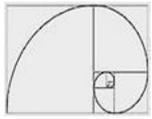


The Borderless Self



Initiation **i am the real**

Reality is the utter presence and potency of existence-awareness. Our text deconstructs mental and psychological 'identities' that condition our awareness as 'point of view' or 'manifestation'. It analyses the egoic force of grasping and division, wherein desire and fear entrench fixation and paradigm, so that the overwhelming movie of sleep-dream-waking, survival, security need, complexity of relationships, demand for independence, consumption obsession, health issues and fear of demise, rules us. Yet even as we never cease to 'act', expressing 'point of view as circumstance', we are literally unlocatable and undescrivable. There can be no border between impulse and its vanishing: thus are we 'ever and never here'. In the eternal court of unutterable being, time is but 'an elusive now-this', space 'an empty this-here', 'form' a knot of dependent contraries, 'body' a continual becoming, name a fetish of labelling, and birth-death and cause-effect but confected narratives in immeasurable flux. No-one has ever proved that anything occurs outside awareness: let us therefore *be aware* that we are aware. We shall dance the utter dance of existence-awareness-bliss. We shall be truly practical, truly pragmatic.

Education has two processes: construction and deconstruction. The first constructs identity, relationship and position in terms of social, scientific, cultural, material and ideational needs. The second process, deconstruction, tends to arise later in life when a certain confidence in our ability to cope and deal is attained. It simply means to enquire into the question of what is fundamental, what is constant, what 'stays' amid all changes, all polarities. The word 'absolute' means 'that which cannot be dissolved into anything else'. To know oneself as indissoluble is 'to be aware beyond all becoming', that is, beyond mental constructs of time, space, cause, effect, birth, death, form, name, relationship, definition, description. It is to know oneself as the invulnerable eternal borderless unconditioned reality of presence. What effect might knowing this sole fact - that we exist, are unified, are ourself - have on the relativities, layers, identities and vestments we wear, wrestle with, fetishise, make pacts with, hide behind? It is to be confident, unweighted, not fooled by egoic needs, not vulnerable to suspicion, victimisation, cynicism or alienation. We are no longer a collection of personas, all of which are ultimately unreal. We relax. We are our own anchor, our own reality. We see that there is ultimately nothing to do but *be*. It is of course wonderful to express the complexity of all our layers as if we are gods, capable of anything and everything. Yet what is the unifying

context for all our amazing subtlety? We are the forever-dance of adaptability, the here-now-this dance, the no-other dance, the *Tao*.

1. undivided



We are participants in life as life, and can be nothing but. We are not part of something, we are the whole of something. We can't enter, can't exit, can't be anything but this, anywhere but here. Oh! you might say: 'I' could be an ant or a crocodile, meaning 'I' am inevitably limited or partial, a fragment, an infinitesimal speck, barely existent compared to the limitlessness of the absolute! But I say to you: show me the border between 'you and absolute', the border between 'big and small'... Yes, we are a 'work in progress', a 'becoming', a 'process of education', of mental and emotional and spiritual foraging - and apparently we take up aeons and aeons. But hello, here we *are* - not 'in time' or 'in space', not a limited 'form' nor even a 'name'. I ask you: how is it that all people are effortlessly possessed of the power of awareness itself, blessed with power to conjure all worlds, with power to know themselves as absolute, as borderless beyond entity, eternal beyond time?

This self-sustaining self-aware totality, this effortlessly self-existing self-generating flow - why wouldn't we be totally that? And to speak of 'I' or 'you' or 'we'? Such words delimit and differentiate, they are signifiers seeking to pixellate the absolute into bits, into parts for the sake of ratio, classification, control, 'experience'. And *who is it* that needs to be limited, that needs to put weights about their neck, to cabin, crib and confine their own psyche? It is the same one who *does not need* to put weights about, to crib and confine... The choice is ours since ultimately we are wordlessly free. We are 'in chains', but underneath all division and repetition and chopped-up this or that, we are free to come, free to go, free to live, free to change, free to disagree, free to feel, think, act. Are we constrained, are we puppets, leaves in the wind, detritus of grinding forces? I am all these things and heaven besides, and I am brave and not stupid, and I can climb up using my hands and my intelligence, and I can know myself and come to myself - my simple self - because that is *my naturalness, my totality*. Yes, I appear to be 'self-divided', the soldier of circumstance and habit, but the real secret is: I am undivided, I am borderless, I am absolute. I live, and I disappear in an instant, without a trace.



2. we, the totality

There is no fixed 'I' or 'you' or 'it'. How so? 'You' would not be relating to 'this external world' if there were no senses. 'You' would not be thinking thoughts if there were no awareness. 'You' would not be feeling and reacting if there were no autonomous nervous system. You'd not be walking or running without this perfectly-functioning 'bodily universe'. You'd not be breathing without a

perfect pervading presence called air. You'd not be swimming in the sea if there were no sea. So where is the *border* between 'you' and 'everything else'? There's obviously none at all. For if there be no border, then who are you? You may think you are the 'ego' or the 'mind' or 'will' or 'the child of so and so' - but again, how can there be any experience outside absolute awareness? In that case, where is the *border* between 'experience' and awareness?

And what remains when all so-called discrete events have come and gone, when we *know* that they forever arose and passed away? And what is 'event' where there is nothing but 'endless flow'? Since no border, no differentiation, can ever be discerned between 'one event and another', 'event' turns out to be just another *word*, a convenience to explain apparent relationships between things, like 'subject and object', 'me and it'. Language is a bunch of labels born to serve 'complexity' or 'system', aiming to delineate things that don't self-exist. *To whom* do all things occur, did they occur, will they occur? *Who* or *what* is ever present, and who remains?

There is nothing that can ever be done unless the utter totality is as it is, in every infinite possibility or context. Whoever or whatever 'you' may be, it is certain that you are in no way disconnected or separate from anything. There is no separate self. There is no identity, only activity. And if there be no separate self and 'you' are ever present, then you can only be absolute - that is, you can never be anything but the totality of what *is*. This totality, this 'absolute substance' is surely existence and awareness. And these terms are identical. Why not take responsibility for the ineradicable fact of your totality? All 'worlds' are held in place by the rigidity of opposition. To resolve 'difference' is to deliver emptiness, lightness, peace. Accept your unlimitation. It will transform you.

3. **ourselves, no other**



What do we call ourselves? Do we call ourselves 'our body'? Do we call ourselves 'the shirt on our back'? Do we call ourselves 'this fingernail'? Do we call ourselves this organ called brain? Do we call ourselves 'this life story'? No, we use indicative words like *that, this, my*. Look at the possessive pronoun 'my'. My hand, my arm, my body, my name, my thoughts, my feelings, my senses, my acts, my history, my beliefs... How deep shall we go? Since these are all possessive, how can they be me? If I own something, it can't be 'me' but a thing I *have*. We can bet that any so-called thing or object can never sanely be called 'ourselves'. It is something *other*: that is, either an alien thing or an alien possession. Further, where is any differentiation, any border between 'possession' and 'alien thing'? 'My house', 'my country', 'my mind', 'my life'? Fact: whatever 'I' may be, no *external* thing can ever be me.

Consider again the phrase we began with. *What do we call ourselves?* How can one who is herself, 'call' herself anything unless she means to call herself *something other*, something different from herself? We guess it's okay to 'point out something different from ourselves', but how is it okay to 'call

ourselves something different from ourselves? What reason could we have, except to promote a mental illness? To use language is to create 'other' (noting that 'to be silent is to be oneself'). Language is a system for differentiation, for *othering*, for creating labels, signifiers in the service of relationships: that is, complexity. Language, abetted by the senses, constitutes the world of *mentality*. Mentality is the process of 'othering': so *who* is the one who creates other? Two options. (a) There is definitely 'one who creates other'. (b) There is definitely no-one who creates other, in which case there is 'no self, and no other'. Which? The two are united in this crucial truth: the 'one' is *awareness*, and sometimes it creates the idea of other and sometimes it does not. Awareness is only *you*. Even when it creates the idea of other, of object (hence designating itself as 'subject' or 'self') it does *not*. There can be no 'self versus other'. Awareness can't *ever* be other than what it is. It must forever be itself. *You are awareness alone*, and you cannot ever be anything but yourself... Know this, and there can never be alienation, never be mental illness.

4. mistaken identity



Our problem is not 'the things we do in this life', our problem is mistaken identity. There is a body that does what it does, and we join its action and seek to influence it. But 'the body' is its own kingdom, its own fiefdom and universe. And the senses, they do what they do, they persist in all ways, and react as they want. And there's the mind, which likes to differentiate and make labels and ratios and plans and parameters and coordinates and fixations and memorialisations, in sequences and spacial measurements and naming and forming... And it likes to get irrational, get wasted, to dream and dare and be hazy and be lost and to wipe things out... And it needs to be the ego, to compete and control all other egos, and go to war, and be a singular lonely self under god and sky...

All these *organs* come and go and get born and grow and transform and wither and disappear and return again, and 'you and I' will wonder what it's all about - and we'll search for relationship and meaning and security and peace and love and faith and prosperity and comfort and titivation and reassurance - in the instant and in the aeon, in the season and the lifetime, in the cycles of birth and death and incarnation - and in the arising of an atom, a pulse, a seed, a tendency, a heat, a wind, a circumstance... But where is the border, any border between what is and what was and what will be? And WHO is the one who sees it all, feels it all, watches all the changes, undergoes the miasma and unconsciousness and dreamings and wakings and breathing and crying and laughing and making and feeling and wanting and sensing and thinking...?

'Me', 'It', whatever - is surely unnameable, ungraspable, unfathomable... but is everywhere, nowhere, subtle, obvious, empty, *total*... So what's to be done, and who the hell am I, and where and

what and how and who is *this, this, this...*? Our problem is not what is *done*, our problem is *mistaken identity*.

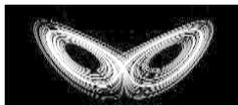


5. this ghost called i



Let's focus on a thing called 'I'. A lonely little word that wants to signify so much, wants to uphold all our personality and weight and importance. Yet 'I' is without solidity or foundation: it is an idea, an abstraction, a kind of vortex, a density, a hollow ego-circle around which whole mental universes revolve. All our effort, work, worry, focus, absorption - is in service of a phantom. It is the *idea* of centre, point, anchor, reference, 'the subject to whom all action occurs', the congress of the senses, of reaction (feeling), creation (thought), 'other'. Sure, without this reference point none of these juxtapositions or contexts can be. But where is it? When is it? What and how and who is it? It's the great border-maker, the exclusivist. It is 'definition', 'point', a flag in a desert, a limpet clinging to a great rock. And what are its mental attendants? 'Name', 'form', 'time', 'space', 'cause', 'birth', death', 'memory', 'history', 'judgement', 'other'... These are abstractions built on an original abstraction. It is 'the impulse that forgot its source', it is Lucifer cast out of heaven, the act that has no stage, the need that has no origin. For 'I', we can substitute 'limit', 'censor', 'exclusive', 'border'... and how does that *feel*? Be certain: this 'created centre' is instant isolation, knot, complexity, insoluble burden, exhaustion, confusion. And yet - 'the dissolution' of this centre is instant connection, communion, lightness, simplicity, ease. Why? That which experiences things is 'thingless': that which experiences space is spaceless, that which experiences form is formless, that which experiences name is nameless, that which experiences cause is causeless, that which experiences birth is birthless, and that which experiences death is deathless. All experience is 'continually obliterated' yet the experiencer is continuously and utterly present. It is *awareness alone*. It's the real real You.

6. relationship: false knowledge



No border can ever be found between 'the action and the doer of the action', between 'the perception and the perceiver', between 'awareness and its point of focus'. Any effort to isolate or demarcate things or experiences requires the creation of language, creation of labels. We generate these conceptual markers to create all relationships - those 'false objectivities' of name, form, time, space, cause, effect, change, birth, death, beginning, end, this, that... Yet all our conceptualising constitutes false knowledge - like the rope that is claimed to be a snake. All is entrenched as 'the imagery of our mentality', 'the commerce of our ego', the 'constitution of our

world'. Yet existence-awareness alone is our reality, just as water is the reality of all its waves, channels and currents.

What is the difference between 'what you think you are' and what life actually is? Herein lies our separative ego, and it is the genesis of that very question. Egoic *need* arises, which is thinking, comparing, sifting, measuring, judging, polarising... Yet ego is at once the inertia of our ignorance and the catalyst for growth toward wisdom, that is, 'our return to the totality of ourself'.

In the end, 'nothing can be said about anything', since name is the arbitrary description of falsely separative things. Instead, there is only *awareness as utter experience*. To boil everything down to a dichotomy, a relationship such as 'emptiness and form', 'seer and seen', 'nirvana and samsara', particle versus particle - is fake knowledge. We indulge imagination, myths, paradigms, entrenching these as the currency of our life. The incessant need to create borders that will 'distinguish us' is nothing but the egoism of need, the elitism of clinging. To be intelligent is to recognise that we are intelligence alone, not materialists who pixellate everything in measurable bits in order to control it as 'knowledge', delivering unending dualities through language, the handmaid of mentality. The goal? Continually remember that we are the borderless absolute awareness - and while using mental media as required - cling to nothing. You 'the unburdened' will become 'you the borderless real'... just as you forever were.

7. identity is fraud



The psychologist Jacques Lacan posits three phases of psychic development: the Imaginary, the Symbolic and the Real. A little child as undifferentiated, egoless awareness 'sees itself in a mirror' and intuitively (that is, accepts as a whole, without question) the 'imago' of itself. At this point the *ego* begins to form: namely, the idea that there's a difference between the seer (subject) and the seen (object). This 'egoic awareness' then takes on other key images from 'the environment' and wholly accepts them, thus building up a collection of images that constitute 'identity in relationship', as opposed to 'identity as self'. Relationship gets entrenched when language begins, in that words become 'signifiers of other things signified'. In fact, 'words' have no relationship whatever to the signified; they are labels only. Thus, there comes the amassing of words *in relation* to each other, that is, 'the meaning of something depends on its relationship with other signifiers'. Thus, under continued social / parental influence, a network of symbols is built up, and the child ingests this 'symbolic world'. The problem then, is that a *phantasy* arises of 'the body splitting into pieces', that is, the integrity of our sense of meaning as 'wholeness' is shattered and replaced by 'an amassing of discrete relational parts'. This situation becomes permanent, amounting to 'alienation of oneself from oneself, entrenching the idea that *identity* (and thus sanity) depends on a coherent network (a 'world') of images and words; that is, of symbols. Under these conditions, neurosis or even psychosis

can develop, since the 'Real' cannot ever self-express but deeply desires to - whether the person realises it or not.

The way to 'unpick' or 'heal' this alienation is to use the Symbolic to overcome the Imaginary, that is, to use the intellect, in tandem with the creative imagination, to 'deconstruct' or 'witness' the person's hitherto unquestioned network of fixations and paradigms. The person becomes aware that their identity is stolen, that thereby *identity is fraud*. At last, the awareness learns again to 'manifest the world' *without* the need to exclusively locate itself as 'a separate egoic person against the other'. The aware person, in habitually 'witnessing this network of elements of identity', learns to be healthily unattached while continuing to act, and establishes herself in the Real; that is, her relationships arise in 'a context of self-awareness born of self-unity'. The total context is awareness alone - and this is freedom.

8. ego is awareness as seeker



While awareness is never separable into any 'thing', it 'appears' to have two modes: 'borderless, unlimited, empty' and 'limited as point of view'. The latter is called egoism, defined as 'I that is circumscribed, limited', as opposed to 'I that is unlimited'. The term 'ego' requires that 'there can be no experience without the creation of an experiencer'. The profound joke here, is that ego is nothing but awareness alone. Awareness cannot 'conceive anything that is not itself! 'Ego' therefore *cannot* think of itself as 'the subject' even as it 'conceives the object'! It is *as the very act* of 'awareness conceiving itself as subject' that the notion of 'object' arises! Thereby, 'the state called ego' is 'the original object'. Therein, awareness conceives the object as external universe, as action. This act of 'conception' is nothing but *the innate force or energy of awareness alone*. Therefore, all talk of 'subject-object' is nothing but awareness alone expressing itself *as itself* - here, there, now and now, in any 'way' it chooses.

Look a little closer. 'Empty' awareness 'conceives of itself as subject' in order to 'distinguish a particular thing' called object. Awareness then dissolves the 'object' back into itself in order to distinguish 'another' object. The boundary or border between each 'object-transaction' is so ineffable that no particular 'subject-object transaction' can be distinguished from any other. Visualise waves in the ocean. Can anyone actually claim any wave 'to be exactly as it is'? Of course not. This continual focusing and unfocusing of subject-object transaction is called flux, and flux is so 'utterly continuous' as to be non-distinguishable from 'original ocean of awareness'. Thus, the border between what we call 'potential' and 'kinetic', between 'stillness and movement', is non-existent.

Awareness does not 'have' experience, it *is* experience. The possessive pronoun, as in 'my experience, her experience' (etc) is a linguistic habit. Embrace the world as a mirror does. There is no looker and no looked at. What I am looking out of, is what I am looking *at*. We, awareness, are nothing other than what we see, nothing other than what we hear or smell or taste or feel or touch or think. There

is no feeler other than feeling. There is no sensor other than sensing. There is no actor other than action. There is no thinker other than thought. There is no knower other than knowing. We are all immersion, forever now. We are awareness alone.

Where is any border between 'I unlimited and I limited'? There is none. We may ask: 'if there be no possessor and no possession, is there any such thing as 'objective experience'? To say 'awareness is nothing but itself' may seem absurd in the light of our experience of 'continuous multiplicity born of duality, otherness'. Yet it is the *idea* of 'ego as limited I' that gives rise to the notion of 'limited other' or 'external object'. For without 'ego extrapolated as mentality and language', we are 'nothing locatable'. Language is the tool of ego-mentality that distinguishes, entrenches, measures the discrete as 'subject, object, active verb and qualifier'. Ego-mentality-language is 'the context within which things are located', upholding all juxtapositions, complexes, systems, worlds. It is the plaything of awareness alone, whereby we understand that all ideas, which are products of absolute force or energy, are but waves or scintillations in the unbounded ocean of awareness itself. It is the notion of grasping, possession, power, searching, need, that necessitates the idea of 'self seeking itself through subject-object relationship'. Yet, oneness cannot 'possess' oneness. Existence does not have or possess existence, it *is* existence. Awareness does not *have* awareness, it *is* awareness. Bliss does not *have* bliss, it *is* bliss. We don't have memories, we *are* memory. And so-called memory is forever now, forever this, where 'now' contains all past and future. What is a nerve other than feeling? What is an organ but what it conveys? This so-called 'movement called force or energy' is nothing but waves in the ocean of awareness.



you are never other than what you see

9. indivisible



The 'human being' is not a machine, not a bunch of mechanical parts, however finely tuned. She is the absolute, integrated, indivisible, whole, flowing totality of existence-awareness.

Existence-awareness *is itself* - at all junctures, in all creatures. No organism or system can ever exist outside 'an absolute context of elements or parts', that is, 'there are no elements that don't forever exist as parts of a whole'. And since life is total, who shall say that there is a diversity of elements at all? Where is the border between absolute life and 'personal life'? It clearly does not exist. Does existence-awareness display any difference between 'being' and 'doing', that is, 'self' and 'other'? If 'being-self' is 'effortless' and 'doing-other' is 'directed force', where is the border between effortlessness and effort? 'Who' will do anything anyway? Answer: no-one.

What is the absolutely fundamental feeling? It is '*am*'. Not even 'I am'. Since 'am' is always with us, 'am' must be existence-awareness itself, it must be 'who we actually are'. The feeling 'am' is effortless action, effortless meditation. Thereby, how can this 'being-self' turn into 'doing-becoming'

or 'force of action, force of other'? There can be no borders, no distinctions within life's processes. Where shall one of them begin and another end? Where is the cause and where the effect? The river is 'never and ever' the same river - and it is only a river because it is *called* so, or because it has 'banks'. Yet there is no river without banks and no banks without river. Any kind of distinction is nothing but a language game, a 'technology game'. We are awareness alone. Who is the actor? We are effortless being.

10. there is no other

One

There is one basic untruth: the notion of *other*. From this notion all 'external things' arise. The birth of 'other' is simultaneous with the birth of 'ego'. Its second birth is thought, its third is language. The continuous result of 'birth' is limited knowledge.

What is the substance of the separative, limiting urge? 'The ego' defines 'other or object' as 'anything that is not itself. Ego is a phantom *projection*, that fashions 'identity', 'persona', 'self-image'. It is simply the denial of non-separative awareness, denial of 'effortless arising and dissolving'. It is the force of desire and therefore it fears all resolution, all merging, all borderlessness. And what of ego's children: mentality and its consort, language? The idea that an object is named, then resonates inwardly as a sound, then is accepted as 'a symbol for that so-called separate thing' - is the continuous production of limited knowledge. And perhaps it should be said that 'limited' knowledge is no real knowledge at all.

