a facade of personality within an imagined "life". The details of ordinary life maintained for the sake of appearances which are in practice little different from those executed by the fully manifested ego-self (in its manifestation of “real” life).

**original enlightenment:** taken to be intrinsic in Buddhist thinking.

**outside observer:** An apparently independent critical and unbiased entity which is other than the reporting consciousness. Possibly met within the constraints imposed by the sensibly exterior world of name and form but in any case an element of the ego-mediated world of appearances.

**own true source:** The fountain-head of expressed being. In large part this is totally hidden from the viewpoint expressed by the ego-self.

**pain free existence:** A conditionality specifically prohibited by the nature in which the ego-self find expression. Since the ego-self is blind to the reality of its origin it stumbles into pain-filled contact with the others apparently moving within the same plane of existence.

**Pali:** An Indo-Aryan language, best known as that used by The Buddha.

**Paramarthika (Skt):** from parama highest + arthika true substance of a thing, real - relating to a high or spiritual object or to supreme truth; real, essential verity; See also pratibhasika; vyavaharika.

**Para consciousness:** Beyond consciousness. That which is enjoyed following sublation of “Being-Consciousness-Bliss”. This is the realm of being-beyond-(normal)-thought. Effects flowing therefrom are seen as quantitised events appearing within the world of name and form.

**Parbrahma:** the absolute source of all, indescribable stillness,
unmatchable purity.

**particulate world:** Arises as the result of the discrimination that led in the first instance to the manifestation of the ego-self. Attention to detail and the discrimination thereof one aspect from another leads directly to formation of a particulate world.

**particulate world is a self-induced:** The particulate world arises as the result of specific inspection devoted to aspects of the whole undifferentiated construct that initially emerges as holistic support to accommodate being represented in-situ.

**past life experiences:** As one's current life is a dream-state so there have likewise arisen other (dream-state) lives none of which differ from any other save in the details of focal discrimination involved in calling such instances into existence.

**past life regression:** A therapeutic "talk-back" technique designed to permit temporary circumvention of the ego-self such that the person concerned has momentary access to past-life memories.

**past lives:** An infinite and successive array of personal representations.

**perceive that which is beyond thought:** To have reached the edge of consciousness and to be aware that it represents an "event horizon".

**perception of truth:** That all thought can be likened to dream only. The understanding that thought in any form and even consciousness itself arises as an adjunct to something that does not even use this potential with any intent what so ever.

**perfect enlightenment:** Arises when (false) thoughts are not produced so that mind and objects thereby are both gone and thus with no attachment, nothing is realized.

**personal ego:** The emotionally reactive centre of an unexamined life.

**personal self, the (lc):** The focus of existence over which personal ownership has been (incorrectly) expressed here to fore. The term “self” merely points towards a localized capacity for recursion of thought,

**phenomenal world:** The world as it appears to be courtesy of passage
through the senses into the reactive perceptual field of the observer. It is the appearance of the world in respect of an observer. An unbridgeable naissance exists between the world as it really is and as we perceive it to be (this analysis proposed by: Kant).

phenomenon: A thing as it is interpreted to be consequent upon being observed (a notion floated by Emmanuel Kant).

phenomenon of enlightenment: An insight that arises at first within mind that is largely encumbered by the ego but as this obstruction is consequently removed an immediate expansion follows so as to enable spirit to know unequivocally that it is the party responsible for the so called externality of matter.

pointing to: The use of ordinary language to "point to" a concept lying beyond the descriptive range of language as such.

pool of narcissus: The Higher-Consciousness version of personal self-infatuation the difference being that this side-track leads into the Profound as a sort of lost-soul.

Prabhu: master or the supreme lord, the Absolute, a name applied to God.

PrajnaParamita: Perfection of wisdom. Para - before, ita - gone, paramita - "what has gone beyond", that which is transcendent, that leads us to the other shore of samsara, the great deep ocean of suffering. It is a deep samaadhi from which "compassion" itself arises in the minds of all being(s). It is also called "the womb of The Buddhas" and sometimes depicted as a female entity (not surprisingly) upon which meditation may be focused by those interested in achieving this state for themselves.

Pralaya: "Para-Consciousness" prior to the manifestation of tangible Self. It is absolute stasis in consciousness trailing off into an indescribable stillness in which both pure consciousness and true emptiness become indistinguishable one from another. The absolute purity of the former, no longer having discernable content, leads the latter to become both the object and eventually
the subject of the former.

**pratibhasika** (Skt.): From prati-bhas to look like from the verbal root bhas to appear - appearing as the similitude of something, hence illusory meaning: Illusory life. In Vedanta philosophy, one of the three kinds of existence: the apparent or illusory life. See also: paramarthika; vyavaharika.

**Presence:** Merely a sense of proximity, an unknown sheen-drenched “something-which-is-nothing” within Para-Consciousness.

**presence wherein thoughts/events appear to arise spontaneously:** Awareness obtained from one-pointedness as commonly misunderstood to herald the "end of seeking".

**Primal Self:** An initial and primal aspect of the Higher Self from which arises the ego-self as well as the aspect of movement in consciousness responsible for apprehension of externality as an effect of "Mind Only". It is the sense of self as it develops after achieving freedom from "The One Ultimate Reality". This sense of identity is relatively permanent and goes on the form the Higher Self while incidents of the ego-self harden into the extended self.

**Primordial Source of All effects:** As source thereof, a generic reference to the apparently expressed multiverse including all of consciousness itself along with its effective products (i.e. all beings, energy-states, things, life forms, visions, mirages, dreams etc. whether real or unreal, objectively perceived or subjectively realized).

**prior to contraction:** is the pure state of Being One Only with no thought thereof or of anything else. This is essentially unrecallable except in the initiation of "first thought".