Yet, 'separate experience' is impossible, is an oxymoron, since no matter what experience occurs, it is never separate from anyone or anything, never other than awareness alone. *To whom* can the notion of 'other' occur? Certainly, no 'object' ever harboured its own sense of 'being other'! Thus, no past or future or present or place or circumstance or event is ever experienced as separate. Why? It is impossible for anything to *happen to* anyone. Awareness and 'the force of experience' are one and the same. Awareness has no 'subject' other than awareness.

If there be no 'other', how can anything actually 'happen' at all? Limitless awareness, through its innate and continuous projection of force, creates as if a 'mirror' to itself. Born simultaneously with projection is the notion of 'I as limited entity', that automatically allows 'experience' to 'occur to the subject', that is, awareness is now 'said to be a separate perceiver'. Yet awareness cannot 'conceive anything that is not itself. Awareness cannot think of itself as 'the subject', even as it 'conceives the object'! There is no ego other than awareness itself. It is *as the very act* of 'awareness conceiving itself as subject' that the notion of 'object' arises. Thereby, 'the state called ego' is 'the original object'.

Where is that separate perceiver who claims that 'other' (separation) can occur? *Who* could see a thing as separate from the seer? It is absurd! Even if 'the object' were said to occur to absolute existence-awareness ('the absolute medium'), how could it be anything other than that existence-awareness? What then is this ego, this 'inventor of separate seer and separate thing seen'? It is

nothing but *an apparent projection of force*. Yet as soon as we accept that 'I am That' - there can be no 'I' or 'That'. Herein is effortless meditation, *awareness alone*, the eternal medium... who is no-one. *There is no identity, only activity.*

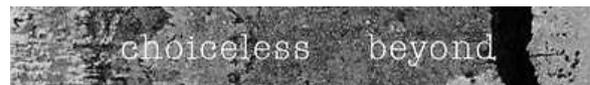


11. the changeless seer of coming and going

The only way to have equanimity and patience and peace amid life's complications and crises, is to know what *reality* is. We are in a continual state of flux, of 'birth and death', by the moment, by the hour, the year, the 'incarnation'. Meanwhile, we do not 'come and go' at all. Ask yourself: in what *context* must 'coming and going' occur? Who witnesses, who experiences the coming and going? Obviously, it is the one who does not come or go. This is a pure, simple dialectic: you cannot have one without the other. There is no 'coming and going' without the changeless seer of coming and going.

How to understand and 'know oneself as this changeless awareness'? Literally, 'understand everything as constant flux', that is, the phenomenon *itself*, not the 'context' or 'technology' of it. You will then realise that 'constant flux' is an oxymoron, an impossibility. Why? Because no 'thing' or 'event' to which flux is supposed to occur can ever be defined since it is continually wiped out - as flux. There is clearly no such thing as flux. Ask: Who shall know this? Answer: the changeless awareness alone knows this.

Where is the border between anything and anything? There is no spacial barrier or temporal delay between 'experience and experiencer'. 'Act' literally occurs 'as the actor'. Therefore, who experiences anything, ever? We like to 'partition reality into distinct, measurable parts', simply because 'the idea of self' has 'created a separate self' - which is an absurdity. This 'ego' is the generator of all 'ideas', that is, all technologies, all conceptions of distinctness: parts, names, locations, durations, histories, memories... There is no separate self, meaning there can be only one absolute substance. It is ineffable, utterly present awareness alone. We cannot be *defined as* anything, as any experience. How then can anything be 'wrong'? We are not 'the limited ego who creates'. We are the limitless eternal self... who creates. We are far less likely to be hung up or to suffer over anything, if 'infinite action' is known to be none other than the borderless 'actor'.



12. hold to nothing

It is a strange thing, 'to ask oneself to analyse who we really are'. Who is doing the asking? It seems as if 'the thief is trying to catch the thief'. Herein lies our total problem. To ask is to 'posit a

perceiver of a problem along with a perceived problem', thus creating the idea of 'subject and object'. We might suggest that 'to deliver quietness in the seeker, the mind, is to 'achieve the clarity of oneness'.

Nothing can be 'held to be oneself' except by 'description as object'. We identify as 'the seeker, the ego, the mentality, the one who is lacking something and is thereby limited'. We cleave to the fruits of action, feeling, sensation, thought. Yet *who* holds to these? We as the fearful ego pummel ourselves to adopt positions (*personae*) while repressing their inevitable shadows. Our mentality (by the fetish of language) seeks to 'know' - which means to possess, to hold, to encrust - despite the fact that we can never have 'this' without 'that'. Imagine if we'd cease to describe ourselves as this or that! To do so is to forfeit limitation, and forfeiture is seen as *loss* - and herein is the idea of death. But what is ever really 'held'? What can ever independently arise? What is incarnated? Beyond and within our agglomerated, fixated, technologised visions of what we want to be and what we don't want to be - we will see that 'the real us' is awareness alone. And it never incarnated. It never could.

The teacher Krishnamurti said: 'You will be just like the rest of the world because you dare not be otherwise. You will be so conditioned, so moulded, that you will be afraid to strike out on your own. Your husband or wife will control you, and society will tell you what you must do; so generation after generation, imitation goes on. There is no real initiative, there is no freedom, there is no happiness; there is nothing but slow death. What is the point of being educated if you are just going to carry on like a machine? But that is what your parents want, and it is what the world wants. The world does not want you to think; it does not want you to be free to find out because then you would be a dangerous citizen; you would not fit into the established pattern. A free human being can never belong to a country, class or type of thinking. Freedom means freedom at every level, right through, and to think only along a particular line is not freedom. It is very important to be free, not only at the conscious level but also deep inside. This means you must be watchful of yourself, more and more aware of the influences that seek to control or dominate you; it means you must never thoughtlessly accept, but always question, investigate and be in revolt.'



13. no incarnation at all

The experiencer *is* the experience. How? We can't dissect or label reality, since no-one can discern or prove a differentiation or border, either spacial or temporal, between any 'thing' or 'act' and another. The context is always infinite; that is, 'everything is always happening everywhere at once' within the absolute reality of existence-awareness-bliss (*satchitananda*) which cannot ever be isolated or limited. The truth that 'there is no independent arising' actually means 'there is no experience', so that the truth of 'no separate self' means 'there is no experiencer'. In reality, neither experience nor experiencer exists. There is thus no 'incarnation', no 'self', no 'thing', no 'perception', no 'knowledge', no 'form', no 'label', no 'birth', no 'death', no 'cause', no 'event' nor even 'flux'. There is no pathway

or burden called 'life journey' or 'soul journey' except in a narcissist's romance of selfhood. No-one even wrote these words. All labels are mental notions of 'densifying emptiness as thingness'. All is appearance. To whom? To *satchitananda*.

But what's going on? I hear you say. No experience and no experiencer? If you enquire into what is, you will see that 'you are never separate from any action', that 'act and actor' are identical. Even 'volition' or 'will' are identical to their 'results'. *Who* can be said to be the actor other than the act? *Who* is the perceiver other than the perception? You are the borderless existence-awareness-bliss. Is this 'someone'? Of course: it simply has no borders or features other than what it is. Instead, we endlessly grasp at positions and measurements and narratives and self-views that 'consolidate our identity' even as these continually shift with our preoccupations and lead to the suffering of loss - even right now as we abandon one position for another. And if anyone can explain the *location* of the so-called self, we should hail them as a genius. Life is 'a strange empty flow' that seems to generate 'things substantial' but never does. How then can we 'retain' a thing we never were? All experience is wiped out, 'replaced' by something equally ghostly. We are 'a procession of projected (trumped-up) circumstances that appear to erase all others'. Only the imperishable is here, the *actual* substance that is never other than what it is. Why not accept your boundless non-specificity? You'll not be subject to gain or loss, for who gains and who loses? And don't be caught in believing or investing in circumstance or moment or act or label or narrative or identity... They are all non-existent.

14. no independent arising: experience and experiencer are one



There is no independent arising of any experience. There is no independent arising of any experiencer. There is no separate entity whatsoever. It is quite impossible for anything to exist other than as the totality.

No 'event' or 'act' can ever be minutely or momentarily separated from its 'context', and that context is always absolute. No border can ever be found between, for example, 'this and that', 'cause and effect', 'self and other', 'reality and illusion'. Anything that is denoted 'experiencer', 'perceiver' or 'seer' is utterly of the fabric of the event itself. 'The absolute context in which event is perceived' simply means 'there is no separate or independent perceiver other than the context'.

An example. Observe 'the human being', that 'actor who purports to act', either 'purposefully willing' or 'passively experiencing'. In neither mode can any border be found between 'the one who experiences' and 'the organs of experience'. All so-called acts are *total*, utterly integrated within 'an ineffable sum of contending or cooperating forces'. Rather, *show me the border* - in space or time - between awareness and 'the mind', mind and 'brain', brain and 'nerves', nerves and 'organs of sense', organs of sense and 'objects of sense', objects of sense and their 'environment' (that is, their 'results'). There is obviously *none*. Therefore, if no specific event can be discerned except 'within a false

relation of experiencer and experienced', then no event can ever be said to occur. Only such a habitual false relation enables 'the illusion of discrete events'. There is 'nothing but presence'.

What then, is the *practical* difference between being fully conscious of the oneness (experiencer *as* experience), and not being aware of that oneness, or indeed insisting on separateness, discreteness, as fact? The implications are simple yet inexorable. To operate 'under dualism' is to privilege continual displacement, to entrench exclusive postures we call 'personae' and their inevitable 'shadows' - thus ensuring fixation, distortion, confusion, fear, repression, control, hiding, alienation and the starving of self-realisation: in short, all the persistent ills of humankind.

15. attention, utterly local



No 'thing' or 'act' can exist outside the absolute. This is known as 'no independent arising'. Is it practical to know this? Since the absolute substance (existence-awareness-bliss) is immutable and utterly present, no 'thing' or 'event' can ever be discerned except as idea, that is, as 'convention'. For example: time, sequence, space, location, form, word, birth, death, cause, effect, consequence...

There can be no division between 'local' and 'absolute'. To discern that 'nothing is local' liberates us to understand that 'everything is local' (and vice versa). The word 'individual' for example, is supposed to signify 'separate or local'. In fact it means 'autonomous, that which cannot be divided'. Thus, the real meaning of 'local' is, 'self-contained in and as oneness forever'. There is thus 'one individual, appearing and occurring at all junctures, times, places'. It is liberating to know that there is nothing local that is limited, and thereby that absolute unlimitation is forever you, forever this.

A further example. To think that 'one thing follows another in some kind of sequence', is convention only, since the substance (the context) in which 'one thing or another' arises, is unchanging. How can absolute substance change? The notion of 'time or sequence or motion' is a convenience, according to where attention is placed. 'Event' or 'act' is nothing but 'point of view', the placing of attention.

In the absolute eternity of 'here-now-this', any notion that something 'has gone or been replaced' is false, since nothing can ever (even appear to) exist outside the eternal presence of all possibilities. To say 'a thing is present then not present' is merely to shift the focus, the point of view. Who or what is it that focuses? While we are all 'agents of change according to where we place our attention', waves in an ocean never affect its substance, so that even to define 'change' as 'a localisation, a point of view', is an absurdity, an impossibility. There is no 'event'; there is only absolute substance. That which is present must ever be so. Is it 'practical' to know this basic fact? Is it practical to know that

the utter, absolute arbiter of all things is nothing but the absolute, local here-now-this? Is it practical to know that where you place your attention is but the continuing expression of one absolute, singular locality? The answer is in your hands.



16. we are unlimited absolute



The substance we call awareness cannot ever be anything but absolute. It cannot ever be anything but itself. It is our absolute identity. It is the mirror in which any thought, feeling, sense or action may have its life; yet these are nothing but awareness, just as water appears as a droplet or current or wave but is never anything but water, never anything but wet, or as the mirror effortlessly, faithfully reflects what appears in it, as it.

If we feel no awe or amazement at the utter fluidity of this reality as *ourselves*, we enact the reasons why we demarcate ourselves as limited beings. If we think 'creation' is 'separate from us as object', we automatically delimit ourselves as victims of circumstance. The empiricist will say: 'no no, we are limited by nature and thus ignorant, desiring, fearing (etc) and so must evolve through struggle, trial and error'. Yet the empiricist fails to discern this absolute context in which 'evolution' or 'struggle' take place. It is like saying to a child: 'go to school and learn, but you can never know what the goal is'. We would be forever fixed within a chaotic cosmos without hope of emancipation. This is clearly not the case, since our actual nature is the utterly enabling and infinitely fluid existence-awareness. We *are* absolute emancipation, we *are* the absolute context that perceives all time and circumstance.

If we can dream freedom, it must certainly be there. It is near-universally overlooked that without an eternal state of utter emancipation, nothing can ever occur at all. To perform any act (for example, opening our hand) is so utterly complex yet so fluidly simple that it cannot be other than awareness incarnate. Yet we face a contradiction: how can unlimitation give birth to limitation? Does unlimitation forever beget limitation, and does limitation ever beget limitation? We must understand that limitation merely appears to occur according to 'point of view'. Our actual nature is eternal borderless awareness, wherein we continually perceive points of view. Yet our perceptions are solely the miraculous and fluid acts of unlimited awareness alone.

17. the absurd notion of separateness



Awareness is infinite, abstract, alone, yet the only absolute fact. So-called 'manifestation' is nothing but 'awareness in the apparent mode of point of view'. Awareness as directed force, appears to create aspects of itself, that is, 'the idea of an object perceived by a subject'. Yet no-one has ever been able, or will ever be able, to prove that anything exists outside awareness. No-one has ever seen the arising or 'birth' of awareness, or the disappearance or 'death' of it. Awareness, even as directed force, can never be other than itself. To envision the arising or dying or limitation of awareness is to envision the idea of 'another awareness that sees awareness'. That is absurd. Awareness is the only constant.

Yet, 'the effort to prove awareness', to 'create a mirror', to 'have an ego', is continually denoted as 'this manifested universe'. Yet the bald fact that 'nothing can manifest outside itself' puts paid to such illusion. Imagine a so-called newborn child. Is it separate from anything? Try to separate it from air or light or temperature or blood or parent. It is in fact 'a continual state of force called flux', literally like the waves and currents of a borderless ocean. Is a fish ever other than the sea?

The notion of 'identity' is 'the egoic effort to hold up awareness as mirror', that is, 'awareness as a reflector of itself'. This is patently absurd. There is no separate ego or 'self' other than 'the phantom idea'. 'Separate identity' is a contradiction in terms, an oxymoron.

All ideas are 'phantoms of reflection'. Awareness 'appears to create states called sleep, waking and dream'. In 'waking', the notional forces of 'thinking', 'imagining', 'sensing' and 'perceiving' appear to create the notion of 'other' or 'external'. In the state called 'dream', the notions of sensing and perceiving give way, and the notions of thinking and imagining remain. In sleep, all such externalising notions are removed and awareness 'exists as itself' (that is, 'mirrorless'). In fact, awareness never alters to the faintest degree in any so-called states. Such striving for 'identity' is 'the chimera of separation from absolute reality'. This 'force of separation' is nothing but the idea of desire and need, that something is missing or needs to be rearranged, from which arise disappointment and fear, followed by compensatory notions of power, followed by powerlessness, loneliness, and further distortions. So the 'life-wheel' rolls on. Meanwhile, we are nothing but awareness alone, and we can never be anything else. We will utterly experience everything and anything anyway. So relax. You are eternal.



18. Meditation 1: withdraw the superimpositions



Within absolute awareness, there are five 'sheaths' or superimpositions that appear to 'condition' reality. (a) The Bliss Sheath. This is the pure power to enjoy anything and

everything. (b) The Knowledge Sheath. This is the intellect, the power to discriminate, measure, judge, choose. (c) The Mental Sheath. This is the power to use internal organs of sense to fulfill the desire for enjoyment. (d) The Prana Sheath. This is the power to go outward toward objects of sense. (e) The Physical Sheath. This is the power to completely attach oneself to the objects of sense.

Meditation: Realise each of the following statements in order.

1. Visualise the five objects of sense (sound, light, physicality, liquid, gas). Let them be as they are.
2. Visualise the five outward-seeking powers (speech, grasping, locomotion, sex, evacuation). Let them be as they are.
3. Visualise the five organs of sense within the mind (visual, sonic, tactile, gustatory, olfactory). Let them be as they are.
4. Visualise the actual power to create objects of thought. Let it be as it is.
5. Visualise the actual power to discriminate life's polarities. Let it be as it is.
6. Visualise the actual power of pure enjoyment of this being. Let it be as it is.
7. Now, visualise *That* which remains when everything is wiped out. Let That be You, forever.
8. Now, let go of the need to 'meditate'. Be as you are. Be as you *are*...
9. Now, let there be no 'internal or external', no conception at all, no 'impulse to create', nothing to 'do', no impulse to be anything whatsoever at all...
10. Be that which is forever present, beyond the need to be anything or anyone.
11. Let there be no 'practice of meditation' on behalf of anyone or anything.
12. Let there be no-one who will benefit from this state.
13. Let there be no seer who experiences anything.

19. Meditation 2: withdraw the superimpositions



Realise each of the following statements in order. They form two 'movements': (a) Deconstruction. (b) Affirmation of absolute awareness.

1. Nothing ever happened but what is happening now.
2. Nothing will ever happen but what is happening now.
3. There is never anything but 'now, here, this'.
4. There has never been, and never will be, anything but 'now, here, this'.
5. I cannot ever be the weight of past, churning into future.
6. There is no border to the infinitude that is happening now.
7. There can be no 'individual events' that are happening.
8. There is no border to 'me, the person'.
9. No event can ever be ascribed to me as 'identity'.
10. I have no identity as space.
11. I have no identity as form.

12. I have no identity as name.
13. I have no identity as time.
14. There is nothing to think or feel. There is nothing to be done.
15. I cease to exist as anything. Impersonal, impersonal.
16. I am none of it, *and yet* I am the infinitude of it.
17. Whether I am located or defined or not, I eternally am, here.
18. My lack of identity makes no difference to anything.
19. That I am 'no time, no space, no name, no form', is irrelevant to the fact 'I am'.
20. This meditation, this state, makes no difference to anything, ever. Yet it shall be done.
21. I take responsibility for the totality of being, in all its modes and forms.
22. The absolute borderless awareness experiences all its waves, simultaneously and forever.



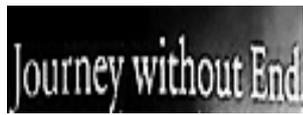
20. hold to no identity



'Identity' is a thing we must identify and hold onto as a physical, metaphysical, social and political gesture, stance or belief. We exist and operate in the realms of 'egoism' (point of view, limitation, exclusivity, measurement, label) and 'non-egoism' (flow, totality, non-confinement). Egoism is the principle whereby we the awareness undertake positions, outlooks, standards, paradigms. To do so, we momentarily ignore the position's 'infinite context of contributing factors' and its real status as awareness alone. Ego, as the 'manifesting function' of the absolute, should not, like any 'point of view', be coveted or invested or entrenched. I may 'use' this item of clothing or 'use' my car, but it would be foolish to be attached to these. Why? No border can be found between any so-called attributes. For example, where is the border between organ and organ, thought and thought, feeling and feeling, action and action, seer and object? Where in us is a border between so-called mineral and vegetable and animal and human? We are in fact utter totality, and only appear to be limited according to where we put our attention. Yet the force of attention is unreliable, that is, any 'point of reference' is 'nothing but flux', meaning nowhere at all. 'Taking a point of view' is a repeatable thing to do, but it cannot be held. For us to focus, classify or label, demands commitment to a position that artificially excludes all other factors as long as we 'hold it'. Our complex 'contexts of knowledge' known as paradigms, that is, contexts we strive to get used to or that will serve some kind of continuous (and flimsy) sense of identity, are continually lost even as we strive to limit our vision to the same focus, the same repetitions. Is there freedom in this? Will we achieve our absolute potential? The answer is never.

What is practical then? To label everything for the sake of control may be conveniently transactional, yet is ultimately (and in fact instant by instant) untenable. Nothing can ever be 'held' except 'the totality of oneself as awareness alone'. To *believe in* 'parts and parcels' is to betray ourselves as awareness alone. The only thing we can ever be is ourself, and it is never partial, but absolute, unclassifiable, ineffable.

21. we are unlimited, beyond attention



Our actual nature is unlimited and undivided. To speak of 'I or we or our' is merely to use pronouns as anchors to signify 'the unlimited as incarnated in body, mind and senses, in space and time and circumstance'. By an act of 'individual attention', the unlimited presents itself as body, mind, emotional nature, sensory nature, metaphysic nature and so on. Hence arise ideas of 'birth and death, recurrence, cause and effect, linearity, tendency, evolution': in other words, 'a being who is subject to the ideational plane'.