**Profound of emptiness, The:** The absolute heart of emptiness, the source of consciousness. It is that which consciousness cannot penetrate. It is the null state, Absolute purity, God in essence. It is also the cleansing capacity of the Divine.

**Profound of Self Absorption, The:** the heart of Being into which
incipient identity (mistakenly) flies upon becoming convinced of its own importance. It is a fleeting notion of transcendence occasionally obtained by the personal self upon understanding the source of a deep-life trauma.

**profound steely grey consciousness:** Of death.

**Profound, The (uc):** The very root of Being. It is that which is quite beyond consciousness and cannot be detected therein. It is the source of consciousness, that from which consciousness emerges. The Divine, Para-Consciousness.

**pure Being:** Pertaining to the consciousness in which the first separation arises. It is that feeling which is concurrent with the initial expression of consciousness and does not exist prior thereto nor thereafter.

**pure consciousness:** Unsullied by thought or any movement therein what so ever. It is a timeless state of ultimate awareness within which nothing of any sort arises (except for “first thought”).

**pure mind:** A transient state, not pure consciousness but is rather an unsullied expectation of “freedom”.

**qualitatively different identity:** Mind as manifest immediately prior to first thought.

**Question: where-from being consciousness bliss?** Raises relevant higher states of being into penetration of the Profound

**Question: Who am i?** This is the simplest form of self-inquiry that is capable of eroding the otherwise impenetrable shell surrounding the ego-self.

**Question: who or what am I?** Is a compelling form of self-inquiry that overtly presupposes recognition of a potential state outside of the ego-self.

**radiant and revealing:** An attribute of higher conscious, particularly being-consciousness-bliss.

**raising the question: who am I?** Invokes the first movement in personal consciousness directed towards the erosion of the ego-self.
Ramana (Bhagavan Sri): Indian sage living at the holy mountain Arunachala in Tiruvannamalai, India. (December 30, 1879 – April 14, 1950).

re-activation of mind: Mental activities directed towards clearing relevant polluted states of personal consciousness

Reality (uc): The purview of the True Self.

reality (lc): The world of name and form. The external world in which we are said to "live"

reality and ipseity (lc): reality and being are one only and particularly is this understood by the Higher Self immediately upon deconstruction of the ego.

Real Self, A (uc): A Real Self emerges from the root state of the Higher Self (being-consciousness-bliss) upon sublation thereof consequent upon raising the question "wherefrom being-consciousness-bliss?" The resulting identity enjoys a state characterized as "I am that from which all derives!" See also "The Cauterized Self" and "Manifest Self"

Realized Self: Is obtained after transposition of The Manifest Self which may result after it has revisited the Profound and has become sensitized to the mass of pain existing there as a consequence of its own creation.

realized entity, the: Any specific identity that can be realised in terms of its actual capacity, including that of the ego-self.

realized observer, the: The observer in taking stock of the creation overall.

rebuilding illusion: The experience in transiting the profound "wipes-out" much if not all of the illusion held by the personal self. This occasions uncertainty in the reestablishment of contact with the world of name and form and particularly of the details associated with the very life just vacated. Accordingly distinct effort is required to re-establish the word should return there to be contemplated.

recalled into consciousness: In the event of a Kundalini discharge,
states of higher consciousness are recalled (directly accessed) to replace normal working consciousness.

**recall the Self:** Direct or unanticipated personal effort aimed at recall of the "True Being".

**reconstructed self, the:** After visitation into the Profound, the personal self must be reconstructed in order that it may function as a support-vehicle within the world at large.

**reconstructed stand-in:** The reconstructed entity is exactly not the original but is only a façade, a representation thereof. It is an image shorn of inadvertently reactive emotions.

**reconstructed substitute:** The facade erected by the “Conscious Self” to mimic the presentation of self-in-the-world while engaged in service-oriented activity.

**refined consciousness:** Any state of consciousness that can be adamverted onto a pre-existing state is refined in respect of the displaced (but not necessarily destroyed) original.

**refinement in consciousness:** A mere refinement within consciousness is not enough to effect a displacement of previously extant states.

**reflection point:** This is defined as the result of observing that consciousness first terminates through an experience of attenuation into nothingness from whence, it once again emerges as "something else". Termination is co-extant with the development of extreme terror, as the realization of complete obliteration dawns. This is not as with the passage into death within which consciousness is not seen to be "switched off" but is a true attenuation into profound nothingness, the emptiness that is empty of emptiness. That consciousness subsequently returns to being is a shock as profound as was its termination in the first place. Therefore a reflection point (as of an infinitesimally small dimensionality) or sphere (as a parabolic mirror) is posited as the mechanism inducing return being some part of the non-experience by which this effect is made manifest subsequently.
reflection point, the: The apparent intermediate “state” between the aspect of consciousness that disappears from view (when the question “where from identity?” is raised at the appropriate point) and the subsequent returning expression of the profound.

reflection sphere: This is defined as the result of observing that consciousness first terminates through an experience of attenuation into nothingness from whence, subsequently it once again emerges as "something else". Termination is co-extant with the development of extreme terror, as the realization of complete obliteration dawns. This is not as with the passage into death within which consciousness is not seen to be "switched off" but is a true attenuation into profound nothingness, the emptiness that is empty of emptiness. That consciousness subsequently returns to being is a shock as profound as was its termination in the first place. Therefore a reflection point (as of an infinitesimally small dimensionality) or sphere (as a parabolic mirror) is posited as the mechanism inducing return being some part of the non-experience by which this effect is made manifest.

reflection sphere, the: There apparently exists a reflection sphere within and beyond “being-consciousness-bliss” and this I regard as a “return-point”. It cannot be known directly no more can it be described and is therefore “True Emptiness”, The “Profound Itself”.

reflexively intrudes: Consciousness may be induced to reflexively intrude into the Profound (or other "no-go" regions) by means of the stimulation released through "direct enquiry". In other words, under conditions where distractions do not arise and where the appropriate question is posed.

return of self to Self: The personal self (self) is a spin-off which develops within the periphery of the Higher Self (Self) rather as an eddy forms within a river. When the eddy ceases to turn only the River remains thus there is no longer the potential for diversion of attention.
return to source: Just as the immediacy of the personal self arises and then diminishes so too is the Higher Self subject to change depending on realisation of its overall validity.

return to the world: Once the ego-self is obviated and the Profound has been penetrated then only arises the opportunity to return to the living world. Return can thus be effectuated only through execution of a deliberate choice. When embraced, return involves the deliberate act of (re)creation such that the idea of the world be re-established as a coherent whole.

return to world of name and form: The process embraced by the Higher Self after Attainment and the consequent advent of True Compassion.

Rigveda: A collection of Vedic Sanskrit verses over 3,000 years old relating to the question of Being.

rising and setting: Refers to birth and death. At birth, the sun rises as the world is made manifest in understanding. At death the sun sets in accordance with self letting go of the previously induced image of externality. The inseparable pair, the self and the world thus can be said to rise and set within the context of the Profound (The One Self Alone, God, Brahma etc.).

root of being: That upon which all lives (this life currently being pursued and other emergent glimpses) are founded. That is your “Real” Self.

root-state of The Higher Self: Is "being-consciousness-bliss".

root-state of the transcendent Higher Self: Is "being-consciousness-bliss".

Sage: One who has passed into the Profound and then elected to return to the world of Life.

Samaadhi: A form of deep meditative concentration in which no immediate awareness exists concerning the nature of the outside world.

Sambhogakaya: Is free energy, the Transcendental Reality.

Samsara: The continuous cycle of birth, death, and rebirth
(reincarnation). Literally, “wheel” or “cycle.” Hence, the endless cycle of existence that is marked by birth, old age, sickness and death. Samsara is thus the confused state of suffering caused by the karmic force of one's actions.

**Samskara:** Deep emotional scar i.e. as obtained in a former life and which is mentally formative. Knowledge as to the cause of the samskara is not to be described by the samskara, knowledge that arises from the samskara seizes the samskara-path and impels behaviour to revisit the cause. Delusion itself is no more than truth, truth is neither in samskara nor anywhere else but it is where the samskara is observed (in its proper setting). [Lank].

**Sanatana Purasha, sanatan purush:** the Almighty Creator, one who is Omnipotent, Omnipresent and Omniscient and existing before the beginning and after the collapse of the cosmos.

**sanskrit:** Vedic Sanskrit is an Indo-Aryan language and was used to record the Rigveda and as such is the classical language of the Hindu Faith dating back to nearly 4,000 years BP.

**Satyam:** Pertaining to Truth concerning governance of the Universe, The Reality, the True Illuminating Sun, Brahman. *Context:* "Brahma Satyam. Jagat Mithya. Jivo Brahmaiva Na Parah." *Meaning:* God only is real. The world is unreal. The individual is none other than God. (Vedanta and Jnana Yoga).

**scientific method:** A method by which alternative proposals as to cause are evaluated using the postulation of "no difference" or "no discernible effect" as the criterion which must be rejected to differentiate among opposing ideas. Where evidence cannot be produced to substantially refute the criterion of "no difference", competing notions as to cause are themselves considered not to differ in their proposed effects. Difference is accepted provisionally only when all possible efforts to reject the proposal of no difference have been exhausted.

**Seat of Divine Reality, The (uc/lc):** The cauterizing source of Divine Presence (Shiva) responsible for converting the root-state of the
Higher Self into the Self-Aware “Creator with Attributes” appearing as the identity “I-am-that-from-which-all-derives” (Shakti).

See: Not a physical impression as occasioned by a visual experience but rather as by profound understanding, as of insight.

Seeker: The ordinary sense of "personal self" that undertakes to venture-forth into the realm of consciousness in order to understand the true source and form of its being.

seemingly endless array of lives: As the world of name and form is solely a product of imaginative thinking so also is the concept of repetitive incarnations that appear as alternate lives (successive or not).

Self Alone, Self (uc): Short-form representing the Higher Self or indeed any non-duel reflective self-like structure in consciousness beyond the ego or personal self.

Self-as-Creator, the (uc/lc): see also the Manifest Self, Real Self, The Cauterized Self, the Divine with attributes, Brahman Saguna, Shakti.

self, the (lc): An immediately reactive focus (a state of reflection) in consciousness that has developed subsequent to birth, the same as "personal self", the small self.

SELF, The (uc): The One Ultimate Reality. This is an encompassing term covering the Higher Self, Para-Consciousness, the Profound of emptiness and is thus also the source-of-consciousness. Any similar state such as the Divine with or without attributes may also be included herewith. Stated plainly the term means “God”. As used by Sri Ramana Maharshi. [See entries: Self of All; Source of All; One Ultimate Reality, The.]

Self, The (uc/lc): Short-form representing the Higher Self or indeed any non-duel reflective self-like structure in consciousness beyond the ego or personal self.

self-absorption: A pernicious trap which will arise in the course of self-enquiry. It arises as an endless regress of being that is accessed
by plunging directly into the sense of self only. It is expressed as endless reflection which can only be terminated with a further question namely "what is this that I am unable to terminate". For that to happen, a pause in the blinding series of self-reflected light instances must be effectuated. Escape is not easy but continued regression therein leads merely to the establishment of a self-sealed eddy within the Profound without achieving entry thereto.