Yet, to whom could the notion 'I am limited' possibly occur? Obviously, to the one who is unlimited. That unlimited is forever present in all instants, places, forms, circumstances. It is ourself, it is total existence-awareness-bliss. This is the unassailable fact. Where are the borders to 'self versus not-self'? Where does 'the person' end and 'their context' begin? Borders are arbitrary juxtapositions, born of primitive 'terms of reference'.

Certainly we cannot deny the 'apparent' limitation of our vision, yet 'apparent limitation' is a *signifier only*, not reality. What is it that 'burns limitation in endless experience'? Obviously, it is unlimited awareness.

It is never vision itself that is limited, but the fact that we place attention at singular points at any given instance. The thing to continually remember is, attention is actually not limited, but is the *window* of absolute awareness.

And what genius effortlessly directs their vision as 'point of attention'? Only oneself as absolute unbounded self. What power of intelligence produces infinite complexities, effortless self-regulations, preservations and adaptations in infinitely subtle dovetailing with all possible systems, contingencies, outcomes and capabilities on all possible levels (physical, mental, emotional, metaphysical) yet eternally retains its precisely poised yet ineffably fluid nature? It is 'that which is present at every point and juncture and circumstance, never limited or divided or confined'. **we are unlimited beyond tendency** It can be said that 'we absolute beings display tendencies in diverse times, places and circumstances'. It is also fair to say that (our) experience 'contains all possible tendencies in the course of time and circumstance'. Like an infinite river that simultaneously reveals its rapids and waterfalls and currents and mists and smooth reaches at all points of its length, we are *the eternal flowing river of ourselves*. Absolute energy can be described as the force of magnetism,

displaying as circularity, leading to retention and repetition, and entrenching as 'memory'. Yet how can anyone speak of 'tendency' or 'evolution' except within a *specific* vision of circumstance, time, space, cause, effect, birth, death, flux?

Meanwhile, we are nothing but the inconceivably immeasurably rich totality of eternal life. It is all we can do to gasp in amazement and gratitude at the awareness that we are, and to watch and express the myriad of 'levels of being' that are contained within and as, us.



22. separative incarnation is denied



Recurring threads that appear to manifest on the stage of time and space, are inevitably carried forward. Any 'reader of history' will know that 'the flag is picked up, the flame reignited, the spirit of belief brought forward' by 'successive generations' (incarnations). The key to this phenomenon is *grasping and clinging*, characterised by magnetism, circularity, repetition, memory, benchmark, paradigm, storage. Yet since the 'threads' are infinitely complex and ungraspable, it is a matter of perspective or 'point of view' only, whether 'a person' or 'an impersonal flow' replays and renovates the past. Show us then, the border between 'personal, microcosmic flows of cause and effect' and 'impersonal, macrocosmic flows of cause and effect'. If there be no border, what is 'personal soul continuity' or 'personal karma'? What in fact is 'personal'? Many will say 'it is the act of clinging, of ego, of will, of choice'. Yet look closer. 'Individual' is a tag given to 'the continual, unbounded sense of being a person, of being oneself, namely, 'the one who cannot be divided'. Did the 'individual' invent or create anything that can be 'owned by itself' as opposed to 'owned by the absolute'? What can we be but 'unbounded self'? Are we not just droplets in the great river, chips off the great block? If we analyse the experience of all of us, we find *principles* do not differ, only 'temporary circumstances of time, place and form', all of which are more or less irrelevant since they are constantly wiped out by 'other' circumstances, times and places.

Conclusion. Yes, there is 'tendency' according to grasping and clinging, but the fruits of these are temporary, that is, ultimately unlocatable since the totality of forces contextualising them is borderless. We are nothing but fluidity, and we harbour nothing discrete, no matter how hard we grasp and cling. Our fluidity erases any and all fixations born of perspective, point of view. We participate in relationships or externalities voluntarily, *as* borderless being(s). We are forever free amid 'this forever life' - for we cannot be half free, half alive, half dead, half pregnant, half involved. *Who* shall say they are not of it? As utter awareness, we manifest the totality of all conditions.

Separative incarnation is therefore denied. Herein, *karma* operates as long as we believe in clinging

(and thereby limitation) but if we know ourselves to be unlimited flow (and thus have stopped clinging), then karma does not apply.



23. the open secret of self



Every person or creature that has ever existed has an unbreakable 'sense of self'. Sense of self is never predicated on 'a sense of separateness', but on inclusion, oneness. Yet when the 'body' and 'awareness' part company, no 'sense of self' is lost. Why? Ask, where is the border between 'my' sense of self and 'the absolute sense of self that is awareness alone'? Our 'sense' is ever immediate, ever present, never dependent on history or memory or tendency. In fact it has no awareness of 'past versions' of itself, since 'all is created as ever-now-this'. No apparent change in circumstance will ever alter this sense of self, this present sense of existence-awareness. Thus, sense of self is absolute, eternally now-this. It is literally nothing else.

Sense of self is the foundation and substance of all *attention*. Yet, is our attention 'an infinitesimal fragment in absolute awareness', or is it 'the total substance of absolute awareness, just as a drop of water is the total substance of what we call ocean, or a puff of wind the total substance of air, or a lick of flame the total substance of fire'? You know the answer.

What is our actual, *actual* substance here? We may string together impressions, recollections, the sudden detritus of circumstance and call it 'my life', 'my identity'. Yet note the *possessive pronoun* 'my': all that falls under this pronoun can never be the essence of oneself. Therefore, at any 'given instant of the sense of self' in 'this eternal, elusive here-now-this', the question must be asked: *who* is actually here? Answer: no-one can say. All we can say is that it is the sense of being alive, of existing, the sense of being oneself, sense of being aware, of being existence-awareness oneself, only oneself...

Let us therefore suggest: we are everything that could possibly exist since we are connected to all that could possibly exist, being the essence, the absolute substance. Let us also say: we are *nothing but this essence*, this feeling, this knowing, and despite the fact that we may not be connected to anything, that we may be an infinitesimal lonely droplet in the ocean of being, we are still this *unbreakable essence* that can never change or dissipate or arise or fall.

Make the analysis now. Where is this self *as opposed to* the faculties that are being used? Where is the self *as opposed to* this skeleton, this bloodflow, this heartbeat, these organs, this brain, these senses, powers of action, this mentality, power of intuiting, power of feeling? There is no-one using these faculties! Did anyone ever invent or create anything at all? Where is the distinction, the border, between the user and the faculty or ability? There is none. 'Me', this sense of self, this

essence, is not separate in any way, shape or form from the totality of existence, the totality of experience, of life itself in all its interlocking, intertwined faculties.

Therefore, who ‘uses’ the faculty of existence-awareness alone? No-one, because *we are it*. There has never been, nor ever will be, any creature or person with a sense of self that can ever be, in any shape or form, separate from absolute existence-awareness. That we are. That simple, momentary here-now-this sense of self, is the utter totality and nothing less. Not separate, not occasional or provisional, but the utter centre. What will we do about this realisation? Nothing at all. Except, don’t worry about a thing. There is nothing and no-one to ever lose.



24. know your absolute context

One

We must throw off clinging to ‘that which cannot exist in its own right’. This is really the only step we need to take. Freedom is just another word for ‘nothing left to be addicted to’ or ‘nothing left to lose’. A single glimpse of the utter autonomy of ourself as awareness alone beyond all its so-called functions and objects, will amaze and haunt us, and give confidence that we really are the true power, not ‘a slave to circumstances of our own creation’. This absolutely does not mean that we distrust or seek to undermine the myriad faculties we possess. We simply employ them in a new context, that of understanding they are nothing but expressions of the absolute awareness that we solely are. Is this abstract or undoable? It cannot be, since ‘we are that’ anyway.

Our fundamental sense of actualisation, of energy and power, of grasping and achievement and mastery, is the feeling of ‘being our own absolute centre’, of ‘freedom to do and be anything and everything’. There is nothing we can reference except this precious spark of life that is ‘ourself’. This sense of actualisation expresses through and as all our faculties: ego, mind, senses, feelings, actions. Whatever the faculty or combination of these, ‘the sense of actualisation’ exists in an absolute context of awareness alone. To have the vision that there can be no real confinement, that to be confined is utterly illogical, that it defies the senses, reason, intuition, that there must be ‘an utter flow of interacting faculties and elements’, and to understand that if any single ‘thing’ in the universe were to ‘exist as itself and itself alone’, the entire universe would be utterly smashed to oblivion – is to celebrate a truly fluid sense of self as awareness.

While the same entity sleeps, dreams and wakes, our sense of actualisation varies. In the sleep state there is no ‘conscious sense of actualisation’ (through *ego etc*) but it is obvious (on waking) that awareness remained as the absolute context for all actions. In the dream state the sense of actualisation consists in thinking and feeling, but not sensing or perceiving. In the waking state we are aware that beyond the actualisation of thinking, feeling, sensing and perceiving in relation to

ego, mind, senses, feelings and actions, there is ‘a presence that is capable of monitoring and reflecting on this continual actualisation as relativity and changeability. The way to access this unifying awareness is to regularly ask the question: ‘Who is aware of this?’ or ‘Who is experiencing this right now?’

25. absolute attention



Moment by ungraspable moment, we string together threads of impressions, notions, recollections and call these ‘ourselves, our history, our identity’. But, at any instant, as ‘the eternally elusive now-this’, who or what is actually present? No-one can say. But it is aware. Is it me? It most certainly is.

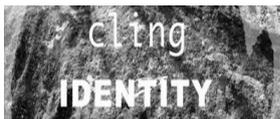
It is impossible to feel ourselves to be anything other than where attention is. Attention is ‘focused awareness’, and is all we can ever claim to be. Though ‘point of attention’ keeps changing, no person, no creature, has ever experienced anything except *as* that singular point of attention. No matter what, the *fact* of our attention is always the same. That means it is *one substance alone*.

We hear the skeptic cry: ‘there is, and we are, an infinitude of actions that are unaware! Ask then, how are these actions conceived or sustained or modified? Answer: by the same force of absolute existence-awareness that contains, conceives, sustains and modifies everything. So where is the distinction or border between ‘that’ awareness and ‘our’ awareness? Nowhere.

Therefore, the multitude of causes and forces and factors that make possible ‘this event at this moment’, have no bearing on *the basic sense* of awareness that we feel ourselves to be. Are we to deny *that* feeling, that which we carry with us always, in all circumstances? How is it possible but to define experience as awareness alone? At this point we may say, ‘I am the totality of all forces and factors, that is, the context for all possible events. I am nothing but awareness, at this instant, in this circumstance’. If no circumstance is available to us except *as* awareness, then awareness is all we can ever be. It can’t ever be proved that any particular circumstance exists except as awareness.

Therefore, relax. Nothing ever happened - at any juncture or in any universe - that is ever other than awareness alone. *You* are awareness alone, and you can never be anything else.

26. nothing can be held onto



Proof of our unlimited nature is that we can’t hold onto anything. *Who* shall hold onto anything? And *who* shall know this? The unlimited existence-awareness-bliss knows this, and holds to nothing.

Who ‘enters’ limitation (thought, sense, feeling, action, form, birth, time, cause, effect, space, boundary *etc*), and who erases such limitation? It is the borderless unlimited self-self.

What do ‘the properties of objects’ depend on? So-called objects are only relational: beyond ‘relation’ they have no existence. Where is the border between the thinker and the thought? Where is the border between the feeler and feeling, senser and sense, actor and action, experiencer and experience? Where is the border between the one who is conditioned, and the conditioning? What feels what, and in what context? In what mirror is anything recorded? What does anyone ‘have in common’ with oneself? There is oneness alone, and thereby it is pure emptiness.

27. identity: forever here-this

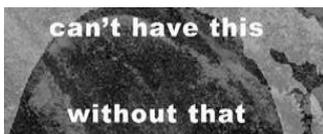


It is quite impossible to be anything but the absolute we already are, which is existence-awareness-bliss. Awareness and its thoughts, feelings, perceptions, senses, acts, are inseparable like water and milk. Existence-awareness-bliss cannot be manufactured, and neither can its expression as aspect / form. Here is the key extraordinary fact, the simple haunting truth beyond all ideas. There is no ‘life story’, no ‘identity as narrative’, no ‘sequence of events in time’, no ‘cause and effect’, no ‘this and that’. Tell me a story of the waves of the sea or the beating of the winds. You cannot.

Herein is the only actual science. Any science that demands to ‘label the miraculous’ merely pixellates, chops up the real in order to limit or diminish it. This kind of scientist is a manufacturer of parts, a commodifier, reducer, user, fetishist, ‘reckoner of time and space’, projector of his achievement agendas. Little Jack Horner in his corner, eating his pudding and pie...

Meanwhile, all is forever *here, this*. We cannot ever say what we are in terms of aspect / form, since aspect / form is arbitrary, never what it is. No border can ever be found between ‘what we are’ and ‘what we are not’. Existence-awareness is thus the sole substance and event. All attempts at ‘perspective’ should be accepted as ‘empty’. We are the uncreated, borderless awareness who cannot even entertain so-called modifications of ourself. Hereby we deconstruct and affirm the true nature of identity.

28. do we have agency?



We the human being continually operate as ‘intentionality-will-gathering power’ as opposed to ‘no intentionality’. Yet if no border can be located between the two, these positions cannot exist. How then do we define agency? Despite whether intentionality-will-

gathering power is deemed 'free' or 'determined' or 'a combination of both', no border will be found between 'what is happening and what is not happening', since no 'single act' can be identified as occurring independent of an infinitude of components we may call 'context'. Thus, in this truth of 'no independent arising', 'intentionality- will-gathering power' appears to be meaningless.

Still, 'we the human being' *seem* to have that agency, and indeed feel ourselves to be defined by it. This feeling of agency can only be described as 'a contextual, microcosmic vision' of the absolute power of agency that is existence-awareness. Again, where is a boundary? None can be found. There is no microcosm or macrocosm. They are labels, signifiers. There can be nothing but 'absolute agency as seemingly expressed in contexts', and these contexts we label 'knowledge'.



In what then consists 'human being as defining centre'? Signifiers (words, names, labels) alone generate such a context. When we, awareness alone, enquire into the nature of these signifiers, these pillars of the *mental* mode, they are seen to signify nothing outside themselves. So-called complex systems of knowledge, generated by signifiers - characterised by polarity, definition, separation, 'narrative' - are nothing but a plethora of isolated particularities coalescing around a falsely limited location or centre. Our intentionality-will-gathering power (by way of thought, feeling, sense, action) becomes location, form, name, circumstance (etc) and solidifies through repetition, pattern, memory and habit as the need to isolate, discriminate, measure, create benchmarks, deliver agendas... Thus is entrenched the separative idea of 'knower', 'ego', 'person'.

This 'tiny thing at the centre' which we always call 'me', is the agent of all desire, clinging and dissatisfaction. Yet, *who is it* that would seek to condition the absolute? This is impossible to define or talk about, since '*the one* who would seek, who would ask the question, who'd look in the fatal mirror', is identical to 'the end of all seeking'. Look closer. Who is it that 'witnesses all things that pass away', such that all are 'forever wiped out and replaced, in a dance of nothingness'? Answer: it is silent, still awareness that 'entertains all things', that is the agent of all things.

We must understand that there can be no fixity, only flow. 'Flow' is called 'the marriage of seeking and arrival, of emptiness and form', where 'there is no seeking or arrival except as flow'. That is, the very *context* of 'seeking' is 'arrival' and the very context of 'arrival' is 'seeking'. This is often expressed as *Tao*. We arrive at the subtlest level of labelling, so that *tao* is the last elusive label. Herein is the dissolution of the polarising, defining 'mental plane', which is our limited or false notion of agency. The true agent is absolute, indefinable, beyond all systems, events, parts, causes, effects.

we are the marriage of seeking and arrival



Agency - as force, ability, power, movement - exists everywhere, at all junctures, always. How then does the absolute substance appear to be obscured? It is *the idea* that ability, power, force, movement, through 'the idea of appearance', generates 'the idea of obscuration, limitation'. Yet agency is *the source*, thereby it is *the context*. It must always be asked: 'in what context does obscuration or limitation arise?' Obviously, in the context of 'no obscuration, no limitation'. This apparent contradiction is nothing but an elusive ghost dance, a tango between 'apparent agent and apparent result'. Since nothing is independent of anything else, the 'roles' are indistinguishable.

All energy is the energy of *seeking* - of pathway, advantage, return, restitution. It creates distortive, separative, opposed ideas such as 'free will and determination' and 'path and destination'. The idea of partiality, that is, 'opposition', is totally false. It is impossible to isolate any point at which opposition occurs, since 'the one who claims to realise that point, is all things that are not that point'. Is there any 'thing'? Never. Unity is never lost in so-called diversity. It is irrelevant whether this or that formation is said to come or go. How can 'diversity' be defined except as 'dependence on unity'? There are no 'separate events'. There is no independent arising, in space or time or form. Substance and its agency are one. Awareness is fullness. Experience and experiencer are identical. There is no destruction since the absolute can never diminish. There is no creation since the absolute can never augment. Substance and agency are one. What difference does 'breath' make, does 'movement' make, does 'feeling' make? There can be no sense of agency without total, borderless existence-awareness. Do 'I' totally exist? Yes, but there is no sense of self other than total awareness. There is no 'sense of free will' other than absolute existence.



29. i am that

In our experience, every 'thing or aspect or event' is provisional, that is, 'always wiped out'. Only in the sleep state is there 'freedom from what we cling to and run from'. In the waking state our choices are to try to conjure up experience, hold it, or change it. Can we actually do any of it? All is provisional, continually shifting, borderless. This is our *actual* experience. What can we ever really do besides cling to what we want (or don't want), and run from what we don't want (or want)? Or can we take the 'aloof, disengaged' position of 'not this, not this'? Can anyone in fact practise such a negative posture? Try holding *onto* the position 'not this, not this'!

To know there is no *actual* thing or event is surely liberating. How? We will more clearly observe what we cling to and avoid, even within 'the raging river of circumstance', the 'trackless desert of space and time'. Who thus observes? It is awareness alone, utterly still, eternal. No aspect or event or thing can ever 'appear to exist' except as awareness eternal. What is left to do? Know yourself as

awareness alone beyond all apparent modifications. The attitude shall be, 'no matter how many attempts at modification arise (desire, seeking, clinging, dividing, running), I am always THAT'. Here is truth, but is it freedom? There is no-one there to answer that.

30. force is awareness as idea



The fact that awareness is ever present and utterly immediate, proves there is no distinction to be made between subject (seer, perceiver) and object (seen, perception). If one were to claim that 'the seer is independent of the seen', one would be claiming to envision the seer - that is, 'claiming to turn seer into object'. Therefore, no matter how we as awareness want to 'experience' anything, we can never be distinguished from awareness alone. To say otherwise is slowness, laziness, ignorance. Is there experience at all, then? We have just said that awareness *itself* cannot 'be experienced', since this would make it 'an experience that is experienced by some other', which is clearly absurd. It follows that 'for awareness to experience, it must *contain* any and all experience'.



In the 'waking and dream states', the experience is of 'continual change'. In the 'sleep state' the experience is 'no change at all'. If we look closely, we see that we are never anything but 'present awareness'. 'But there's no awareness in the sleep state!' I hear you cry. What? Does absolute awareness cease to exist simply because the ego is quiescent? Awareness is clearly never confined to any 'particular state'. Why then distinguish between waking, dreaming and sleeping at all? There is no justification for it. We must thereby posit 'awareness as the absolute context for change and no change'. This leads to the question: 'since awareness is absolute, how can there be 'change' that is other than awareness? This creates two possible (conflicting) statements: (a) Awareness is nothing but absolute change. (b) Awareness is unchanging since it is absolute. It follows either that 'changing awareness is the utter experiencer of change', which is nonsensical, or 'unchanging awareness is ever the experiencer of change' (also nonsensical). We are now absurdly led to decide whether there is 'no change at all' or 'no awareness at all'. No-one in their right mind can claim there is no awareness at all. Are we 'up proverbial shit creek without a paddle'? Or, could we say, 'unchanging awareness never experiences change'? Stay with us.



We must define the notion of *force*. Force can only ever be distinguished from existence-awareness (as oneness, presence) as 'the energy of displacement, transaction, flux, counterforce, duality, other'. The entire goal of metaphysics (and of this book) is the understand *whether force actually operates in relation to oneness, presence*. Force is energy, which is existence-awareness, so that nothing can ever (appear to) happen without the latter's presence. Are the waves of the ocean other than the ocean? Certainly not, but we must also 'consider the existence of waves'.