**self identified source:** Is source identified as being none other than the self-sense.

**self is deconstructed:** Deconstruction of the personal ego-self must be addressed consciously and although this may be effectuated in a number of ways the key is that the reactive entity must be forced to consider its own nature from a critical perspective. Expressed inconsistencies must therefore be pressed into the open in order to force coherence of supposed consistency to break-down. This is no easy task.

**Self of All, The (uc/lc):** …..The "blank" self. The Divine (God) in Absolute Purity (without attributes) stands as the source prior to expression of consciousness and thus contains no sense of reflexivity. Without consciousness it is therefore not conscious of itself, but is that from which All ultimately derives. Its "initial" product is Self-as-Creator and through this function is the whole multiverse both expressed and ultimately "comprehended or measured in its entirety". However, since the term self normally assumes "reflexivity" it may perhaps better be termed "The Source of All". It is consciousness in potential or perhaps “stilled”-consciousness. The wise call it by many names…. (See entries: the One Ultimate Reality, the Absolute, the Absolute Self, Brahman Nirguna etc.)

**self-realization (lc):** Following break-down of the personal-ego-self the basis upon which it was founded is revealed.

**Self-Realization (uc/lc):** Direct realization of "The Conscious Self" as
an achievement (see also true self and related terms: Self of All, Source of All etc.)

**Self-recall:** The instance wherein the "Conscious Self" is recalled as by direct or indirect personal effort or the arising of apparently unprovoked circumstances.

**self sees Self:** The Universe does (remotely) know “what is up”, yes true but it does not know that it knows except in the case that it sees itself so, that is when self sees (returns to) Self.

**self-set boundaries:** The personal self is particularly prone to re-setting its boundaries as soon as it perceives inconsistencies within its own structure. Failure to do so occasions the rising of fear which is disposed of by erecting a conscious barrier against further exploration in such no-go areas.

**Self-induced answer:** In the main these fall into the category of "pat" excuses delivered up to waking consciousness such that it is encouraged to remain quiescent rather than to question the nature of its boundaries.

**Self-justification:** The pool of narcissus.

**sense of consciousness:** This is merely an unresolved sense of knowing which the ego-self deploys to reinforce its supposed integrity. Self-satisfaction is another term pertaining thereto.

**sense of presence:** A sense of accompaniment where no such presence can be directly recognised in response to apparent probing.

**sense of refined consciousness:** Take the most refined sense of consciousness you can imagine and from this state raise the question: "from whence this sense of refined consciousness".

**sentient beings:** All consciousness pre-supposes presence in that it registers or has the capacity to register. Sentience supposes timely reaction to registration. Even plants register presence and while their reactions may not be counted as timely within a human framework such responses are fine in themselves as far as a plant may be concerned. Sentience supposes a rather more immediate reaction but in any event the distinction is vague since
all life is one.

**serpent power:** Arising as per a Kundalini discharge.

**Shankara Adi:** Born 788 AD, consolidated the doctrine of Advaita (non-dual) Vedanta and lived only to the age of 32.

**Shariputra:** Perhaps the Buddha's wisest disciple is remembered as the one who asked the most questions about emptiness, thus inspiring the Perfection of Wisdom discourses. These teachings describe the true nature of reality.

**shift in consciousness:** Distinctive in its effect and differing from a mere change in mood or emotional expression a shift in consciousness usually involves differentiation with respect to the way one views the world.

**Shiva:** Source, expressing origin-as-consciousness

**Shunya, Shunyata:** In the Mahayana approach, emptiness refers to the absence of Self or ego in the mind and in its external projections. This refers to the fact that all conceptual frameworks are empty of any reality. The mind is likewise empty of a solid and unchanging essence. Also refers to the absolute and pure quality of mind. Emptiness is the central theme of prajnaparamita texts and madhyamika philosophy. The meaning is thus "not space" but something like the opposite. That is, the absence of the falsely conceived space between entities of the mind or those of the material world created by discrimination. All that remains is a “capacity” for creation (“substratum still remaining”) and even that falls from conscious appreciation.

**sigh of compassion:** Occurs in a moment of profound insight when consciousness brushes against the truth of its own being.

**sigh of compassion, the:** In meditative contemplation or even in day to day living the sigh of compassion represents a personal response to the world of pain. If grasped immediately it can be followed back to the pain-body existing within consciousness as an unexamined mountain of grief. Deconstruction of this edifice can thereby begin.
Sigh, the: Refers to the sigh of compassion. The origin of the sigh is deep-seated pain and is deconstructed only with difficulty.

simultaneously in consciousness: Two or more profound processes operating in the same instance i.e. as when the observation of externality induces that externality as observation proceeds. Typically only the end result is apparent to normal personal consciousness.

Skein of ultimate being-conscious-awareness: The extant non-duel-reality, all conscious sense of the non-duel self, extending from the Higher Self (the Atman) and beyond including Brahman Saguna (the divine with attributes)

something solitary there: The formulation expressed by the Buddha in reference to content within the Profound.

something-which-is-nothing: A mere sense of presence experienced within Para-Consciousness as consciousness attenuates.

Soul: The Absolute soul in essence is the Real Self.
soul: the vague sense of Self which dominates identity within the personal-self which is exhibited by the “person-in-the-world”. This constitutes registration of the Self but is usually without recognition as such by waking consciousness.

Source-of-origin-as-consciousness: The origin or basis for the formation of the One essential Mind. [See Shakti.]

Source of All, The (uc): Absolutely Not Self. It is The Divine as Absolute Purity from which consciousness (that which supports reflection) emerges or is expressed. (See also entries: The Self of All, the One Ultimate Reality, the Absolute, the Absolute Self, the One Absolute Reality, Brahman Nirguna etc.)

source of all, the (lc): mind is posited as the source of all "objective reality". See the Lankavatara Sutra for a detailed exposition.

source of all creation (lc): Such a state of realization emerges immediately from the profound (Para-Consciousness) as creator facing the creation in the instance in which the “Para-Consciousness” is first vacated. Otherwise this is Brahman
Sarguna (Brahman with attributes).

**source of consciousness:** Not a phrase normally used since consciousness is assumed in thought itself. However consciousness is not its own source as passage through the Profound will serve to verify.

**special awareness:** the condition of absolute purity, absent of discrimination or knowing that exists prior to consciousness arising. Also coincides with the terms "nirvana", "true emptiness", "emptiness which is empty of emptiness" and so forth. Note: this term does not cover simple "awareness" which is enjoyed by "consciousness at rest"

**spirit:** The sense of unresolved SELF. It is the supressed memory of the Real Self, held in abeyance by the ego-self. Being-consciousness-bliss, is Spirit, the guardian of the gate (that has forgotten what it is guarding).

**Spiritual heart centre:** Floats freely to the right of the physical heart. This is the aspect of consciousness that seems to shrink in pain ("that sinking feeling") when responsibility is belatedly assumed or when it reacts under the impact of a personal insult. It becomes a seat of divine insight when fully awakened.

**spiritual object or:** A metaphysical concept using disjunction for emphasis.

**stainless light:** An aspect of suchness that has access to the truth which arises as the result of its experience with the profound.

**standard belief-systems:** Are encoded in scriptural references, varying somewhat from one tradition to another and can inform the notion of “Enlightenment”.

**state-beyond-thought, the:** is not amenable to description since it cannot be touched or conceived by thought. It is that from which consciousness arises and thus is the precursor to awareness.

**state of being:** The same essential content as the sigh of compassion. It arises per the effect of a momentary reminder of the extent to which pain inhabits the experience of life.
state of being consciousness bliss: The root-state of the Higher-Self.

state of bliss: Typically an unclouded state of being coupled with fond anticipation. A concrete recognition as to the true state of the source from which every being and idea originates. Unsullied purity, of such intensity as to occasion the onset of the bliss-state.

state of consciousness: Any differentiable instance of conscious expression or non-expression.

state of grace, a: State achieved through an effort to earn forgiveness. Such as selfearned and self-directed cleaning of samskars (emotional scars) and the like.

state of i am that: A theoretical state of higher consciousness as referenced by the phrase "That thou art" pointing towards the Higher Self.

stop believing in what we think: What we think is predicated directly on the wealth of false information stored underneath the ego-self as support thereto. Stop blindly believing that the "normal" thoughts arising therefrom represent the Truth of Being.

stop believing in what we think we see: What we see courtesy of light playing within our optic nerves is merely a conveniently managed image of so-called reality. It may represent a representative truth projected by the ego-self but it is not the Truth of Being Proper.

sublation: To raise something, from a lower place to a higher place or level; to take the original thesis to a higher level. The sense of sublation is that the old idea or principle is not simply disproved and disposed of but is contained in the new higher principle that has replaced it.

sublation onto the: The act of passage into a higher state of awareness through arriving at an understanding of a lower state that then leads to elevation.

sublime wisdom: Refers to wisdom obtained by passage through the Profound.
**subsequently emergent identity:** In general any further non-dual entity emerging after one-such is abandoned or by-passed. In particular the identity that emerges from the Profound following entry thereto. That which emerges being qualitatively different from the identity which attempted to embrace the Profound in the first instance.

**subsequently emerges:** The actual instance of emergence from the Profound in reference thereof.

**suchness:** Arises as the effect of having dispensed with the personal (ego) self. Suchness is a state which appreciates that the objective world arises as thought only.

**Super-consciousness:** Is enjoyed following sublation of Being-Consciousness-Bliss. The states of "beyond-consciousness" (para-consciousness) thus obtained including that associated with (but not limited to) expression of “The One Ultimate Reality” [see also: One Absolute Reality (beyond-Self), The], constituting the "mechanism" through which creation is expressed. This is a realm of being-beyond-(normal)-thought. Effects flowing therefrom are seen as quantitised events appearing within the world of name and form (the creation). [See Shakti].

**supervening identity:** A higher identity that appears to occupy consciousness only after transit through Para-Consciousness.

**Supervening Self Alone:** The "newly" emerged Higher Self, aware that it is alone and that it has furthermore elaborated both the personal self, together with the world of name and form within which the same personal self has been made manifest.

**Supreme Self with Attributes, The:** The differentiated creator having attributes. God-in-action. See also Brahman Saguna.

**supreme truth real essential verity:** The truth that surpasses understanding is that conscious being one is that from which all derives and that this furthermore is the self at origin immediately before the intersection of first thought.

**surrogate personal-self, the:** The stand-in focus of consciousness that
must be assembled following catastrophic deconstruction of the ego-self if the body-mind instrument is to be enabled to operate (once more) within the world of name and form.

**tangibly perceived to be waning:** As consciousness animadverts upon the profound it immediately confronts a shock caused by its own rapid diminution. It does not so much lose focus, as identity begins to fade, rather is the experienced impact similar to when one walks through the transition from a busy city street into a huge spacious marble-walled building wherein silence reigns supreme. The difference being that something which is other than conscious takes the place of silence and it is equally “still”.

**that from which all derives:** The sense of being “that from which all derives” is immediate knowledge of the truth thereof, rather than it being a theoretical construct as would be the case if one were to be informed of this by somebody else. It is the realization that stops the mind.

**that thou art:** The creative force from which the universe arises as appreciated by the individual supplicant. Even if ultimately a false-hood it is a realised state of fundamental being. The phraseology represents information concerning such relationship as passed from a teacher to a graduating student.

**that to be unattached:** Is to exist as pure being only. This is a prime goal to set as a meditation exercise for the achievement thereof is to ensure complete liberation.

**that which is beyond:** A state of consciousness (normally speaking) beyond a specific instance of identifiable being. This can also refer to the Profound as being beyond consciousness.