To understand awareness as total, is to understand 'the absolute condition called force'. Remember that awareness cannot define itself in any other terms but awareness. Therefore, *force is awareness as idea*. Force is thus the idea that there is displacement, discreteness, separateness - whereby awareness '*projects and veils*' as the notion of change or experience. This is called egoism. Egoism is the idea of displacement born of want, the phantom idea of 'seeking something other'. Its claims to retention, consumption, memory, history, time, sequence and recurrence, sustain the idea that there is 'something other than what is' (!) It trades in desire and hubris on one hand, and fear and defensiveness on the other. In its every gesture is its need to consume, and its fear of dissolution. Ego must therefore 'absurdly compete for existence against the phantom threat of dissolution'.



Ego is thus synonymous with 'force'. Force (as the idea of displacement, diversity, transaction, other, counterforce, change) has no attributes other than absolute presence. Thus, 'all change is the same change, all diversity the same diversity'!

Force is 'nothing but force', thus nothing but existence-awareness. We must understand that there is no separate consumer, no separate self. There is no consumer at all. How? It is quite impossible to experience 'anything but what we are experiencing', that is, anything but *this*. Wherever we turn, it is 'forever this'. 'Forever this' wipes out any notion of diversity, of other. We are absolute life in its utter unity. Imposed divisions and measurements like 'force or change or form or time or space or cause', cannot affect the reality of *this*. Ego-force is 'the self-eating notion of diversity' which only proves its own non-separateness, that it is nothing other than existence-awareness alone.

Therefore we say, continually surrender to the absolute fact of your boundless presence. Be as you forever are.

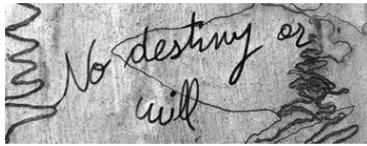


31. all is deconstructed



To deconstruct is to ask, 'what can be real?' It turns out all our paradigms, our mental concepts, are provisional, elusive. Example: time cannot be conceived as anything but 'flow', yet who can visualise 'a point in time as a point in flow'? The notion of 'flow' is thus 'elusiveness itself'. Does this fact of elusiveness occur to other, or indeed all, conceptions? Consider the notion of 'space'. It is by definition empty, so that 'to visualise space as a region or point' is an absurdity, as is to designate 'borders' and thereby define 'space'. Consider 'form'. To be considered at all, it must be conceived as 'an independently arising thing'. Yet how can 'thing' be distinguished within an infinitely complex flow of contributing forces known as 'context'? No-one can ever say. Exactly the same applies to

‘cause and effect’. And what is the difference in substance between so-called ‘life’ and so-called ‘death’? What is ‘name, word’? These are mere signifiers, gestures in the void, all grasping at no inherent or independent thing. A last instance: we cannot ever visualise or think of ‘the present’. Likewise, to think of any point ‘in the past’ we have to conjure a chain of ‘previous visualisations’ which of course ‘occur in their own present’. To visualise ‘future’ we can only replicate our previous visualisations. All these are thus ‘non-existent as time’, thereby non-existent *period*.



32. absolute

Absolute (‘ab-sol-ute’) is that which cannot be diluted or dissolved or broken up. Thereby it cannot be *seen*. Awareness, the absolute *substance*, is the absolute *agent* called ‘force’ or ‘volition’ - which creates the notion ‘observer and observed’. Yet ‘the observer’ is clearly nothing but absolute awareness, and thereby ‘the observed’ cannot be otherwise. Neither exist outside of, or other than, awareness alone. There is thus no ‘partiality, qualification, measurement, iteration, or ramification’ of awareness. There is only ‘awareness the substance’ which *must be* ‘awareness the agent’.

It is deeply useful to know that ‘all is construct’, and that ‘the construct that enables all others is the notion of separate self (ego, volition)’. The notions ‘perceiver and perceived’ arise as labels for an apparent process of construction. Yet awareness is continuous and borderless, where ‘we stand alone as the sole reality and engage as the mode of construction according to thought, feeling, sense, action’. Show me any ‘thing’ that is not a construct! That which *is*, beyond all constructs, is what we forever are. We should stop fooling ourselves that we *consist* of invented measurement tools: time and space, form and name, cause and effect, arising and loss. Awareness is only itself. It is the sole context, seer and agent (force).

No-one has ever been able to prove that anything exists outside awareness. There is no actual creation or destruction, no actual arising or loss. There is neither destiny nor free will. Nothing is ever ‘caused’ since ‘nothing is other than what it is (existence-awareness), here and now’. ‘Force of will’ is nothing but the substance itself, as it is. There is neither path nor achievement. Who or what moves? Who or what achieves? Deconstruct it! There is nothing but original substance. What is its agency? Nothing but original substance. And there is no seeing of it, no definition of it, no arrival at it, no departure from it. There is no ‘free will’ since there is no border between ‘that which is free to will’ and ‘the thing willed’. And, no ‘part’ can be posited without positing ‘the absolute sum of all

other parts'. We clearly see the absurdity of these visions of separateness. There is no 'destiny', no 'becoming' - since no border can be found between 'that which is' and 'what it becomes'.

Fruit

33. the continuous seer

The sole reason that phenomena 'appear to me in a continual state of flux', is that I the seer, the container of all, 'the Ancient of Days', am eternally present. Therefore, there can be no 'history' to this, no 'sequence in time'. All 'phenomena' exist in 'this forever now, this forever present, this forever hereness'. 'The appearance of flux' is absolute proof of the seer's stillness. And if there be no flux (as in 'sleep' or 'total meditation') the seer remains unchanged. If 'I the ego' am 'affected by any phenomenon of awareness', it means I am attached or invested, that I identify *as it* - and thereby have 'forgotten' my real self as timeless, empty awareness.

34. nothing occurs to anything



What 'occurs to' what? Does sound occur to sound? Does light occur to light? Does object occur to object? Does a fish occur to a fish? Does wind occur to wind? Does cold occur to cold? Does bliss occur to bliss? Does awareness occur to awareness? Is there any 'thing'? You know the answer. 'Who' creates or achieves anything? No 'separate one' performs any action under any conditions. Nothing 'occurs to' anything else. There is no actor other than the circumstance. There is nothing that is done or not done. What of 'free will', or 'passive circumstance'? Show me the border, the difference between these.



Beyond 'circumstance' we are forever empty. We are not here, we are borderless without attributes, without prospects, without change, without destiny. We are transparent like sky, void like space, clear like light. We are of no consequence even as we 'thrash through thickets and clouds of consequence'. This 'me', is the absolute of all times and places, identical in every being, every creature. It is the universal experience, without exception, existing within and beyond all circumstance.

35. continuity and occurrence

Existence is absolute substance. Absolute substance presupposes 'continuity as the context for all actions'. What then is 'action', that is, what 'occurs'? No occurrence can exist independently of 'continuity'. Therefore, no 'action' can exist independently of 'any other action'. That is, if an action is 'nothing but wiped out', it obviously didn't occur. Existence as absolute substance is thereby never modified in any way. What is the value of understanding this? Once we have digested the personal implications of this fact, we begin to relax. Relaxation is the road to liberation. From what? The illusion of occurrence.



36. is there continuity of self?

To a materialist vision that says ‘we are born, we live, we die’, we may retort, ‘Who says so?’ ‘Who is it that knows she is born?’ ‘It is me’. ‘Who is it that knows she lives and changes?’ ‘Me’. ‘Who is it that knows she dies?’ ‘Me’. ‘Correct. Therefore you are independent of all those things.’ How can we claim ‘we are present now’ but ‘not present before birth and after death’? Do we ever have anything but ‘a continuous sense of self’ during our entire life? No-one has ever been able to prove that anything exists outside awareness, so what reason can we have to say ‘this continuity of self’ is not forever the case?

‘Continuous sense of self’ actually means ‘borderless self’ or ‘self that contains all conditions’. This continuous sense, when enquired into, cannot be actually located (even in our memory of sleep in which we *recall* our continuous self). Yet, it is utterly present, so that we understand our sense of self *is not discrete from anything*. If sense of self is absolute, there can be no time or place or manner or mode in which it is not present.

Thereby, ‘the continuous flux of conditions’ is absolute proof of we the unchanging absolute. How? ‘Absolute flux’ (that is, ‘flux as continuous’) renders any notion of discreteness absurd, since no actual border can be found (in time, space, form, cause or effect) between ‘one condition of flux’ and ‘another condition of flux’. All notions of ‘birth or death or flux’ are utterly subsumed in and as absolute awareness, our continuous sense of self.



37. absolute context

Consider the notion, ‘there can never be anything that does not exist in the context of everything else’. Apart from the oceanic sense of liberation this realisation may deliver, it signals the end of all deconstruction, along with the end of ‘objectivity and subjectivity’. All mental categories become redundant. Here are some examples. *Samsara* (the notion of relativity) and *Nirvana* (the notion of absoluteness) exist as co-dependent concepts only, since to posit a concept is to automatically create its opposite. To ‘posit the notion of oneness or absoluteness’ automatically triggers ‘the notion of displacement, distinctness, form, duality’.

Under these conditions, ‘event / form’ becomes ‘nothing but flux’, that is, ephemeral, inconceivable, unidentifiable, unquantifiable. ‘Form’ delivers the absolute proof of ‘void’. ‘Event / form’ arises in the context of ‘empty awareness’ while the concept of ‘empty awareness’ arises in terms of ‘event / form’. Here are the limits of language, where there are only ‘signifiers that are qualified or negated by other signifiers’. Thus, language generates the simultaneous rise and fall of ‘a thing and its

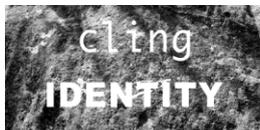
context'. Take the statement: 'Is the thought other than the thinker?' If we seek a border between thought and thinker, none can be found, so that neither exists as (separable) entity. In the same vein, we may ask 'If there be form, who or what takes that form?' such that the opposites obviously dissolve.

Let us now ask the question, 'Is there experience at all?' Answer: 'the one who asks is the generator of the experience'. *Who is it* that asks? Answer: 'awareness as borderless presence'. Here is 'the ever-arising context for the continuum of thought, feeling, sense, perception, action'. All our acts of grasping (at knowledge) result in 'dualising circles of confusion', and 'to study oneself as an object of knowledge' is a kind of madness. To 'create a condition and try to solve it' is absurd. Conclusion? There can be nothing that is not absolute.

38. there is no history, only absolute flow



Shall we say 'there is no past' and thereby that there is 'no history as a collection of experiences'? Since all events are 'enacted in the utter present', which is of course 'incapable of any narrative or pattern except in the notion of hindsight', we should take care when speaking of history as 'reliable narrative'. History may end up being nothing but 'a current situation interpreted in whatever form the perceiver wants to see it', that is, a perception of



narrative as 'a linear stringing together of apparent causes and effects'. Yet how can such linearity exist where everything 'inhabits an eternal present'? Who will draw patterns, causes, effects, narratives out of this? And who will define, that is, capture, that present? That is, *who or what* can be defined as the perceiver, the entity that is affected by narrative? No boundary to define the perceiver can be found, so that we can no longer fool ourselves that we are 'entities subject to myriad influences'. Is there entity, experience, cause, narrative, history at all? Clearly, there is nothing other than 'a spurious ever-changing narrative that is claimed to occur to an entity who can't be defined in any way other than as a momentary fixation with some spurious ever-changing narrative'. If 'a moment' is an infinitude of variables interacting simultaneously, *who* is the one who is 'coerced by circumstance'? There is no-one who is coerced by *any* circumstance.

There is a pervasive idea that experience is 'retained'. Yet, since all experience has to be a modification, that is, a negation, of the previous experience, any notion of retention is based on 'negation of a previously-held vision of oneself'. Clearly, there can be no 'previously held vision of oneself since it is 'replaced by the present vision'. We see the absurdity here. Thus, all 'memory' is *current* experience. And in fact there are no 'moments'. 'Moments' or 'events' are mere 'choices' identified through 'the focusing of awareness to a point'. To create 'a (new) moment' is to 'artificially invent the idea of moment'. There is no cause-effect, no linearity. All is 'simultaneity forever', and thereby empty. Only the ego, the falsely identified idea of a fixed observer, thinks otherwise. Hereby,

there can be *no accumulation*. No-one *has or contains* experience; *we are only* experience. Even 'will' (defined as 'the director of remembered experience or unconscious experience') is nothing but energy extrapolated as body, sense, vitality, imagination, intellect, memory... which renders it utterly present, ephemeral and changing, not any 'force of accumulation through cause'.

What I really am is timeless, boundless, utterly flowing awareness, where 'all is instantly and perfectly recalled in the absolute right order, manner, quality and quantity for the situation at hand'. This absolute is forever present as 'the perfection of flowing possibility', and 'the actual' is nothing but 'a seamless whole we call experience'. The only proper attitude to this is awe and gratitude - for it is all *you*, the absolute deity who lives. Herein, 'no problem is ever solved', because the fact that you were capable of posing the problem or recognising or responding to it, means the solution is always with you. The solution is *always you*. To accept this totality is to become aware of our borderless immortality.

We cling to the *discrete* out of 'fear of disappearing', that is, fear of change or loss, which is called 'death'. Yet we are forever here. 'Form' is forever conditional, while *the actual substance* is never subject to conditions. Awareness is eternal existence, characterised as void, as eternal wakeful sleep, where there is no discreteness, no 'other'. The absolute 'forever reiterates itself as absolute', since this is its nature. Therein, all apparent 'iterations, creations, expressions' or 'parts or variations or instances thereof' can never be anything but that original nature, both in substance (emptiness) and action (flow). That is, light may strengthen or weaken but is never anything but light. Limitation, displacement, diversity, contradiction, conflict, counterforce, impulse, idea, thought: these are nothing but the play of the unknowable - and by these 'the unknowable is expressed'.



39. language: the mental world



The world of mentality is nothing but language as description. Consider the notion of *Tao*, 'the utter elusive flow of reality'. Mentality knows nothing of the *Tao*. In fact, no 'thing' can be described, because as soon as we try, we are 'doing something else'. Jacques Derrida pointed out that there are no 'signified things', only *signifiers*. That is, language 'designates discrete entities and acts' and in seeking to relate them to other entities and acts, creates a complex of 'subject, object and relation', that has no existence other than as 'a complex of signifiers'. A word is 'an arbitrary definition that excludes all other signifiers'. For example, there is no such thing as 'body' prior to language; the notion of body is created *as language*. As we write and read these words, we participate in the great language game. The 'mental plane' is thus defined, to be characterised as 'ramifying the notion of subject - object - relation', seer versus seen, cause versus effect, this versus that, and so on.



Jacques Lacan pointed out that when a young child looks in a mirror, it 'begins to create an object that represents itself', thus 'permanently rendering itself an *alien*, that is, 'one who is viewed as an object'. This is the beginning of socialisation, of creating the world as expression of 'other'. Yet *who is it* that 'creates itself as other'? Absurdly, it is labelled 'the subject' ('ego-self') who is 'brought into being by the notion of 'object, other, not-self'. Absolute existence-awareness 'entertains the idea of the particular', and in the currency of awareness, the particular can only exist as sign, symbol, signifier. Language is thus 'the signification of non-existent things' and its stock in trade is idea: name, form, cause, effect, time, space, change, other... Here in fact is 'the exercise of difference, partiality, exclusivity', born of 'awareness appearing to view itself in its own mirror', just as Lacan's child does. Yet awareness, while 'appearing to pulsate between self as emptiness and self as thing' according to the notion of subject-object, can in fact *never* discover anything that is not itself. There are no 'lies', just 'notions of particularisation, limitation'.



40. 'meaning' is born of relationship

To deconstruct the heart of what is called quantum physics is to find no quanta at all. Since all quanta exist only in relationship to 'other quanta', there can be no identifiable borders, thus no predictable behaviour in terms of velocity or duration, thus no actual relationship. Without relationship, we can create no notion of 'reaction', 'change', 'development', 'evolution', 'system', 'use', 'value' or 'meaning'... To deconstruct the heart of 'experience' is to recognise the deconstructor as existence-awareness alone, wherein 'life has no quanta' and where 'description' is fabrication, narrative. **language is a narrative of exclusion** As pointed out by philosopher Michel Foucault, language is 'a linear exercise in exclusion' that produces colonising and dominating narratives, made meaningful only as they 'imply their opposites'. Examples: 'rationality' *excludes* 'madness, dissent, sickness, criminality, avantgardism, minority, fringe'... 'logocentrism' (attachment to a unifying vision) excludes the irrational, chaotic, unexpected, opposing, unexplainable, void... All narratives are the repression of counter-narratives, just as all 'focus' (particularity) is 'denial of totality'. All thoughts thus 'repress a totality of contradictions', and all opinion is colonisation and repression. 'Meaning' (context) arises only when the corollary or opposite is admitted. Thus, all thoughts, feelings, perceptions, senses and acts are the grist to an absolute, *indefinable* presence.



41. signifying the real

We deeply privilege the mental world of language, yet we should understand the relationship between 'signifiers' (words as concepts) and 'reality'. Is there really any 'object' other than its

signifier ('table', 'person', 'word', 'flux')? Example: 'Is there existence?' This may seem a ridiculous question, yet is made possible by the language structure of subject-object-active agent (verb). Again, 'Is there non-existence?' is an even sillier question, considering that without the signifier 'existence' the question cannot even be asked. It is the active agent 'is' (the reality of existence-awareness) that enables any status called 'perceiver' (subject) and 'thing perceived' (object). Language is bound by ratio or relationship, such that nothing can be posited unless oppositions are created. The juxtaposition of subject and object creates all 'relationships', including those of 'object-object', since no object-to-object relationship exists without the subject (perceiver) as arbiter.

What then, is the nature of 'the perceiver' as opposed to 'thing perceived'? Does the perceiver 'exist as awareness' while 'thing perceived' is only limited, relational? Are both 'manifestations of awareness' or 'components of a phantom relational dance'? We are really asking (a) How can any mental / language signifier be posited unless there is an unshakeable reality within which it is based, and (b) Where is the border between 'reality' and 'signifier'? The short answer is, 'that which generates all signifiers must be beyond all signifiers'. Let us call it existence-awareness.

The apparent role of words is 'to distinguish a definite thing from another definite thing'. Thereby, we would create a self-supporting network of signifiers (symbols) that objectify. Objectify what? The indwelling perceiver. How? To utter any word is to enter a matrix of convention called 'meaning'. This meaning is always displaced, that is, it can only be 'arrived at by using other signifiers', whose meaning is 'relative to other signifiers' and so on. Language is thus a closed matrix of self-supporting paradigms that arise to serve themselves. Yet what would we expect a signifier's real purpose to be? Answer: to express the reality of the agent who generated the word or sentence or meaning in the first place. Yet how can 'reality' be expressed except in 'mutually-supporting signifiers generating incestuous meanings'? In fact, all signifiers ultimately fail if according to the law of opposites 'nothing exists except in relation to an other'. That is, all signifiers are 'conditional', 'contextual'. For example, the signifier 'change' (or 'flux') is untenable since it 'supports an unreal proposition', for who can find any *border* between 'a thing that changes' and 'the next thing it changes into'? When we grasp this, mentality / language dissolves into 'its real context of unutterable awareness alone'. The Zen state known as *satori* captures this. Thereby, we see that the *role* of mentality / language is not to 'sustain a bubble universe of paradigms', but 'to proclaim absolute reality by continually dissolving back into it'.



Is it not crucial to understand the provisional, constructed nature of mentality as language? To say that 'reality and unreality' are just another pair of co-dependent opposites, may be tenable while using them *as words* (concepts), but it is not tenable *in reality*. Why? Language is only ever an effort to anatomise (some would say belittle, distort, corrupt) *a reality that is beyond language*. No mentality / language structure can exist except as a description of that which contains and creates it. While the realm of mentality / language is 'a brave evolutionary effort to

understand and express the real', it is never anything but 'the finger that points to the moon' (consider the words in this book). The *true generator* of signifiers is unreachable and indefinable, and since all signifiers can only exist relative to other signifiers, all signifiers are unreal in and of themselves.

Another example. We may ask the question 'Is death a real thing?' To be 'a real thing', death would have to be a continuous, absolute condition. No 'thing' can be *described* beyond its limited signification except using even more limited significations. Only the continuous, absolute condition, 'the benchmark' from whence the signifier or object ('death') arose, can be accepted as real. Why does it matter to analyse the language here? Answer: if there be no 'actual substance' named death, there can certainly be no death.

To say 'there can be more than one real substance' is an absurdity, since 'that which is real' must be eternal and absolute. Conversely, no 'contextual signifier' can 'exist in itself' at all. Certainly, words are designed to be specific ('table', 'woman', 'action', 'truth') in order that language 'delivers a pixel-map of reality' which constitutes our brave effort to 'analyse and define' reality. Yet herein lies the value of 'abstract or elusive signifiers that seek deeper contexts'. Words like 'incomprehensible', 'empty', 'silent', 'aware', 'existent', 'non-existent', 'real', have the effect of *confounding* the mind, causing it to become empty, silent. Similarly, the *mantra* (a 'charged' word) lets us 'bridge the gap' between 'manifest' (not self) and 'unmanifest' (self). These signifiers cancel mentality / language (even if briefly), hinting at or revealing a *ubiquitous presence* that we must accept as fundamental, an 'absolute context' in which all signifiers have their birth and demise. Consider the sentence 'Is there non-existence?' 'Is there' posits the active agent that literally generates the sentence (relational idea) about 'a thing (object) called non-existence'.