**The Absolute (uc):** Brahman nirguna, Brahman without movement, The Creator without attributes. An apparently theoretical construct that is quite beyond the reach of consciousness as such.

**The Divine (uc):** Apparently exists within the Profound as an otherwise hidden dimension (**One Ultimate Reality**) as that, from which the apparent "person in the world" ultimately derives.
the false identity:  Refers to the ego-self and the personal expression thereof. Since this identity functions without direct and conscious recollection of its True state, the ego is said to be a false identity.

the identity “i”: A reference point for the ego-self in considering its own thoughts and actions. It exists as an isolated peg functioning as a means of supporting imagined integrity.

Para-Consciousness (uc): A simplified label for "The Profound", indescribable motionlessness that which always is, that from which consciousness and therefore all else “arises”. The Divine. The One Ultimate Reality.

The Profound (uc): The very root of Being. It is that which is quite beyond consciousness and cannot be detected therein. It is the source of consciousness, that from which consciousness emerges. See: The Divine, Para-Consciousness.

The Self (uc): Short-form representing the Higher Self or indeed any non-duel reflective self-like structure in consciousness beyond the ego or personal self.

the world appears: A phrase meaning that the world is without true substance but merely appears as a totally consistent construct in consciousness itself.

Theravada: Literally, “School of the Elders”. It is also known as Hinayana. One of the three major forms of Buddhism, Theravada is considered to be the original and orthodox form of Buddhism. See also Hinayana and Vajrayana.

dis only ever the non-dual reality: An all-encompassing affirmation however, this Non-Dual entity of profound significance is not its own source and nor does such an attribute (source) exist therein. It is only the false ego-self that is able to suggest that a supposed source thereof has being ever-only. Since the ego is merely part of, but strictly dependent on the One Self, it cannot conceive of any situation in which its source is not. The phrase constitutes an assertion made by Advaita to the
extent that everything, including being (transcendent or otherwise) etc. is One Only. There is no separation between Divinity (God) and this aspect of supreme consciousness which includes the individual establishing the claim.

**this inseparable pair:** Refers to the appearance of the world in association with the observing mind-consciousness.

**this nothing, how is it detected?** It is detectable only by reference to states of consciousness that bound it in transition into or after re-appearance therefrom.

**thought:** consciousness in motion

**thought calling itself reality or truth:** The thought that calls itself reality or truth is merely the last conceivable element of a systematic progression from a presumed starting point to the point where no further unfolding is deemed possible. It does not in itself speak to what might (or might not) lie beyond i.e. within the indefinable profound.

**thought can be likened to dream:** Thought floats in consciousness, is even further elaborated therein and it is thus a qualitatively differentiated form of its own inherent source. As tenuous as this is, it can only be likened to the nature of dream arising within some unknowable context and in turn, it is thus also likened to having the nature of a self which does not know of its own origin and mode of existence.

**thought experiment:** An experiment carried out in the mind but making use of the scientific method for the evaluation of results obtained.

**thought is existence:** The manifestation of thought itself confers the structure within which its source apparently resides. All thought arises from a source that is inaccessible to thought as such. All structure and being (assumed or recognised) is thought only.

**thought of separation:** In the case of first thought (I want to be free) the thought of separation immediately following, is separation.

**thus be reactivated:** Reactivated refers to the process of reclaiming
some of the attributes expressed by the personal self prior to its
destruction. This is effectuated by The Conscious Self choosing
once more to "appear upon the earth" i.e. to again meld with the
appearance of name and form.

**time:** A centre in consciousness only but ego-mediated since beyond
that framework time is non-extant.

**time and space:** Differentiate as appearances within the world of name
and form.

**to attain supreme truth:** Necessitates passage into and through the
Profound.

**to be attached:** To be welded to the implications of a thought or the
presence of a thing.

**to be enlightened:** To have destroyed the ego-self.

**to be not known:** To have failed to obtain direct knowledge of the
Higher Self.

**to be unattached:** To have rejected the clutches of an obligate
viewpoint, particularly one associated with the world of name
and form.

**trace of consciousness:** A wisp of being that cannot be arrested or
known in respect of its substance or lack thereof.

**trails away as a wisp of smoke:** A vague notion arising within the
Profound that disappears as soon as attention is placed thereon.

**transcendental reality, the:** Any sense of "substance" strong enough to
displace the image of world and form as it plays across
consciousness.

**transcends the dream:** Takes the appearance of the physical world as
constituting an appearance only (as in a dream-scape) and to be
certain that that is indeed the case.

**transient identity, the:** The Advaitic Identity in its full realisation as
Atman just before it re-joins and melds with The Parbrahma
(Para-Consciousness). Prior to this initial contact the Identity
simply sees sediment rising - “contact” with Para-Consciousness
however, causes the sediment-load to be directly absorbed from
the transient-identity into Para-Consciousness (the moment of terror) leaving clarified identity acutely aware that it is and was entirely responsible for the sediment build-up even to the point of elaborating all aspects of the “dirt” directly out of “nothing”. This is and was the act of Creation. In this sense “Para-Consciousness” is also akin to something like an “ultimate observer” except that it has no such sense of “its own identity” what so ever. It merely absorbs both the detritus together with the “transient-identity” and clarifies all with its status of absolute purity as defined by its total lack of any descriptive characteristic.

**Transient Observer, The:** As first thought emerges into its developed mode the resultant identity is termed The Transient Observer. This is really the same identity that “receives” recollection of itself at the moment the ego is transcended and rejected/destroyed. It is the initial aspect of Higher Self (related term: the Atman) which is cast as a purely transient phenomenon for the convenience of comprehension.