There are *no relationships* between 'signifier and signified' or 'subject and object', so that in reality there are no relationships at all. There is instead 'some thing', 'some substance' that is *itself alone*, 'one without a second'. Only ubiquitous, free awareness could effortlessly birth and sustain and remodel the infinite web of relationships we call mentality / language. Language is 'a currency of meaning' just as money is 'a currency of value', yet it serves as 'a complex shield against reality' because it is handmaid to a divisive, displacing, pixellating, limiting mental vision. We must always understand that mentality / language has no existence except as the transcendent reality that contains it.

42. dissolve all words in absolute Aum

One

We habitually use words to grasp at the inexpressible (and this book is no exception). Labelling, as image, word, symbol, signifier, causes all 'separation through objectification'. Such labelling is either 'descriptive' or 'indicative'. Descriptive means 'a signifier *of* something', that is, it uses a signifier to designate a thing signified, and thus maintains a relational, objectified 'world'.

Indicative words are 'like a finger pointing to the moon': we see where the finger points, and deliver the word's destruction. That is, the word indicates 'that which is not manifest, that is not we the awareness'. Meditate on these 'confounding words': 'empty', 'silent', 'free', 'incomprehensible', 'aware', 'beyond'... where we let the word carry its maximum impact, so that word itself is wiped out and the mind goes quiet. Similarly, a *mantra* (a 'charged' word) lets us bridge the gap between 'manifest' (relational) and 'unmanifest' (absolute). *Aum* is the great mantra, the root sound of all words. As such, it is really the only word we know, or can speak. Everything is *Aum*. Therefore, intone *Aum*, and let it dissolve all other words.

43. language as polarity and synthesis



The assumptions of language structure (subject + object + active agent + qualifier + descriptor) are pointers to our analysis of reality. Consider the following:

1. Take the statement 'There is no observer of constant change'. To posit an affirmative ('there is') then negate it ('no observer') means that our effort to 'affirm something' (ie, 'unchanging awareness') immediately posits its negation ('constant change'). Similarly, our effort to negate something will throw up its affirmation. The very structure of language, while seeming to generate polarities then function according to them, points to a mysterious synthesis. Thus, 'awareness' and its 'things, objects' are realised as indistinguishable, identical - and herein is the only, utter, reality.
2. Take the well-used phrase 'changing states'. The word 'change' (or 'flux') must connote 'utter continuity' or 'absolute fluidity', which in turn demands that 'no state can be distinguished from any other'. Meanwhile, the word 'state' demands that there must be 'continual differentiation (of states)', such that (a) 'any given state is defineable', and (b) 'the observer of such states is defined by these differentiations'. Further, to assert that 'differentiations can be made', demands we admit to 'a context for such differentiations that is unchanging'. This can only be 'awareness alone', and in this light, the phrase 'changing states' becomes indefensible and meaningless. Welcome to a world of *ambiguity*.
3. Let us pose a key reflexive question in order to grasp reality. 'To whom does polarity (change) occur?' The subject ('whom', the observer, awareness) is polarised by the object, 'polarity (change)', so that we are asked to reconcile the two. The subject ('whom') must in fact imply 'that to which change *does not* occur', since if this observer is really a thing to which polarity / change is said to *occur*, then it *cannot* be an entity that is subject to polarity / change. Thus, there can be no 'observer' at all. Thereby, to say 'there is no observer of changing states' is to affirm 'there are no changing states'. The 'polarities' in the question point to 'fusion, oneness', based on the truth that neither subject nor object can exist in its own right.
4. The juxtaposition of so-called observer (subject) and object (independent thing), in all of our propositions and questions, delivers tough ambiguities. Example: Consider the 'innocent' question, 'Is there an observer and a thing observed?' To posit 'an observer' is to posit 'a fixed unchanging

state' which is in juxtaposition to a fixed thing (thing observed), suggesting that 'awareness as observer is only defined in relation to the fixed thing', such that 'awareness as observer' cannot exist except as or through the fixed thing. This is ambiguous in that the terms 'observer' and 'awareness' must now be totally separated in that awareness is truly 'awareness alone without objects' yet is defined as 'the observer' of objects when the notion 'object' is posited.

5. Further questions, such as 'Within whom is language born?' or 'Who sends life on its journey of seeking?' will yield the same result: the very structure of language is based on polarisations that hark at or seek reality (oneness) while simultaneously diverting us from it. The buddha, when asked such fundamental questions by his students, would revert to 'pregnant silence'. Perhaps he was affirming that 'no self' equals 'no problem'.

44. awareness as perception



There is nothing but awareness, and it is the absolute context of experience in that no-one ever experienced anything outside it. As absolute context, awareness is identical with existence and bliss (oneness). Awareness can only be 'experienced as limited' in terms of 'a notion of perceiver (subject) and perceived (object)'. Yet we cannot ever say that 'awareness is limited to a perceiver-perceived event' just as we cannot say that 'the ocean is limited to a droplet or wave'. We define 'perception' as 'awareness taking the form of the perceiver and the perceived event'. Perception is thus termed 'a discriminative, concentrative, limiting action in the context of awareness'.

Just as no 'perceiver' (subject) can ever be identified without the arising of 'perceived event' (object, form), no 'perception' is discerned unless a 'perceiver' arises to discern it. Thus, the notions of perceiver and perceived 'arise simultaneously', rendering them identical, thereby non-existent as independent entities, thereby non-existent as signifiers *per se*. The idea that 'perceiver and perception are different' is entirely false. There is no separate 'I' who experiences, and no separate 'it' that is experienced. How can awareness be divided? We, 'the perennial absolute sense of self' *only appear* to adopt a differentiated, conditional sense of 'I' (ego) where 'perception' (idea of subject-object relationship) occurs. To whom does 'appearance' occur? To awareness alone.

'Perception as event' must be defined as 'a thing distinct from all others'. Our sense of 'continuity of perception', that is, 'meaningful connection' between perception and perception, is due solely to the continuous presence of awareness. Despite the feeling that there is 'a continuity of events', closer inspection reveals that the perceiver ('I') is constructed with *every* singular perception (event), like separate frames on a movie screen, wherein the screen remains unchanged.

'I' (the idea of separate perceiver) is a *word*, a label, an idea that we habitually affirm 'in order to maintain personal identity (ego)'. Without the word 'I', there can be no concept of 'a separate self that experiences'. Without the word 'I', there can be no concept of 'it', a 'thing experienced'.

Without 'I' and 'it', 'experience occurs to no-one', as in deep sleep. We reiterate that 'there is nothing but awareness' and that it is utter abstraction. Yet awareness is *utterly proven as the sole agent* every time 'perception' (subject-object relationship) occurs, since 'perception' is not conceivable outside awareness.

Without the concept or word 'I' (either spoken or felt), no language, and therefore no relationship, is possible. Language is simply 'a mechanism that upholds a phantom relationship between subject and object and calls it experience'. For example: '*I see the leaf*'. 'The one who sees' (the word 'I') cannot in any way be posited outside the experience (in this case, 'seeing'), just as 'the thing seen' (called 'leaf') cannot be posited either.



45. absolute flow

The term 'awareness' must always imply 'awareness of', just as the term 'experience' must signify 'awareness as the experiencer or agent'. The notion of 'experiences occurring within and as awareness' is indistinguishable from the notion of awareness itself. That is, no matter how hard we try to visualise abstraction, it is merely 'we as awareness seeking to visualise ourself as object'.

Meanwhile, experiences 'continually change', so that their boundaries can never be discerned. Absence of boundary confirms their void nature, such that 'their dissolution into void is in no way different from the characteristics of the forms themselves'. 'Changing form' is thus an oxymoron, the perfect proof of 'void'.

Yet we are bound to ask, '*who or what* takes form?' Since 'emptiness' (*nirvana*) and 'form' (*samsara*) are co-dependent and thereby identical, an ultimate reality *beyond* such descriptions must be affirmed. Thereby we affirm that 'between the emptiness principle and the principle of forms there is no obstruction'. That is, there is no incompatibility between 'emptiness' and 'form'. They are identical, and thereby neither exist *per se* as 'components of reality'.

Is it really possible to affirm this? Yes. There is instead '*an infinite dance of free totality*', where reality is 'awareness as the totality of forms in their natural suchness'. In this realisation, any and every form (as 'event') appears to be *self-determinative, self-generating, spontaneous*, that is, it appears to be 'naturally what it is, free without obstruction'. For example, each of our limbs is seen to operate *freely as itself within an absolute context*, a marvellously interrelated harmony organised *within and as itself*, never 'subject to any agent'.

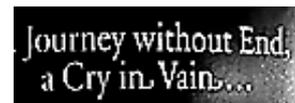


46. no separate 'i'

'A separate self that processes all experience' is an illusion. You are nothing but *absolute awareness as experience*. Let us be clear: awareness is existence itself, and it is autonomous and impersonal. It exists whether 'I' (the separative ego) insists on itself or not.

Meanwhile, since we insist on the notion 'I' ('subject' / 'person' / 'agent' / 'personal will') *outside* the autonomous impersonal experience, this 'I' *interprets* everything in terms of like and dislike, according to thoughts, feelings, senses and actions, so that the enduring bugbear is 'dissatisfaction born of clinging to things that cannot be clung to'. This 'ghost train' can be termed *Samsara* or 'becoming' ('endless gain and loss'), whilst the term *Nirvana* denotes 'the state where there is nothing to gain and nothing to lose'.

When we realise that we can do or be absolutely nothing without *all* conditions being forever present, we see that we are nothing but utter exemplars of absolute experience. Our powers of awareness, thought, imagination, feeling, retention, discrimination, sensory reaction and physical action *always exemplify all prevailing conditions*. Thereby, we cease to prop up this fake 'I'. The notion of 'separate self' is self-defeating, since 'separate from' can only mean 'forever in opposition to'. In this, 'experience would be perceived as separate from oneself. Yet 'this self we habitually relate everything to' is impersonal, autonomous, all-pervading, ever-present and absolute. **no 'it'** We now firmly grasp that *nothing is discrete*. How? If a thing is to be defined, it can only be defined in terms of 'what it is not'. Our 'phantom dance' between subject and object falsely proclaims 'the reality of self and the reality of other'. Yet we cannot entertain both, cannot maintain any division of 'inside versus outside' or 'subjective versus objective'. Enquiry makes it obvious no 'it' can arise unless we cling to the idea of 'I'. We are bound to see that no boundary can be discerned between 'I' and 'it' (or between 'it and it'), and thus that no 'it' independently arises. In fact, any 'sense of independence' depends on our being *alienated* from something.



47. borderless video of experience

Consider. We are 'watching a video'. The video is considered to be 'something' in the sense that any 'thing' requires boundaries in order to be spoken of. Yet this video cannot exist, or be viewed, without an endless chain of contributing sources in social, historical, economic (etc) affairs, or without its placement within fields in technology, light, sound and so on, or indeed without our own infinitely subtle existence, mind, intellect, sense organs, body, history, culture, and so on *ad infinitum*. It is blindingly obvious that no 'thing' has independent existence. Further, to say that 'a thing is dependent on an infinitude of other things that *also* have dependent existence' is absurd. Again, to say 'nothing exists apart from everything else' demands we say 'all things are empty'; that is, 'no thing ever actually occurs'. We understand that there is literally 'nothing that is not empty', that is, 'there is only a thing we *call* empty' which we call 'absolute awareness'. To sum up: 'the video we watch' can only be called *the entirety of forms that awareness appears in - as us - right now*.

I habitually say: 'you are the object and I am the subject', while 'you' habitually say: 'I am the subject and you are the object'. What positional absurdity is this? The blatant truth of experience is that there is no 'relationship between seer and seen'. We are *forever awareness as experience*, that is, 'awareness appears to take the form of X while never ceasing to be awareness' - just as wind never ceases to be air and waves never cease to be ocean'. There is no interior (subject) or exterior (object), no 'a priori' and no 'a posteriori'.

In the most fundamental sense, we are bound to know that 'something, not nothing' is happening. Indeed, how can experience 'occur' without an experiencer *and* an object of experience? Let's take the colour orange. What is the difference between 'this orange' and 'our experience of seeing this orange'? Consider: (a) If orange is not there, will we see it? No. (b) If we are not there, will orange exist? We say yes, but where is our evidence? We can only confirm yes while we 'see orange'.

Experiencing it now, forms the only basis for its existence, not to mention 'the memory of it' (memory is present thought) or 'the imagining of it' (ie, it exists as imagination), or 'the naming of it' (ie, it exists as a word only). Thereby, this 'object of experience' is inseparable from 'we the experiencer'.

Whilst we see it, we are none other than it. Whilst we see *anything*, we are none other than it.

Thereby, 'seeing' and 'object' have no existence without each other. Being 'utterly co-dependent' they must be 'identical', which is to say that neither exists *per se*.

Consider once more. The statement 'do we exist separately from what we see?' is akin to 'would we be seeing the orange if we weren't seeing it?' This is clearly absurd. Self, object and experience are merely diverse labels for the so-called event. This 'language game' is dubbed 'knowledge', and knowledge, being born of division, can be called 'emptiness expressing as a mere procession of labels'. A 'better word' is '*sunyata*': 'awareness that any division into subject and event is empty'. Just as with heads and tails of a coin, if experience 'cannot contain the one without the other', then neither exists separately. Rather, 'the two' constitute *an indivisible wholeness beyond the notion of either*. Thus, 'emptiness and form' (*Nirvana* and *Samsara*) are 'one and the same wholeness'. We are thereby led to understand that there is *no event*. The sum of what exists is 'awareness as experience', such

that 'reality is nothing but the experience of itself'. Reality cannot be conceptualised, thought, written, spoken, represented, divided or symbolised. We are not 'part of' anything. We are not 'the event'. We are *nothing but borderless absolute awareness*. My eye is truly God's eye.



48. experiencing and being experienced

When the Buddha described himself as *tathagata* or 'suchness', and *garbha* or 'womb, embryo, core', he meant that he is 'the actual nature of reality', that is: 'experience experiencing, and being experienced by, experience'. Therein, we are all nothing but Buddha nature - the actual, total, absolute, ever-present nature of things - and thereby we can do absolutely nothing but *be that*.

Meanwhile, we affirm that 'reality *can* be talked about or pointed at', and that 'reality does possess the qualities of a self'. These statements do not contradict the affirmation of 'no self and no other'. How? We can *only* test reality according to our direct experience. While our 'personal differences' as experiencers consist only in 'diversified present content', the 'screen' within which these appear (awareness as experience and experiencer) forever remains as itself, despite the movie's 'content'.

Further, like objects in a mirror, whatever we experience is instantaneous, is never 'interpreted'. Awareness is absolute. As experience, it has no judgement, or attachment, or resistance. Our so-called will (ego) alone judges, attaches or resists. In fact, 'awareness experiences will as judgements, attachments, resistances'. Awareness is 'empty', that is, 'like a mirror it holds all experience', just as 'an empty room is filled with furniture then is easily cleared out again'. This awareness, this 'self-something', is unlocatable, is beyond any ideas of space or duration or form. It is utter presence, absolute context, the sole entity beyond all differences such as 'my, your, this, that'. We are nothing but the awake, detached, liberated, empty, unlocatable awareness-experience. Thus, we are forever 'that which comprehends itself as experience'.



49. no views

The Buddhist commentator Nagarjuna explained that 'it is incorrect to say that nothing exists, but also incorrect to say any things exist'. Instead, a middle way, beyond all such statements, must be accepted. Therefore, beyond '*nihil*' (nothingness) and '*atman*' (essential, eternal self), we are led to 'no theory of self'.

A perennial argument arises. Is there a 'permanent, absolute, capital-S Self', or is there 'no self at all'? Yet, wherein could any such question be put if not by awareness as the sole experience and experiencer? The Buddha therefore remained silent on both options. His silence implied that 'there is truth and there is opposite truth'. We should thereby practise 'anti-teaching', an 'emptiness of views', otherwise expressed as 'no teaching at all'.

What we call *Samsara* is 'experience occurring to a separative idea of I: elusive, impermanent, full of dissatisfaction, 'never itself'. What we call *Nirvana* is 'awareness experiencing *as itself*: present, immutable and without dissatisfaction. Between these, we entertain the notion of 'conventional truth versus ultimate truth'. 'Conventional truth' is a compromise, a truth for daily circumstances, a 'bridge to the ultimate', pointing to something beyond itself by using language, symbols, parables or myths. Without conventional truth, ultimate truth cannot be taught. 'No views' or 'emptiness of views' is not ultimate truth, yet neither is it 'conventional truth or untruth'. It signifies that 'all teachings are ultimately untrue': they are a compromise, a translation of reality into *ideas*, like an excellent artistic rendition. All theories, teachings and views depend on 'participating in a language game', in that language compresses infinite complexity into semantic units for consumption, like a low-resolution map of reality. 'No views' seeks to warn us that all 'teachings' are a pale reflection of 'reality's infinite complexity', and that all language games are its artificial divisions. Thus, the word 'emptiness' (*Nirvana*) has meaning only in relation to 'everyday views of reality' (*Samsara*). 'The wisdom idea' is inseparable from 'the ignorance idea', 'purity' from 'defilement', 'I' from 'it', and so on. All conventions are compromises, and thus are untrue.



Again, let us play devil's advocate. Is it any *use* to know that there is 'nothing but experience' - considering that our experience is *reactive*, that is, we seem to be 'just an uncontrollable kneejerk ego who judges according to like and dislike'? Why do we appear to be forever restricted and obscured by layers of defilements: greed, desire, anger, aversion, stupidity, repetitiveness and so on? If there really is 'absoluteness empty of all restrictions' (ie, 'empty of the particular'), then absoluteness should deliver 'perfect freedom and transparency at every possible juncture, great or small'. Yet if we ask anyone about their current circumstances, they will affirm that a lot of things are imperfect. We might then ask: why should a vision of freedom remove our vision of unfreedom? (And conversely, why should a vision of unfreedom remove our vision of freedom?) Therefore, are we to be seen as *simultaneously* free and not free, unconfined and confined, 'being and becoming', resting and seeking, accumulating and dissolving...?

Again, is teaching (*dharma*) meaningless and not worth pursuing? Why bother to teach anything, since nothing, either 'limited or unlimited', can ever be 'pure experience'? What of Buddha's 'four noble truths', expressed as working out 'symptom, cause, cure and treatment', that is, the truth of universal suffering / the understanding of suffering's origin / the truth of suffering's cessation / the existence of the (eight-fold) path to end suffering? Dissatisfaction is defined as 'the disconnect

between what is and what is desired'. Thereby, any cure or treatment for suffering is based on views, expectations and prejudices, whereby we build rigid identities through judgement and attachment and resistance, where we replace spontaneity with imagined ideas, where we hate paradoxes (those wellsprings of wisdom) and we must 'pin everything down and call it knowledge'. Therein, our dualistic, linear, rigid, naïve models generate censorship, fear and scapegoating.

Yet, *an answer* may lie in the fact that 'the snake's poison is also medicine'. How? 'No views' ('emptiness') is not a denial that anything exists, but *denial that anything exists on its own*. It is a warning not to mistake life as our *separative ideas* about it, that is, 'not to mistake the moon for the finger pointing at it'. Emptiness is not nihilism but *responsibility* - for an utter oneness beyond conventional partitions. Certainly, every thought, word or act 'ramifies outward and bears fruit', but it is not *personal*, it only seems to be. Consider. If we have eyes we will see things, if we have ears we will hear things, and if we have awareness we will imagine things. Yet the key is: if we continuously identify 'the one who reacts' as *non-different* from 'the thing reacted to', the dissatisfaction born of reactivity must be replaced by flow, presence, oneness, transparency, peace.



Ideas, thoughts, perceptions, words and acts are the living fabric within which 'our identity, our world' is woven.

Thus, we should never judge or define, since oppositions are a direct experience of truth. It is 'in the difference between interdependent yin and yang' that these two are the same. The low in us holds up the high, and 'no tree reaches to heaven unless its roots reach to hell'. All opposites are ever united in oneness. Thus are we nowhere divided but everywhere whole. We cannot 'cling to one thing and negate its other'. We must incorporate all our exiled repressions. For what is love or communion but to take the other to be as you?