**True and Profound Responsibility, sense of:** Arises once Self is thoroughly cleansed through exposure to The Profound, to the Divine aspect of Absolute Self (so to speak). The negative consequences of the manifest creation are then registered as otherwise unbearable spiritual pain arising within the fabric of Self.

**true aspect of Being:** Some valid insight into the nature of what one really is beyond the “personal self”.

**true avatar:** A true and realised expression of the Profound (balanced within the dream of the world).

**True Being (uc):** The absolute and indefinable expression of pure and untouched Divinity. The essence of the true self made manifest from the One Absolute Reality.

**true break-through:** Is obtained in the event that the native thought-stream belonging to the personal self is truly halted (usually not
easily achieved).

**true emptiness:** Emptiness that is empty of emptiness, That which does not even have the capacity to support emptiness, the sense that even the concept of "no thing" ceases to be a valid category. The Profound. Emptiness that is empty of emptiness is full of something being consciousness in repose, that is pure scalding truth.

**true nature is realized:** As the ego-self is eroded or deconstructed, smashed and so forth, true nature is realised.

**true self, the (lc):** The cleansed Higher Self and any aspect thereof, real but not Absolute. The true self navigates with clear insight pausing only of necessity to access the Conscious Self where state-changes are anticipated to be necessary. At the point that "the world disappears" the Conscious Self takes over direct control. In that realm there remains only an imperceptible "step" to where all sense of self dissolves leaving resolution directly to the absolutely divine. The One Absolute Reality (of All).

**truth body, the:** That storehouse of knowledge that lies directly underneath the ego-self but is largely unrecognised thereby.

**truth of being:** The self is transcendent and the "objective" world is merely an appearance thereto.

**truth of illusion:** The truth of an illusion is that it is a lie, but one that is none-the-less followed as though it were the truth itself.

**ultimate as ipseity:** The word ipseity means both nature and self taken together. Thus the addition of ultimate indicates at the least, that both the objective world and the “self” derive from the same source. It furthermore means that the connection between self and the apparent objective reality are not only one but are seen as fundamentally inseparable within the context of Divine providence.

**ultimate nonexistence:** Ultimate non-existence is the absence of self in any possible manifestation. It is the seat of self, the unplumbed source of all. It may be spoken of as being constituted of infinite
capacity and it is of unsurpassed purity. It is not aware of self in any context yet it is the apparently Eternal adjudicator of both self and Self. In essence it is what we truly are in and beyond the depths of ourselves.

**Ultimate Reality:** In its final nature the Soul is our accumulation of experience which constitutes our deepest essence. However, this state is “ultimately” derivative. [See ultimate nonexistence].

**ultimately unreal:** The step through which one must pass in order that reality reveals itself as who we really are.

**unattached is equivalent to attached:** At the limit of being there is no attachment and likewise there is not even a self to lay claim thereto. Discrimination and attachment together build the world but the Divine recognises nothing except that being takes it upon itself to intrude thereto.

**un-Cauterized Self:** The Atman

**undifferentiated creator:** God in pure form, undifferentiated and expressing (or not expressing) infinite potential. Para-Consciousness, Emptiness which is empty of emptiness. Presence only

**universal creative certainty:** The realisation that the expression of the world of name and form is consequent upon Self alone and that that responsibility sheets home to the enquirer.

**Universal Mind, The:** The consciously thinking aspect of being-consciousness-bliss

**unknown profound:** The feeling of anticipation extending beyond the boundless boundaries enjoyed by the Higher Self into the completely unknown, into that which is known or feared to be unknown but also empty of any content whatsoever.

**unmoving consciousness:** awareness.

**unrealized person:** A person locked inside the confines allowed and dictated by the ego-self.

**unremitting pain is also the bottom of:** The personal state of depression.
**Upanishads:** A collection of philosophical texts which form the theoretical basis for the Hindu religion. They are also known as Vedanta, the end of the Vedas. In the purest sense, they are not Sruti (revealed truths) but rather commentaries which explain the essence of the Vedas (revealed knowledge) passed down through oral tradition.

**upon facing its origin the profound:** Recognises its product and forthwith drains it of content cauterising the being of presentation thereby and submits that content beyond consciousness thereby expanding "Para-Consciousness".

**Vajrayana (Skt):** Literally, “adamantine” or “indestructible vehicle”. It is one of the vehicles or yanas operating in the Bhuddhist tradition. Vajrayana is an extension of the Mahayana framework and emphasizes special skilful means for transforming negativity. Synonymous with tantra, Vajrayana is also called the “sudden path”, because through its practice enlightenment can be attained precipitously and in one lifetime.

**vantage point of worldly person:** Strictly conditioned by the belief that the world is an objective reality.

**Vasanas:** Tendencies arising from samskaras. The impressions remaining in the mind, the present consciousness of past (life) perceptions, knowledge derived from memory etc. Past impressions, impressions formed; the impression of anything in the mind; the present consciousness formed from past perceptions; knowledge derived from memory; thinking of, longing for, expectation, desire, inclination.

**vast array of lives:** Is simultaneously recalled (or not).

**vedanta philosophy:** Philosophy based on the Vedic texts termed the Upanishads, the latter representing summations of various vedas.

**Vedas:** An assemblage of scripture dating back at least 3,000 years and said to have arisen in what is now India, as the result of direct realization as to the nature of being and reality.

**very core of Para-Consciousness:** Is our source, indefinable and
beyond consciousness, unstainable purity.

**viewpoint of worldly person:** The world exists as an objective reality within which consciousness roams as a matter-encased entity.

**visiting the profound:** Obtained as by enquiry into the true source of the Higher Self.

**Void, the:** Another word representing The Profound of Emptiness but more adamant in expressing the total absence of content therein.

**Vyavaharika (Skt):** Pertaining to the ordinary pragmatic affairs of life or custom. What sort of event is it in vyavaharika terms? (practical terms).