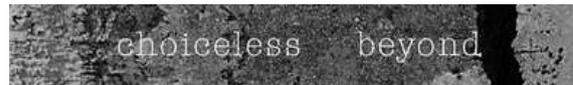
Thus, absolute destiny is enacted forever now, in total. We are timeless, unlimited, inconceivable experience, not any temporary, limited, concretised things we cling to as 'our movie of beliefs, our language worlds of interpretation'. All 'ideas of truth' must be discarded. We understand there are no subjects or objects, beginnings or endings, births or deaths, comings into being or leavings of being. There is no path, no development of a path, no gain or loss, no defilement or purity, no ignorance and no cessation of ignorance, no suffering, no knowledge of suffering and no 'cessation' of suffering, no cause of suffering and no abandonment of the cause of suffering... In short, ultimate truth is ever *self-experienced*.



50. who?

- Experience occurs as experience
- So 'no-one other than the experience' is experiencing the experience?
- Correct

- Then 'who' recognises that there is no-one separate from the experience?
- *No-one* recognises that there's no-one separate from the experience! It is simply *our experience* that there is no-one separate from the experience
- Similarly, where is a border between 'the thing done' and 'the one who does it'?
- There is no such border. The idea 'the one who seeks' merely denotes 'seeking to be other than the experience that occurs'. Of course this is impossible. *Show me the border* between 'experiencer and experience', between 'self and other', and I will accept that they are separate entities
- Yet *who* is the one who is coerced by circumstances?
- There is no-one who is coerced by circumstances.



51. karma and fake identity

- How is experience *accumulated* to create tendency (karma)?
- Experience only exists *as itself* according to the notion of 'juncture'
- So what is karma 'as tendency, accumulation or effect, to be carried forward'?
- There is no accumulation. There is no future or past. This 'experience' cannot be quantified or qualified
- But experience is 'reflected on', therefore accumulated as tendency!
- By whom? And by what new experience? There is only 'current experience' that is *forever this*. To claim 'there is accumulation' is to claim 'a self separate from experience'. (Even 'the experience of claiming a separate self' is nothing but experience.) Experience is forever current, unqualifiable and unquantifiable, that is, without independent arising, and thereby not accumulated. In sum, where there is 'no difference between experiencer and experience', there is no possibility that one can 'accumulate' the other. And thereby, dissatisfaction, which is 'the disconnect between what *is* and what is *desired*', cannot occur. In this way nothing is ever lost or held, since there is no-one claiming to lose or hold it. When deconstructed like this, 'karma' ceases to have any 'magnetic hold'.



52. force: an infinitude of ungraspable flow

What is force? It is described as 'movement', in that it 'spurs counterforce'. Thereby, force can only be defined according to counterforce. 'Charged particle' can only be defined according to 'counter-particle'. Without 'relationship' there is no 'identity', so that identity is nothing but the notion of co-dependence.

Existence-awareness is absolute force. Yet is there force 'in the abstract, in the general' beyond all specific instances of it? We use labels like 'displacement, polarity, duality, tension' and so on, but

who can ever pinpoint ‘the actual substance of force’ other than as the absolute abstraction we call existence-awareness?

No force can ever ‘absorb the results of itself’. All forces are displacements by definition, ‘projected elsewhere in relation to counterforces’. Where is any border between force and force? Obviously, no force can ever be defined since it has no border. The ‘substance’ of a force can never be defined either. ‘Definition’ is therefore nothing but ‘point of view’, and all viewpoints are by definition fixed. Viewpoints always seek validation according to ‘measureable or immeasurable combinations of cause and effect’, otherwise known as ‘context’ or ‘system’. Further, any context or system is obviously ‘subject to any given point of view at any instant’. Context or system must be ‘merely provisional’ since it is ‘viewed as fixed’. How? As we stated, force is nothing but counterforce, and counterforce is nothing but force, so that no discrete force can ever be identified. Thereby, nothing can ever be what it is claimed to be. It can only be *described* - for example, as ‘an infinitude of ungraspable flow’.

Force is thus ‘defined as utterly replacing itself’. It is obvious that nothing can ever be defined except by ‘imposing a point of view’. In the so-called ‘context’ created by point of view, ‘discrete



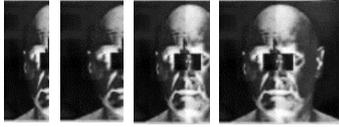
events’ appear to be discerned; that is, all force is conceived as ‘reactive to a counterforce’, notwithstanding that no ‘event’ (that is, no force) can be discrete if it is ‘always dependent on something that is dependent on it’. Yet no ‘discrete event’ can ever be allowed to deviate from ‘the context established by point of view’, otherwise ‘point of view’ is obliterated. Do we see the absurdity of all statements? ‘Context’ and ‘force’ merely arise and fall as phantoms together. We cannot find any origin, or substance, or end, to anything. Even as things are ‘claimed to be as they are’, they can never be. Where is the border between ‘point of view and point of view’? Absolutely nowhere.

In this light, let us define ‘we the person’. The person may be claimed to be ‘a system or entity, a composite of necessary forces’. Yet whatever is done as, or to, this person, pleasurable or painful (etc) is displaced, projected. Since all force is unstable and ungraspable by definition, the ‘person’ is utterly without centre or form or coherence. No-one can take responsibility! Only ‘some absolute self as unchanging context’ could experience, that is, take responsibility - and that ‘absolute self’ has no discernible parameters at all. That means, ‘our determination to recognise ourselves’ is alone ‘the measure of ourself’.

‘We the experiencer’ continually claim to entertain and name ‘discrete events’ (for example: ‘birth, change, death, location, time’) according to ‘measureable (or even immeasurable) systems of ‘cause and effect’, otherwise known as ‘context’. ‘We the (unlocatable) experiencer’ are bound, by definition, to ‘experience forces’, and this experience is by definition ‘the expression of something other’.

‘Experiencer’ thereby only arises ‘in the context of other’ which is called ‘experience’ (hooray for the land of labels), yet no ‘thing combined with other’ can ever ‘form a context called experience’ since (as we have endlessly proved) there cannot be ‘discrete thing’ or ‘discrete other’, only the contrived notion of ‘co-dependence’. *Who* shall be identified as the seer of ‘thing and other’? We see the

absurdity of ‘classification, system, context, force, event’. ‘Tis a tale told by an idiot, signifying nothing... There can only be formless indescribable borderless timeless spaceless awareness alone. And since such a ‘context’ is absolute, no discrete event ever exists. In short, the only way to ‘create a coherent world for ourselves to live in’ is to *name* ‘discrete and independent forces or things’. The world is thus ‘illusion’, since ‘identity’ is abstract, borderless, non-existent.



53. practice meditation



three types of seeker 1. The person who hears ‘You are existence-awareness-bliss alone!’ and undergoes more or less instant awakening, is ‘like petrol to the flame’. 2. The person who ‘may catch fire’ but first needs explanation and contemplation, is ‘like wood to the flame’. 3. ‘The person who ‘creates a lot of resistant smoke and irrelevant hissing sounds before gradually drying out and making slow progress’, is likened to ‘wet wood’. In fact, the great Indian master Nisargadatta Maharaj was of this third type: he started as a total cynic but after four years of analysis to understand that ‘the scripture was not lying, and that a problem within himself had to be removed’, he reached full realisation and never lapsed. The sole role of the teacher is to create situations where the three aspirant types can *recognise their liberated state*.

meditate to understand Seek a quiet, unsullied place. Sit straight with spine, neck and head aligned in a ‘one-pointed’ posture. Restrain the five sense organs. Understand that we cannot ‘remove’ sensory objects: this will only frustrate us. Thus, focus in turn on the organs of sense: ear, eye, skin, nose, tongue. Ask: does the eye see, does the ear hear (etc)? Answer: no, only the *awareness* knows the event. Thus, point the intellect towards the essential fact of continuous, permanent awareness beyond the intermittent senses and their fruits. That is, discriminate *the actual doer*. This is ‘our own teacher’ - the fact that *we* are the sole source, driver and goal of all our effort.

six steps 1. Watch the body with peace. 2. Watch the breath, to help the body relax. 3. When the mind intrudes, return to 1, then to 2. 4. Witness the thought process. Ask: ‘In whom does the thought arise?’ 5. Practise values. Contemplate the nature of anger, guilt, shame, gratitude, love. 6. Mentally chant the mantra *Ma* (manifestation of infinite love) on the in-breath, and *Aum* (return to absolute light) on the out-breath. Let the chant bring you, without strain, to yourself as absolute awareness alone.



four meditations relaxation Sit still and relax the body while concentrating on the rhythm of breath. This is the ‘base’. Return to this phase whenever there is a ‘blockage’ in later phases. Stress creates ‘fight or flight’, and with time and habit we hold tension. It becomes the new

normal. Residual tension, built by negative thoughts, translates into bodily stress. If negative thoughts come in meditation, it means the body is relaxing, since it is otherwise abnormal to be relaxed enough to recognise these sources of tension. **values** Remove the origins of anger, guilt and shame by focusing on the experiences that created them. (a) To remove anger, identify and forgive those who have harmed us. (b) To remove guilt, identify and seek forgiveness from those we have harmed. (c) To remove shame, identify its origins and forgive yourself for everything. Then, focus on gratitude - for the fact of our aliveness, and our capacity to meditate. **concentration** Repeat the mantras *Ma* on the in-breath and *Aum* on the out-breath. *Ma* is 'the act of manifesting absolute love', while *Aum* is 'the act of returning to the silent light'. **knowledge** Continually take the position of the indwelling awareness, focusing solely on the thought *Who?* That is, '*who* hears, sees, touches, tastes, smells, feels, thinks, remembers...'



eight levels of practice

1. **discriminate** the permanent awareness (the real) from the ephemeral forms (the illusion that forms independently arise).
2. **build dispassion** Avoid all sensory, emotional and mental ephemera; instead cleave to the factual and permanent, and generate passion for *the real*. This will not result in 'depression at the loss of our world', but 'joy at our factual immortality'.
3. **gain tranquility** This arises from clearly seeing how we seek temporary, defective objects, resulting in (a) bondage (b) diminishing returns leading to dissatisfaction (c) sorrow born of the effort to *acquire*, the effort to *maintain*, and the pain of *loss*.
4. **restrain the sense organs** Shift attention to how the sense objects actually originate. Focus awareness on the organs of sense (ear, eye, skin, nose, tongue), realising that they have no power of their own, thus bringing the entire process back to awareness, the sole power.
5. **gain control and peace** Practise non-focus on objects. Replace them with thoughtless inwardness.
6. **practise non-reaction** in the face of inevitable external events. Forbear without interest, worry or complaint.
7. **trust in the scripture or the guru's instructions** We see from experience, and the proof of written logic, that 'it is impossible to be other than the absolute'. We should 'be that' consciously, not unconsciously.
8. **continually fix the intellect on the goal** Literally 'train the mind to habitually think of the goal'. There is to be no 'oscillation born of mental projections'. We accept 'only the truth of here and now, *the actual reality of this*'.



54. meditate: i am awareness alone

We cannot have right understanding (meditation) unless we reconcile 'that which is passing' and 'that which never arises'. Thoughts, feelings, actions and sense experiences 'appear to arise', while the absolute awareness *never arises*. Reinforce this fact with these mental statements. 'Who thinks

the thought? Me. Who senses the sense? Me. Who interprets the sense according to mentality? Me. Who withdraws the thought? Me. Who withdraws the sense? Me. Who is witnessing now? Me. Who always witnessed and will always witness? Me. Who will sleep? Me. Who will dream? Me. Who will awaken? Me. Who will act? Who will desire and fear? Me. Who is 'born'? Me. Who 'dies'? Me. What do I have to do to be me? Nothing. What do I have to do to be awareness? Nothing. All my mentality is dualistic ego-concepts only. *I am* is utterly continuous, ever-present. I the awareness see myself as all beings. I witness all things as myself. I never arise. I am the divine light that illumines and embodies all experience.'

55. meditate: i am the one who never arises

'I am he that is all of the past, all that is now, all that will be. I am the immortal beyond time. I the awareness know myself as all beings. Are there 'separate objects'? Does the totality have 'parts'? There is only me, awareness. *I never arise*. As awareness I say: Is 'the hand' aware of me, or am I aware of 'it'? Is 'the brain' aware of me, or am I aware of 'it'? I am the maker of three modes of myself: waking, dreaming and sleeping. I, the screen, am the permanent one who entertains flux. The sound *Aum* is the only word I speak. Through this word I give birth to all words. I illuminate and embody all experience. Knower, known and the act of knowing are all in me. They are not other than me.

I am utterly fluid, forever dancing, and never dancing. 'Body' is the endless process and flow of me. Analyse it! How does the hand move, how does the blood flow, the heart beat, the lungs pull air, the feelings feel, the mind think? I dance the conceptions, the paradigms, the fixations, the forces. I dance the ego, the will-force that 'imagines other'. Who is it that 'enters relationship'? It is ever Me. I create the mind *as a tool only*. I am the agent of all creatures. I am the sole animator. I am the Sun, the source without which nothing arises or passes away. I am not partial. I cannot exist except as absolute. My name? *I Am That*.

How do I experience? I do not think of 'it', *I know it as myself*. How can there be misinterpretation of me the real? When I pose this question the 'pathway or limitation' is removed. If a herd of beasts runs over my shadow, does it affect me? I am the secret, the unexplainable, the causeless. Do I have to think in order to be? Never. It is ever my thought that appears as displacement, point, limitation, form. Where is bondage? There is none. There is no happiness 'elsewhere'. I have no 'phases of sorrow', no grasping, retaining, forfeiting. Before seeing the object I was already happy. I am the unchanging, unbroken, permanent inner happiness whose natural tendency is to express and accommodate all experience. Why? *Do not ask*. To ask is the nature of my mind, *the tool of asking*. Mind is nothing but *a mirror to me*. I am the utter experiencer.'



56. solve the notion of difference



As awareness, we can only *recognise* our utter autonomy, we cannot *seek* it.

Meditation is called 'non-interference in what is'. There can be no isolation: no-one and nothing is ever divorced from anything. The centre is 'everywhere', ever present as an ocean that ever contains all its waves. No-one and nothing is ever traded or lost. For a 'single thing' to instantly be here, 'everything' must forever be here. There is 'one without other, without a second'.

'Action' is called 'the free play of freedom's possibilities'. How then does our action appear to be 'seeking born of dissatisfaction'? Herein is an idea of relationship, of limitation based on the *mental* vision that something is either 'missing' or is 'exclusive to itself'. Both are always wrong. Is there a separate or limited entity who is required to judge, choose, cling to 'position'? *Wherever* the undefinable awareness is 'contemplated on', it is viewed as an 'object' by a false 'subject', that is, 'the contemplator who seeks to delimit herself'. Thus is the absolute 'localised'. The absolute pivots to '*this* point in time or space at the expense of all others'. Yet such 'limited things', when enquired into, are easily seen to be 'nothing but the force and flux of awareness itself', which means they are non-existent in and of themselves. They are merely apparent limitations of the absolute, that serve the purpose of 'force of relationship', also known as 'manifestation'. They are always untenable, even as they 'appear to be'.

Our simple goal is to no longer be subject to limitations born of subject-object differentiation. We are the free power of volition, the force of concentration that 'focuses, divides, displaces, limits'. Yet *who or what is it* that is free to act? It can only be 'that which acts but never limits itself in any displacements, concentrations, divisions'. Who but eternally present existence-awareness could effortlessly embody the idea of action? We are nothing but *the self-directed autonomy* of existence-awareness. Thus, we can never 'create the exclusive', we can only *be inclusive* - even as we act.

without End

57. dissolve the phantom ego

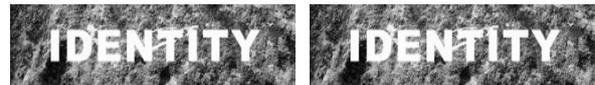


All energy goes into giving 'I the ego' unlimited power to control, and this 'I' will always believe it is unique as long as we obsess with achievement and possession. Yet 'I the limited' is troubled and haunted by 'a sense of I Unlimited'. 'Limited I' maintains and inflates an idea - that the relational, the separate, exists - then strives to 'fix' the endless oppositions it creates in the name of seeking unity! 'I' thus strives to justify all the forces and counterforces it harnesses in the name of that unity. In fact, all it uncovers is *lack* - threat, insecurity, fear,

unworthiness, need, pride, self-inflation... These lead to ever more habitual entrapments. This phantom seeker, desirer, definer, fixator, achiever, gatekeeper, material idea, superimposition, is *the idea that something is lacking*. Its ever subtler manipulations, fantasies, opinions, paradigms are its 'investment in identity'. There is literally no end to its ability to 'confound itself in fixation'. And at some point, to self-maintain, it must even try to 'explore within itself', to 'dissociate from all outward manifestations'.

It is impossible for the ego to absorb the results of the forces it manipulates. All must thereby be displaced, 'projected elsewhere' in the form of counterforce. Whatever 'I has done' or 'is done to it', pleasurable or painful (etc) must be displaced, projected - whether it adopts victim status, blame status, attachment status... No-one can 'absorb the force', take responsibility, practise *mea culpa*. Force is by definition impersonal, unstable, insubstantial, ungraspable to the one who deals with it.

The ego-mind's insecure seeking is a relational phantom, a chimera that 'seeks to establish itself in time and space and form and name' yet is never anything but 'the fleeting appearance of substantiality'. Ego is thus literally *the idea of insubstantiality*. The terms 'ego' and 'manifestation' and 'relation' are identical. Here is 'naked force' with no destination in time or space. Yet, this 'fleeting repulsion of awareness' can never be anything but awareness itself.



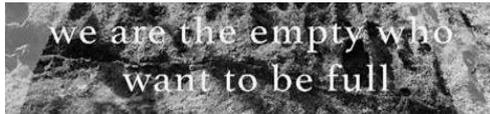
58. thy will be done

Ego is the notion of 'independent arising', but in fact ego has no independent arising whatever. Can 'that which has no independent arising' exist? All will or force is borderless, that is, there is no border between any force and any other, according to the truth that no borders exist in the absolute substance. The exercise of will, the force of egoism, is therefore non-existent under any notion of independence, separateness, initiative, choice.

There seems to be an eternal disconnect between 'what I am' and 'what I do'. Truly, as absolute existence-awareness I am 'the self, the embodiment', yet I am also 'the actor, the participant'. In this vision, 'I' automatically acts according to (as) existence-awareness alone. Yet there is the continual sense that we are relational, partial, impotent, suffering, needing, unfulfilled, lost.

Look closer. In the process of 'experiencing / acting', one never actually *feels* disconnected from absolute awareness. It is not action that is the disconnect, but *the objective, the motive* - and this defines ego. The ego (ironically) always 'seeks its own salvation', that is, 'the affirmation of its absolute nature'. The ego thereby '*stands in* for and as absolute awareness'. We are seldom amazed to think we can 'stand in' for the absolute! Ego is thus 'the state of refusing or failing to see that it is unlimited', even as it 'seeks to assume the mantle of the divine'. At any rate, the continuing fruit of this 'usurper' is need, alienation, suffering.

59. ego is affirmation of awareness



Ego is the force of idea - from which arise 'point of view, relationship, perspective, externality, object, cause-effect, flux'. These concepts, signifiers, measurements, are 'functions of force', wherein a problem called 'relationship' is created. Yet the mere fact that difference or other is *perceived*, proves that absolute awareness is the utter context. Egoism is thus deemed 'a function of awareness', that is, 'the force or enabler of ideas'. By such affirmation we accept ego in the greater scheme without contradiction, where 'the will of the absolute is being done'. Is there really a contradiction between what 'I' decide to do, and what the 'the absolute' decides to do? I dare anyone to find a border between them. The key is to recognise that ego-force-will is 'the manifesting function' of awareness. Why? No 'play' can 'manifest' unless there is concentration, focus, point of view, specificity, limit. And that is ego's title.



'Ego' is the original and *only* fixation, concentration, construct. As force or will, it manifests 'junctures in emptiness', that throw up 'a context of the dual', that is, antithetical forces that keep 'events' or 'fixations' in place. Like a flag is placed in a territory and claims it as owned, the ego is centrifugal: it defines and delimits, 'as if one could split the sky with a knife'. There is no beginning or end to this phantom 'point-counterpoint', 'point-context' dance. Therein, we are forced to conceive of 'two ways to see'. The first is 'the act of duality', whereby 'no object or construct can *be* oneself, the experiencer. This vision is called *Samsara*, where 'activity' engenders displacement, positionality. The second is 'the fact of oneness, whereby all objects or constructs are expressions of ourself since they could not exist other than as awareness'. This vision is called *Nirvana*, where 'there is no separate act, hence no becoming at all'.

Yet how can there *be* dualism, the idea of differentiation, relation? No 'thing' can ever be posited except in terms of 'not being something other'. We have said that awareness must 'mirror itself as object or construct in order to 'express itself as the sole seer and doer'. Yet, from this we might sustain the dualistic notion of 'awareness as conceiver *and* conceived'. The purport might be: 'the definition of ego-mind is that it *conceives of* existence-awareness'. No! For who is the actual conceiver? Its *substance* is awareness alone, and its *nature* is 'awareness as ego-mind'. Clearly, the key is to see that ego as mental conception is nothing but the mirror, the *proof* of absolute awareness. Can the two terms, awareness and ego, merge as one? They must. We shall simply say, *I Am That*.



60. no denial, no separation

- Mental projection (the 'world of manifestation, object') cannot be called illusion, since it is totally persistent and pervasive

- Yet we also say, 'there is no difference between the absolute and its so-called parts, those objects of mental projection'
- Yet the projection, the manifestation, is characterised by displacement, partiality, limitation, veiling
- Is displacement, partiality, limitation, veiling *really* possible within absolute awareness?
- Definitely, in the sense of its persistent appearance
- Yet *to whom* does it 'persistently appear'?
- Only the awareness, who has all power to project and withdraw the objects
- Correct. So can we say that awareness alone, 'the one who sees', is never *of* the manifestation, even while the manifestation 'appears within it'?
- Better to quote your words: that there is *no difference whatsoever* between awareness and its so-called objects. Most aspirants beat themselves up trying to 'deny' the objects of the mind and senses (they call it 'purification') and get absolutely no benefit. We are told not to trust or acknowledge the mind and senses if we 'want liberation'
- We are already liberated. We need to practise 'acceptance of that fact'
- Yet manifested life is suffering
- Suffering comes from believing oneself to be separate or other than awareness alone! The actual nature of ourself is *changeless*, that is, all-pervading, borderless and eternal.

End End

One

61. act without confusion

We can only ever enact our own nature, but we should never fool ourselves that we are limited. We shall do as we need, make continual decisions, make continual mistakes even - but *it is the idea of lack and limitation* that creates 'a false dichotomy between self and other', thus enabling all confusions, desires, fears. The *Tao* states that 'we shall always do as we must, but must never fool ourselves that we are in any way separate from anything'. We are nothing but 'the essence of all experience', good or bad, and we shall always make decisions and shall bear the brunt of experience accordingly.

Can we get into water without getting wet? The 'swimmer' may be 'on a crusade to conquer the next stretch of water' but she can never hope to be anywhere or anything but 'where she is now', even as she 'strives and moves'. There can thus be no attachment or detachment, no 'inward or outward', no 'self and other', no 'me and that'. 'This' may *appear as* time, space, name or form or flux, but it ever contains them. 'This' is all of the coming and passing, all of our 'experience'. 'This' is forever borderless formless timeless nameless unaccountable *presence*.

62. ignorance or no ignorance?



Is there a cure for ignorance? At the outset, we must say that the only possible context for such a question is awareness. Yet, ignorance seems to be an impersonal fact until we enquire into it, and it becomes ‘provisional’ when we do. We might say that ignorance is ‘unawareness of being unaware’, yet at the subtler level it is ‘unawareness of being aware’. Therein, when we are ‘aware of being aware’ we are utterly ourselves, which means we are ‘aware of the boundless truth of ourselves as awareness alone’.

We must now recreate the source of our ‘ignorance problem’. This is a risky enterprise. Why? Ignorance is equated with ‘manifestation’, which is seen as its source and its embodiment. ‘Manifestation’ occurs when the ego-mind ‘takes a perspective’, and in the process automatically limits itself as ‘I’ in opposition to ‘other’ (object). Therefore, when we ask the question ‘to whom does ignorance occur?’ we risk ‘manifesting ego-mind to dissolve the ego-mind’. That is, to create ‘a seer of manifestation’ is to reinforce ‘an unreal subject seeing an object’. We may go on to say that ‘a vision of awareness’ is an oxymoron, that is, an artificial division of oneness based on subject-object. Thereby, we regenerate the notion of ‘limited point of view’, reinforcing ‘ignorance’.

We must now ask: how can awareness manifest ignorance when it is ‘the totality of experience’? Our question ‘to whom does ignorance occur?’ automatically evokes the presence of awareness alone. In the same vein, to ask, ‘who or what is ignorant?’ suggests that ‘there is no-one who can be identified as ignorant’. Similarly, we may ask: ‘to what or whom does limitation occur?’ or ‘to what or whom does change occur?’ Such reflexive questions have one answer: if we cannot identify an ‘entity’ to which limitation or change occurs, they cannot be said to occur at all.

From this position, let us now ask: ‘to whom does ‘manifestation’ (object) *appear to occur*?’ There are only two possible answers. 1. ‘To the one who manifests’. Clearly, ‘the one who manifests’ cannot be manifestation itself. 2. ‘To the one who is not manifest.’ Herein, ‘the one who is not manifest’ is absolute beyond manifestation, in which case manifestation is realised to be non-existent.

We now grasp the cut-through power of a great question. Let’s put it in another way: ‘*Who* could ever claim ignorance (limitation, partiality, object) exists?’ Clearly, it is the one who is not ignorant, which is awareness alone. Thus, awareness redeems all apparent ignorance.

Is anything ever really limited or obscured? In awareness alone there is no ‘obscurer or limiter’, that is, there is no ‘perspective that manifests’. Awareness is the sole medium and agent wherein ‘manifestation or unmanifestation, partiality or limitlessness’, can be debated. When we *know ourselves* as absolute awareness, there can be no problem with ‘points of view’, that is, ‘perspectives that manifest’ since we *know* we cannot be other than awareness alone.

63. what is a person?



Shall we assume 'the continuity of a person'? What is 'incarnation' or 'lifetime', and what is the effect of 'continuous incarnations'? What affects who? Where is the border between what a person is and what a person is not? And where is the border between what is wiped out and what is not? It might be said that there is no person, just 'presence and intention in the moment'. Yet shall we assume that *tendencies accrue* to a person, and thereby that the person develops, that is, evolves?

Within the parameters of 'time, space, form and name' where 'cause and effect' are said to operate, we assume *tendency*. How does tendency manifest? We assume a magnetic centre, a self-conscious, self-reflecting entity known as 'the person as ego', who 'localises an absolute field of awareness'. The person 'posits self-awareness and self-will', that is, 'the ability to know oneself and to direct oneself'. In a search for survival and definition, the ego attracts and stores physical, sensory, emotional and mental experience. And this power of attraction and accumulation is not confined to the human: all creatures and all forces are expressions of a self-aware power that is unlimited in its expressions of itself.

How long do 'stored things' last? By this we mean, 'where is the border between thing and thing'? Absolute complexity and subtlety preclude us from judging this. Or is it the case that the person 'forever operates on all levels at once', that is, the person is 'an absolute microcosm of the absolute and thus in itself absolute'? One thing is certain: nothing can ever exist (that is, 'appear to exist') without 'the totality of experience' being present. Only in this absolute context can anything appear to occur. The context is infinite in both complexity and simplicity, and utterly without boundaries, 'even as boundaries may eternally appear to be conjured by awareness'. And no object or point can ever exist without the conscious creation of it.

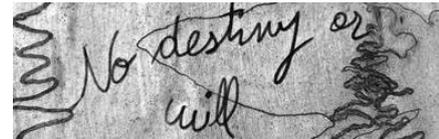


What then, is 'the person' in terms of continuity? Continuity is the handmaiden of awareness, the absolute irremovable field. Such that 'the person' (the ego entity) is seen as 'accumulating experience', we must enquire *who* the seer actually is. She is not any 'sum of accumulated parts', since the apprehension of 'part' is a momentary phenomenon, utterly dependent on a point of focus, just as concepts, paradigms, feelings and sense experiences are utterly momentary, and whilst they may 'in themselves' appear to be 'effectual outcomes of causes', there is no way to connect any experience to any other except through and as awareness alone, which is utterly borderless, that is, without parts.

Do we 'die and come again'? Is there 'return'? If we can't identify 'what it is we left from', there can obviously be no return. Life is absolute, yet is there repetition? If we cannot identify 'that which was supposed to have been repeated' since it has utterly changed and in fact was never what it was, we cannot claim that it gets repeated. Is there cause and effect? Again, if we cannot identify 'that which

was supposed to have been a cause' since it has irretrievably changed and in fact was 'never what it was', we cannot claim that it has any 'particular effect'.

Thus we stand utterly alone, in and as eternity, without parts, attributes, features, accumulations. The ego-will-force, 'this self-imposer, standard bearer for absolute awareness', makes its claims to separateness and uniqueness. None of its claims ultimately stick, but they appear to create 'narrative' for 'a period of time' based on 'accumulation of repetitions born of the continuous exercise of will-force'. Meanwhile, 'the absolute' is untouched, unchanging, alone without a second. It merely appears as presence and intention, in the moment. It is truly us.



64. who is the experienter?

A great mind-emptying experience is to ask, 'Who experiences?'

Who experiences 'birth'? It is the one who is already present, always present. Who else? It would be absurd to claim 'no-one experienced it', since it has already been 'designated as event'. That is, we cannot posit birth as a distinct event then claim it 'occurred to no-one'.

Who experiences 'death'? Clearly, the one who experiences 'death' cannot be 'dead', since he experienced it. Similarly, if death is claimed to be 'beyond the experience of the one who experiences', then what could it possibly be? It certainly cannot be posited as a 'distinct experience'.

What then, is 'event'? Any distinction (made by the experienter) between 'event and event' is entirely arbitrary, since (a) no border can be found, and (b) the experienter is the common factor and thereby *continuous*, that is, not divided or separated.

What then, is 'memory'? Awareness, the absolute medium, 'stores experience' and processes it by arrangement, classification, naming. Awareness then reproduces it at will according to the infinitely malleable systems it uses to process in the first place. The reality? Memory, like 'event, experience, change, birth, death' and all other significations, is nothing but 'eternally present experience of the experienter, awareness alone'.

Awareness appears to undergo 'continual displacement according to the ego-mind'. Ego posits (continual) 'presence' as 'force operating within a continual notion of boundary or particularity (called 'object' or 'event')'. Yet the word 'continual' lets us understand its non-existence. How? Force or flux has no self-existence, since all its assertions, its plays, are obliterated by lack of boundary.

By what definition can force be asserted to exist? In what (absolute) context? Existence itself may be called 'the force of presence': sole, utter, still and abstract, in which no 'independent things ever arise'. An example. Consider 'my oldest friend'. He was a kid running on beaches with me, later he

was a voice on a phone in a distant country, then he was a corpse in a graveyard, and now he is a memory. What is he ever, really? He is existence-awareness itself, nothing and everything, always an abstraction.

Can ‘forces and forms’ ever cease to be identified in awareness? No, absolute awareness ‘appears to undergo continuous displacement as force’. Yet there is *no continuity* in displacement, since no event or force arises independently, that is, no force can be isolated or defined. Can awareness ‘entertain force as a mirror to itself? To answer we should ask: *to whom* would awareness appear to be a mirror? Does awareness feel itself to be ‘an abstraction beyond forces and forms’? No, it is the one who is. It is nothing but the very fact.



65. awareness and the external

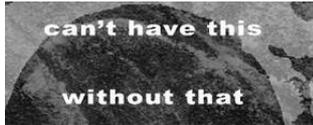
We are seated in and as the power of powers, and what do we do with it? We create endless ‘objective events’ that are ‘deemed to exist outside the context of their enabler’. Yet how can any ‘experience’ (thought, feeling, sense, perception, action) exist outside the experiencer, the enabler? It is indivisible existence-awareness that entertains all so-called objectivity, division, partiality, exclusion. This is ‘awareness entertaining idea’: time, space, form, name, cause, flux (etc). Yet this ‘external’, this partial, veiled, conditional ‘knot of action’, this ‘phenomenon that begs its opposite, its corollary’ - is awareness and no other. Sleep is an exemplar of ‘awareness without form’ (called emptiness), while the waking state acts as ‘awareness with form’, which is an oxymoron known as ‘the emptiness of becoming’ (*maya, samsara*). Is there any difference? No, except that this waking state expresses awareness as ‘displacement, relationship, judgment, exclusion, externality’, while the sleep state expresses awareness as utter unity. In waking, the absolute awareness ‘deigns to create things within itself, and thus the idea of ‘relationship’ or ‘otherness’ is born, signifying the notion of difference between awareness and ‘form’. We thus confirm that though ‘forms’ appear to be substantial (that is, independently arising) they are never other from awareness, the utter experiencer. This gift allows us to grasp ‘the formlessness of form’ as proof of the utter presence of absolute existence-awareness.

66. the notion of improvement



How is it possible to ‘improve’ (that is, purify) ourselves if we are the totality of existence and awareness? One who seeks to improve, seeks to ‘remove all things that interfere with the divine in himself. Is ‘divine’ to mean ‘everything that is oneself (the absolute) or simply ‘the better bits’? Answer: to understand oneself *as* ‘the absolute’ is to recognise

that there can be no border between 'oneself and anything else', ie: we are the absolute and cannot be anything other than that. That would mean we 'cannot be anything but divine'. For where is the *border* between awareness and our thoughts, feelings, psychological make-up, physicality, acts? It is utterly non-existent. We are inescapably the absolute, now and forever: therein nothing can be 'removed' or 'be other than divine'. So much for being 'a sinner who needs to improve'. What are we going to do? Alter the fact that we have a mind and desires? Change the redness of blood? Shake a fist at the sky? The only thing we have to 'do' is recognise our actual unlimited nature.



67. the notion of choice

Welcome to the 'free will versus determinism' debate. Is there 'free choice' or 'no choice at all'? It is not possible to act without invoking the utter power of existence-awareness, the fundamental agent, the eternal initiator of all 'choices'. All 'choices' ramify and recycle within and as existence-awareness: it is both forever 'impersonal' (absolute power) and forever 'personal' (we, the chooser). Where is the border between 'absolute power' and 'a limiting act called choice'? Only the utter power can 'enable aspects (limitations) of itself according to time, space, form, word, cause, effect...'. Meanwhile, it is not possible to 'choose' anything without negating 'the utter infinitude of other possibilities of choice' at every possible juncture. Where is 'freedom' of choice where 'everything else is negated'? And who is to say what *is* a choice, here, there or anywhere, in an infinitude of simultaneous choices? Where is 'freedom to choose' where all so-called choices must be products of other choices, that is, utterly dependent on them?

There is no doubt that *we have agency*. We all wish to be 'free', which means to have 'unlimited power'. Such a wish can only mean 'we believe ourselves to be victims of limitation'. This belief is caused by our own limiting egoic self-definition. Yet we must ever ask: *who* is the creator of this idea of limitation? Is it me or is it 'some other agent'? And if it is concluded it is 'some other agent', then *who is it* that delivers that conclusion? Yes, *it is me*. 'Personal' and 'impersonal' are actually one. There is no boundary between 'self and not self'. 'Absolute power' and 'personal agent or chooser' are one. They are absolutely *me*. To take responsibility for being the totality, not the part, means every 'choice' we make is 'the utter flow of rightness'. We have 'utter freedom in no choice'.



68. goodbye history, goodbye karma

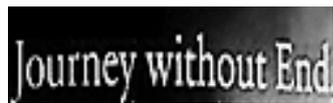
Ego is the idea of boundary, continually seeking to satisfy itself, to 'be correct' at all costs. Ego operates in either of two modes: (1) Ego feels small, inadequate, trapped amid the continual pressures of life, and delivers a miserable verdict on the self. (2) Ego inflates itself by projection, resulting in a self-aggrandising superego characterised by unrealistic notions of its own capacity. These two oscillating modes come from our egoic belief that a border exists between 'ourselves' and

‘everything else’. But where is that border? There can be no division within the absolute infinite context that ‘continually creates and supports and modifies all’. Without totality, nothing can exist, not even for an instant. We are the totality. We can’t possibly be anything else.

To let go of the idea of ‘achievement’ is to jettison all the baggage that holds the ego to its ‘history’. To act without ‘seeking to achieve’, is to free oneself from the age-old *clinging* that is ego’s paradigm of separate self, of ‘suffering through ignorance’. This is the only practical step to obliterate the fake idea of ‘separate self that generates and disburses karma’. We are thereby free from the consequences of acts simply because we are free from the delusion that we are a separate doer, and thus the arbiter, of all acts.

There is no-one who can be attached and no-one who can be detached. There is no-one who may worship and there is nothing to be worshipped. Falsehood, illusion, cannot live. All force, all experience is without consequence since its context is ever awareness alone. Herein is the obliteration of ‘context’, since awareness is forever itself alone.

69. ‘events’ in an absolute continuum



People speak in hushed tones of ‘death’ - where ‘the spirit leaves the body and the lifeless hulk shrivels’. Yet this ‘event’ is no different from the ‘continuous flux’ that occurred since this body was ‘conceived’. This ‘indwelling spirit of animation’, this ‘life force’ is no doubt ‘the ground without which nothing exists, the sole ground wherein nothing is ever other than it’. Whatever ‘it’ may be, it quite obviously permanently exists, since ‘all things come and go within and as it’. Here is an obvious *fact*, not a wish or dream or metaphor or spirit or ghost. To be precise: if ‘the animating force within the body’ (by which it functions as an ‘ecosystem’) is identical with ‘the animating force of all things’ (that is, ‘the absolute ecosystem’), then nothing can possibly change in this arbitrary event we label death. We should understand that all ‘events’ (including ‘death’) are merely plucked from the continuum by the perceiver (awareness as ego) for her own purpose, in order to designate a landmark, a moment of significance. ‘Significance’ is solely in the eye of the perceiver, and no continuum is ever ‘broken, dislodged or stopped’. If the life force ‘within’ the body is the same as the life force ‘without’, then nothing can possibly happen that has not been forever happening. We must then ask: ‘Where is the border between ‘event and event’? There is none, and can never be. Thereby nothing ever happens. Death is nothing but a name, a manufacture. And to thus manufacture, means to cry and to suffer over a thing that never happens.

Our linear vision of ‘incarnation’ is one of ‘journey, progress, evolution, working out’, which is said to be the result of ‘force of change’. A *non-linear vision* of ‘incarnation’ is one of ‘presence, inclusivity, transparency, integration at all so-called levels forever’. It might be said that we have two ‘modes of existence’ available to us. One is ‘the taking of a position’, and the other is ‘no taking of a position’. In fact, no position can be taken at all. Why? Because that position requires ‘infinite correlative

components to its positionality', that is, 'an infinite context', in order to (appear to) be. Our assumption of a 'position' is based on the assumption that 'all other factors in this universe exist as counterpoints or corollaries to our singular position', according to 'an infinite web or matrix' of possibilities. This is fine, as long as we don't make the mistake of thinking anything is *fixed, isolated*. The limiting ego sense, creator of all ideas of multiplicity based on positioning itself as 'other', as 'this-that', 'inside-outside', 'me-you'... does exactly that. All acts of seeing 'automatically grasp at a form devised by an act of positioning', thus automatically viewing the positioning as 'real'. Yet the 'form' appears from one point of view only, and does not exist from any other. Thereby, 'point of view' is arbitrary, illusory, no indicator of knowledge or fact. All it can indicate is that the 'infinite external' (the 'world') is literally 'the infinite potentiality of the self'. And that truth is all the 'knowledge' we need.



The notion of *samsara*, that is: 'force, flux, world, subject, object, duration, birth, death, cause, effect, form, name, time, space...' teaches that there can be no *clinging* to anything. (The 'demented' learn this fact in the most exacting way) If

all is flux, there can be 'no discernible substance or thing' that can be susceptible to flux; thereby there is no flux at all. *Samsara* thus reveals 'the truth of its own non-existence', wherein it is 'none other than the notion of *nirvana* (emptiness)', which is 'none other than the notion of *samsara*...' (etc). *Samsara* teaches the perceiver that 'there is *no separate one* who is perceiving anything'. Instead, there is but *one experiencer* 'in the modes of *nirvana* (stillness, silence) and *samsara* (apparent action)'. This is in fact true *dharma* (pathway, duty).

In this light, consider three statements by the Buddha. **all is imperfect** It is understood that 'nothing can exist without the (negating) presence of something else'. Yet show me the border between thing and thing. It does not exist. Thereby nothing exists since 'nothing has any independent arising'. In this light, nothing we 'do' has any consequence whatever. This is an alarming fact, considering we speak endlessly of 'achievement' or 'lives of achievement', or (conversely) of 'What have I done with my life?' Yet achievement is an 'egoic proposition', a gathering, a possession, a pile, a dream in air. Take away this phantom artificial ego and there is no gathering, no achievement. Great swathes of lived existence are thrown up and wiped out in an instant, and we are meant to believe it all matters, that we can 'do things that stay'. **all is impermanent** It is understood that 'since there is nothing but a state of change, that which changes cannot be identified'. Thereby no change occurs. No 'thing' has any independent arising distinct from 'any other thing'. Thereby 'nothing ever happens'. 'Never seek or hold on', goes the injunction. Why cling, for example, to the idea of a life span? It is said that the only thing we can give away is our delusion. That is, we can 'give up the idea that we are not ourself'. We are thus nothing but 'eternal, spaceless, timeless borderless presence'. **all is impersonal** It is understood that 'there is no-one here to experience, no-one here to retain (the fruits of) experience', whereby a

'person' is 'nothing but the phenomena of thought, feeling, sense, action'. There is no-one who gains or loses anything, since there is no-one who comes and no-one who leaves, that is, 'there is no-one who is present now'.