**war torn self:** Refers to the self-identity possessed by persons able to recall experiences with lives other than that of their current incarnation.

**Watcher, the:** An “indicated” aspect of Higher Self (related term: the Atman) simply watches, records and learns therefrom. The Watcher oversees all incarnations undertaken by the personal self. This is the consciousness that knows it is alone responsible for expressing and maintaining both the personal self in all its incarnations and the spiritual infrastructure that supports those lives.

**what am i that thus span space and time?** A fundamental question to raise in the course of self-enquiry provided one has accessed at least one life other than that which one currently enjoys.

**what one absolutely is:** “That thou art”, what one ultimately and absolutely is, the Divine and so forth.

**what we are:** This subject is constantly under examination and from moment to moment it is possible to expose this to evaluation. At the least we are what we think we are and at the most we are all that there is.

**what we think we see:** What we see/observe within the world, supposed as external to consciousness, is truly what we think we see i.e. as we think so do we project thus what appears to be external is only "within".
when discrimination ceases: The Higher Self and indeed any form of self that is capable of forming an identity, exercises discrimination in so doing. It is only when discrimination (attention to detail) is entirely and completely stopped (terminated) that the Profound nature of the Profound is directly encountered.

where from being consciousness bliss?: As a question, asked in order that consciousness may be raised to the next level from being-consciousness-bliss.

whereby the false ego self is seen: Enquiry as to the validity of the ego-self is of primary concern in the process of self-inquiry. It is the most difficult query to raise successfully in that the response threatens self-integrity. The true answer emerges only when the ego begins to deconstruct under the pressure exerted thereby.

wherefrom being?: Is a critical question to be raised within self-enquiry at the stage where the Higher Self is encountered and following immediate assessment as to the content thereof.

wherein concepts and actions arise: The proposition that consciousness itself is the ground-state of being and physical reality.

who am I as “that-from-which-all derives”?: When raised immediately after exiting the Profound (for the first time), such a question results again (for the second instance) in reflection to Para-Consciousness and on this occasion consciousness re-emerges as the penitent creator thereby engendering supreme compassion.

wisdom having no mind nature or principle: Since the essence of wisdom arises as the result of being immersed within the Profound, in itself, wisdom has no content based on the nature of mind (which in any event the Profound is known to have obliterated).

with no attachment nothing is realized: Attachment and contraction together form the mental mechanism that is responsible for
manifesting differentiated being and the world as a co-occurring assembly. When attention promoting attachment is dropped the world dissolves into consciousness only with no thought arising.

**without attributes:** A state of "essence" only in which no characters are discernible. A theoretical construct.

**world and (from) being:** The world is held up as a function of being rather than as an objectively separate construct within which being has somehow enabled itself.

**world and being in the world:** It may perhaps be supposed that the world is an objective construct of the same order as is the Universe itself and that being in the world is the same as being of the world. But this is not so since the world is of being rather than is it the other way around. Thus the world is in us and it is not we who are truly "in the world" at all.

**world as it appears to us:** Generally it may be supposed that the world appears as an object entirely separate from the viewing consciousness which is exactly in accord with scientific imperialism. Yes science discovered the mechanism that powered the Atomic chain reaction that birthed nuclear weapons. But that knowledge was hidden in plain sight courtesy of the structure of the supposed infrastructure that allows the world to exist. In other words it was hidden there by Self in the first instance awaiting the evolutionary expression of consciousness in respect of mass slaughter that was likewise "sure to arise" when the karmic seed thereof ripened in the fullness of time.

**world is as it appears to be:** The world is simply a dream, a very intense dream, detailed and consistent though it may be and as such a dreamer may be supposed to exist. The trick is to wake up and see that the dreamer is the basis of who and what we really are.

**world of name and form:** This is the so-called "objective" world, the "real" world as perceived by the scientific outlook. It is that which is apparently differentiated from the observer as being
external to or apart therefrom. The World is a “relative” truth. Essentially a phrase used in Buddhist discourses to indicate the non-substantial nature of what is otherwise termed "the real world". The phrase "form is emptiness - emptiness is form" pertains in this case.

**world of plurality:** The ordinary world wherein names are allocated to discriminated elements or aspects of form.

**Yana:** In the Buddhist tradition there are several more or less distinct vehicles or spiritual paths that may be taken in order to reach “suchness.”

Omissions and inaccuracies are mine alone, J R E Harger)

Robin 14-06-97 (original ms)
J.R.E. Harger, 13 July 2012
The Author - (Goldenage)

Born: New Zealand 1938, the author spent his early years on a sheep farm in the Waikato. He attended the University of Auckland and The University of California, Santa Barbara where he studied marine
biology and population ecology respectively. He went on to teach experimental field ecology at The University of British Columbia from whence he strayed into environmental activism. During the course of his scientific career he published widely in technical journals across the fields of ecology, environmental assessment, global warming as well as a number of articles dealing with the theory and practice of environmental activism. He eventually joined UNESCO (The United Nations Educational, Scientific and Cultural Organization) spending fourteen years in the Jakarta Office before retiring as a Director of The International Oceanographic Commission (IOC) in 1999. Dr Harger thus has an extremely well-founded understanding of the relationship between science and social practice having also spent time with The State of Michigan Toxic Substances Control Commission where he designed and implemented clean-up procedures applied by the state in controlling instances of toxic substance contamination in the environment.

His foray into the area of self-analysis and subsequent projection into the profound provoked a complete reversal of his previously solid view of external physicality now finding agreement with Sri Ramana in observing “That the world and the mind arise as one but of the two, the world depends on the mind alone, the only reality being that in which this inseparable pair have their rising and setting – The support for The One Self Alone.

Goldenage Papakura, October 2011
Thought is light

~**End**~

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