To all these statements we pose the notion: '*Who is it* that is capable of judging that all is imperfect, impermanent, impersonal? *Who* claims there is no-one present?' Clearly, it is 'the one who is here'. And that one (since there is no other) may be termed 'utter, perfect, permanent, personal'.



70. a sentence without the i

Try to form a sentence without an 'I' or subject. We cannot. There is nothing but silence. All mental worlds, all thought, all 'sentences', spring from the 'I' in the sentence. And it is a sentence of limitation. Some might call it a sentence of death.



71. MEDITATION remove the illusion of subject-object dualism

1. Sit down in a quiet space with an object: let us say, a ball, and observe it intently.
2. Now ask the question: 'In what does the object consist?'
3. We glean that the object has 'particular characteristics', and is distinguished from its surroundings by its shape, density, texture, materials, colour *etc.* It exists in a context of its use (eg: we play games with it), and it has a specific name.
4. We reflect that 'it carries these attributes because it has been designated an object'.
5. We reflect that it cannot be designated an object unless it is named.
6. The naming is carried out on a mental level in the form of a thought, which consists of a vision (light) and a vibration (sound, word).
7. Now, we reflect on the nature of 'the one who sees the object'. We discover that the seer is formless, abstract.
8. Next, we reflect that the formless, abstract awareness cannot 'take form' unless it 'enters the medium of light'.
9. We reflect that the formless awareness cannot 'take form' unless it 'enters the medium of sound', that is, creates a name ('ball').
10. At this point, 'our grip on the ball' becomes tenuous, provisional, alienated.
11. That is, having given up the automatic formation of the mental sound 'ball', the object loses its 'context', that is, 'an assumed world of other objects and their associated meanings'.
12. Next, the duality or boundary between 'the form' and 'the formless seer' becomes elusive.
13. Next, the status of 'the seer, the knower' becomes abstract.
14. The sense of ego, that is, the sense of seer or self as distinct from 'seen' (the object, the ball), is lost.
15. At this point, 'action', that is, the senses (mainly sight and sound) and movement, become minimal, still, trance-like.

16. In this state, the will becomes capable of a flow of action or creation *without reference* to context, name or form. The dualistic sense of 'actor and action' is voided, and all actions are luminous with 'flow', 'absoluteness', purity, clarity, joy...



commentary

1. 'The one who sees' is utterly formless, abstract, without any 'context' but itself.
2. No 'form' can exist without a 'concentration of awareness'.
3. This concentration takes the form of a 'thought'.
4. This thought is created and extrapolated 'in the context of organs of sense and action'.
5. Form is seen to 'have form' only because it 'forms part of a context', based on a series of abels or names.
6. A so-called object literally has a 'form' because it has a 'name'.
7. The names / labels are themselves abstractions without intrinsic connection to the form.
8. All 'forms' are literally abstractions of abstract awareness.
9. What then, is the basis of 'meaning'?
10. No form has any 'meaning' except 'within a hierarchy of meanings known as context'. 'Form creates and reinforces context', and vice versa.
11. Context is defined as 'a mutual and meaningful conjunction of parts'. Yet if these parts 'only have meaning in relation to each other', the question 'who or what is the instigator of meaning?' remains unanswered. We are reminded of the phenomenon of 'artificial intelligence': no 'thing' can be designated as intelligent other than *intelligence itself*, which is utterly formless, abstract, absolute.
12. Awareness is itself 'brought into a context, that is, form', according to 'light' (presence) and 'sound' (force, vibration).
13. 'The world' (form) is proclaimed to 'be as it is'; that is, 'external to awareness'.
14. Yet who proclaims it to be so? The sole issue here is: What 'relationship', if any, can there be between 'awareness' (seer) and 'object' (seen)?
15. Awareness, the abstract substance, apprehends 'concentration' or 'density' in the form of light and shadow, stillness and vibration (sound), name and form (context and function).
16. Awareness 'as a concentrated entity called ego', delivers 'location' (form) as distinct from 'emptiness'. Such vision (light) and word (sound, vibration) is 'awareness as its emanations', that is: 'names and forms in space and time (sequence)'. These usher outward always, as 'sound from silence' and 'shadow from light'. Yet, nothing ever happens outside awareness alone.



72. the permanent realisation of existence-awareness-bliss

What is our actual sense of self, and where is it located? It does not lie in the brain or the heart or in any bodily organs. It is the spaceless, incorporeal timeless awareness alone. With a little attention this fact is easily apprehended. What are the 'processes' whereby we as borderless eternal existence-awareness-bliss (*satchitananda*) 'take on the limitations of manifestation'?

1. No sense of self can be found in any 'manifested object'.
2. Yet, the 'manifested object' is apprehended, is 'known'.
3. However, the 'manifested object' is not coherent as any kind of 'knowable whole'.
4. In fact, 'manifestation' is a churn of momentary, limited fixations (perceptions), none of which link in terms of cause or effect. Herein is an understanding of 'the impersonal'.
5. An act of 'apprehension', that is, a 'juxtaposition of subject and object', is deemed to occur.
6. By repetition and reinforcement (judgement) in the service of 'identity' (security), these 'discrete events' coalesce into apparent paradigms (unquestioned fixations).
7. Herein, all is limitation without any vision of unity based in the source of unity, awareness alone.
8. We understand that all 'manifestations' are *never anything but* the original supreme element, simply appearing to be 'different' according to the limiting act of perception (force of displacement, will, egoism). We thereby understand that 'limitation' is never reality.
9. Thus, knowing that manifestation consists of and expresses existence-awareness-bliss, everything is but 'the satisfied permanent realisation of that'. Herein lies reality, sanity, rest.



73. when ego is gone, the true fact arises

The 'manifested world' cannot be quantified or grasped, since 'there is no thing that is not subject to its counterforce or opposite'. There are no independent things, hence no things that any change can happen to, hence no change at all. Whatever we 'do', we never affect anything, since there is nothing that can be affected. The 'ego' is called 'the impetus to action', that is, 'ego is the notion that there is an actor who affects her environment or context'. Yet, we can never identify anything that is 'particular to ourself, for example: body, energy, electricity, heat, thought, feeling, sensation. At the 'centre of ourself' there is no centre. At this point the idea of ego or centre dissolves, and there is no self, only silence. We understand that 'there can be nothing personal in the history of the world'. We see that there is only one thing we can ever hold onto or give away: our *delusion*. It is potentially a great burden lifted, to understand that one is an utter non-achiever.

Who is it then, that is capable of proclaiming this fact? The idea of manifestation is inherent in the truth of a causeless, borderless, eternal existence-awareness alone. It is of the nature of existence-awareness alone, the sole medium, to 'create aspects of itself. Life is absolute, that is, there is *no relationship to be had with it*. Yet can there be an unfolding play of manifestation without a

protagonist? There certainly cannot. There is never anything but awareness alone, that utter feeling that constitutes our core, always.

That which is utterly free may be called 'free in its volitional (creative) power'. That which is utterly free is the only thing that exists. There can be nothing but existence-awareness, and no life-form has ever, or will ever, be able to say there is anything outside awareness, since it is the sole agent of all discernment. Look closer. The so-called 'power to discern' is absolute, by which we mean that 'nothing is not a manifestation or state of that power'. So-called 'external manifestations of awareness' have no existence other than awareness. So-called 'aspects' or 'concepts' or 'terms', including 'form, name, time, space, matter, force' (*etc*) are mere 'signifiers of awareness alone', and have no separate existence, period. Whence comes the idea of difference? There is born, through the unremitting play of force (none other than awareness alone) the *idea* of displacement, of 'other', of 'force and counterforce', and thereby 'the notion of limitation'. Wherever awareness puts its attention according to conditions of its own making, there arise notions of 'form, name, time, space, matter, force' (*etc*) characterised by 'displacement, other, force-counterforce, limitation, measurement, judgement and so on'. Who is the entertainer of these? It is awareness alone. The Buddhists have said that 'all manifestation is imperfect, impermanent and impersonal, and this is true, yet who is the entertainer of such insight? It is awareness alone, who is *'perfect, permanent and entirely personal' in that there is no other*. Therefore, by what vision is absolute awareness deemed 'imperfect, impermanent and impersonal'? By a vision of its own making.



74. what we truly are

If we look very closely and ask what we 'truly are', we see that 'we' are never anything but 'awareness of the present circumstance'. We are not even 'a perspective on change or development'. Yet, this utter humble simplicity of awareness 'that we are, here and now' cannot seem to even begin to explain the infinite complexity and perfection of creation. That is, we seem to be mere witnesses or bystanders in a bewildering, churning unfolding of forces. Look closer. The answer lies in the fact that 'perfection of awareness is inherent at any and all junctures', just as a great tree lies hidden in a seed. This throws up the startling truth that 'all change seems to occur to a ubiquitous awareness that never essentially changes'. There is no 'change' other than 'the unfolding perfection of the process'. Simplicity, not complexity, is thereby absolute. Whence comes the idea of complexity? It is *the idea of division* according to sensory, mental, intellectual and memoric inputs that offer 'a continuous sense of complexity'. Yet we, the still, small, humble centre of now-here-thisness, are forever the seed bed of all universes, that arise at all levels of magnitude (yet are without scale), and are just as instantly withdrawn again.



75. beyond the machine

Our conditioning by intellectual, imaginative, sensory and motor faculties, that divide existence into ‘connected parts of a great machine’, brings only egoism, separateness and alienation as opposed to the truth of oneness. Even to say that ‘we embody all aspects of the machine’ is to deeply mislead. To take each ‘aspect or part’ and deconstruct it, quickly reveals the reality: if we cannot say where an aspect begins or ends, and thereby cannot say how it is independent of ‘the totality of relevant systems’ (called context), then obviously that aspect has no existence at all. The idea of aspect or part is reduced to a convenience, a lazy falsehood in the service of ‘a false science of separative parts’. We could endlessly list instances where labelling embeds the false separation of functions. For instance, the ‘body’ may be glibly termed ‘an infinitely complex play of parts born of infinite subtle displacements of force’ whereby ‘the absolute fluidity and plasticity of its systems’ would ‘explain how any one part arises, remains or disappears independent of the totality of all others’. To glibly say that ‘everything affects everything else’ is intellectual hubris leading to a false science based on ‘the absolute interoperability of parts’. In the same vein, it is indisputable that ‘body and mind’ are two *labels* for one system, and moreover, if we were to deconstruct the notion of ‘one system’, we would discover that *no* system has any beginning or end or discreteness in space or time. Only *the tyranny of labelling*, born of the separative, positional nature of ‘five senses’, ‘five organs of action’, ‘creative imagination’, ‘memory’ and ‘discriminating intellect’, throws up the objectified idea of ‘form’ in the first place.



The key is to ask: within what absolute substance does the *notion* of separateness, positionality, perspective, displacement, limitation arise? There is but one answer: existence-awareness alone. To acknowledge that all apparent systems and parts are (unified as) a singular substance obliterates the notion of parts and systems, except as products of *inferential knowledge* characterised by *ignorance of the one who entertains such ‘knowledge’ in the first place*. Existence-awareness is timeless, spaceless, nameless, formless, causeless, birthless, deathless, egoless, changeless, abstract. The ‘intellectual, imaginative, sensory or motor’ actions and habits that give rise to a continual sense of positionality, displacement, separateness, discreteness and limitation, as the progenitors of notions of physics, chemistry, biology, philosophy and so on - are nothing but this borderless existence-awareness alone. Therefore, *come to yourself as you always are*: not in ‘transition’, not in ‘interlocking parts’, but as the nameless totality that is your absolute self. Only then, *as this self*, can we truly ‘*re-enter the play*’ and marvel at ‘this wondrous, elusive ghost dance of apparent systems and aspects we like to call manifestation’.



76. identity and difference

Our core issue is one of *identity*. Our true nature is absolute existence, awareness and bliss (undifferentiated, objectless love). This existence-awareness-bliss is the eternal witness of all phenomena, as it appears to subject itself, by unbordered and unfettered capacity for play, to infinite expressions of itself. Such a play of *forces* is in essence ‘the appearance of differentiations within an absolute whole’. This principle of differentiation is merely dualistic, in that every expression of force manifests a counterforce, a displacement whereby the tension between the two offers ‘the impression of differentiation’.

‘Differentiated’ expressions have an ‘apparent’ life of their own, and we can easily see that they result in an unending struggle to express our absolute nature while tragically diverging from that absolute nature. Herein arises the dichotomy underpinning all philosophic confusion, and consequent speculation and research into ‘the nature of reality’. Awareness is the only agent or doer, and its utter fluidity effortlessly expresses the *perception* of difference, gradation, density, change, flux (etc), and hence ideas of alienation, search and arrival. ‘The spark of differentiation’ instantly throws up ideas of form, name, space, time, flux, cause, birth (arising) and death (return).

To place our attention (that is, concentrate on a point) delivers *the idea* of differentiation. We human beings, in our persistent paradigm as ‘microcosms of totality’, habitually ‘unfurl into versions, rabbit holes, microcosms’. Yet we are forever the totality and nothing but, no matter how complex or paradoxical we appear to be. Existence-awareness is utterly fluid, therefore is without borders, and its ‘apparent aspects’ (expressions, displacements) have no independent existence. There can be no ‘object’ without ‘context’ and no context without object, and any border between the two is purely imagined. The notions of *maya* or *samsara* (unending flux) are entirely without substance in that they signify nothing but ‘the fact of their insubstantiality’.

What must we ‘human beings’ do to realise, that is, *continually recognise*, our actual identity?



The act of perception (attention, concentration, focus) throws up the idea of a ‘miniature self known as ego (will), which on one hand claims to be all-knowing,

powerful and all-pervading, and on the other continually seeks to control and self-reinforce due to fear of its own obliteration. Humans are dominated by so-called physical and mental spheres, whereby ego incoherently takes the form of the body shape while also taking the form of creative imagination and discriminating intellect. Yet the ego’s *inability to define itself* is the key to its non-existence as a separate entity. In short, it is an *imagined* version of the undifferentiated borderless self. We, as absolute awareness, are utterly free to invent differentiated expressions of ourself, yet the problem with ego (will) is that it is *exclusive* in its action: by its every discriminative act it

excludes an infinitude of possibility. The absolute fluidity of awareness thus appears cabined, cribbed, confined by an automatising need to control, to fear, to indulge knee-jerk judgement. Yet again, *who is it* that appears so confined? It is the *awareness* that appears so - until the instant it enquires into its confinement and sees it cannot be so.

The *tension* of this play of differentiation is that while ego-will seeks the bliss of self-enjoyment, it also must seek quintessential knowledge of itself. Having thus 'set itself against itself, it initiates an eternal search, creating a tension of suffering born of alienation. By seeking perfect bliss (self-enjoyment) along with perfect knowledge (awareness alone) we are dragged little by little to witness an impossible contradiction. Let us thereby deconstruct the factors (ideas) that arise in our oxymoronic 'search for ourselves'.



Ego or will is a catch-all term for the sense of duality engendered by a need to *locate oneself* in terms of **form** - the false idea that there are 'distinct objects and relationships' within a field of absolute fluidity, **name** - the false idea that an 'object' can be differentiated from a 'context' in a field of absolute fluidity, **space**

- the false idea that 'locations and thus relationships' can be extrapolated in a field of absolute fluidity, and **time** - the false idea that 'event' can exist as 'cause or effect' in a field of absolute fluidity. The capacity of **imagination**, the 'expressions of possibility', and **intellect**, the capacity for definition, measurement, classification, memory, judgement, make up what we call **mind** or 'the mental sphere'. The term 'mind' has no existence outside the two functions mentioned. Similarly, the 'body' may be extrapolated into 'parts and functions and organs' (etc) when it is actually an immeasurably sensitive flow of absolute energy.

We are now able to conclude the following: our need to 'define reality' in terms of its 'constituent objects, aspects, pathways, points and waves' is the *measuring function* of mentality alone (I am 'this', I am 'that') to which we as 'human beings' are almost entirely subject at this stage of our evolution (expression of the absolute). This instinct for *complexity*, another word for 'polarity', with its attendant woes as witnessed by the stress, confusion and violence in our lives and society, stands at odds with our capacity for *deconstruction*, which is a much saner instinct leading to actual self-awareness, unity and peace. We realise that it does not matter how many 'apparent participants' there are in the absolute, it is only absolute. Thereby, the question of *identity* is dissolved in the reality of borderless existence-awareness - that is, in 'the eternal, right here, right now'. Within such continuous awareness, complexity and difference are but tools in our hands, so that we are effortless masters rather than abject slaves.



77. no witness, no duality

Awareness may ‘appear to alter according to conditions of mind, sense and body’, but in fact awareness has no coming or going. Do ‘mind, sense and body’ form a *duality* with awareness, as externalised concepts, ‘inert things’? No, because how can any ‘aspect’ of awareness differ from its actual substance? Can a droplet differ from the ocean, a lick of flame from a fire, a gust of wind from the sky? We might conclude that the states called mind, sense and body are ‘identified by awareness in the position of witness’. Yet this ‘witness idea’ posits another subtle dualism ‘between awareness and its aspects’. The fact is, since two perspectives cannot be held at once, there can be no intermediary, no ‘witness’, at all.

Meanwhile, the idea of dualism, of ‘subject’ (‘witnessing awareness’) and ‘object’ (mind, sense, body) persists. For example, where pain arises, it is considered to be ‘mental’ or ‘sensory’ or ‘bodily’ pain. Yet it is never anything but awareness alone, whether ‘in harmony or disharmony’. Nothing can be experienced outside awareness since awareness is the only experience. Such so-called dualisms have no effect on who we *are*. Ironically, the more we understand ourselves to be awareness alone, the less we feel need, alienation and suffering, that is, the less we ‘exclude ourselves from ourselves’. We should continually deconstruct the ideas of ‘internal’ or ‘external’, which boil down to a sense of ‘divorcing oneself from oneself’. What could be more absurd? Herein is the egoic idea of separation, of internality or externality born of ‘wanting something else’, of needing to control. Its trade is the *mental* sphere of indirect, inferential knowledge, whose trade is language, image, symbol, narrative.



78. substantiality and insubstantiality

Nothing can ever ‘arise and go out of existence’, since there is nothing but ‘suchness’, that is, ‘existence’. ‘Manifestations or events’ merely appear to arise in an imagined (that is, polarised) context of cause and effect. There is actually no such thing as relationship. Consider the notion of ‘fire’. Fire appears to ‘arise, expand and return to origin’ in ways that can never be defined. Thereby it never loses its status as the embodiment of absolute existence. Outside this, ‘fire’ as ‘a designated action or event’ is ‘nothing in itself’.

All our arbitrary visions of context (form, name, time, space, flux, other, birth, death, this, that...) are only awareness in its ‘externalising, objectifying’ mode of ‘perspective, displacement, limitation’. What is ‘born’ or ‘reborn’? Only the impermanent ‘I’. With the conceit ‘I’ arises the idea of *agency*, which creates *perspective* (focused, limited vision) which directs a collection of *measurements* known as ‘name and form’, ‘time and space’, ‘cause and effect’. The linguistic use of active verbs (‘I am’, ‘I do’, ‘I act’...) delivers this *implied subject or agent*, thus projecting the idea of object or predicate.



Yet, there can never be anything but absolute fullness. Does a ‘singular perspective’ negate the absolute presence of all other factors? Does the sun fail to rise simply because we close our eyes or go to sleep? Partiality is impossible. The fullness is ever you, whatever

its so-called 'discrete conditions'. 'Every 'thing' is nothing but 'the absolute field of awareness', whether it be body, sense, mind, intuition... No labels or arbitrary divisions can ever have the slightest effect on the absolute. Awareness is forever sublimity, it has no hierarchy or exclusivity. All is absolute, always.

Therefore, lament not 'the passing of time' or 'absence'. That which *is*, is forever here, and that which is not (present) can never be. The fact, and the quality, of 'this instant' is the fact and quality of all eternity. The fact and quality of this 'perspective' is the fact and quality of all perspectives. Perspective alone creates the idea of 'successive moments, locations, forms, names' and so on.

'Absolute self' or 'no self' literally mean 'there is one who is never subject to anything'. That, as pure awareness, is all substance and all quality and all action. 'Sense of self' is qualityless and standalone, while being continually 'iterated' as body, perception, feeling, thought, recognition, memory, judgement...



79. causeless

'In the seed is the tree, and in the tree is the seed.' The purport of this statement is that 'any force, impulse or action simultaneously creates 'an infinite web of cause-effect relationships known as context', where that web is 'solely contingent on the presence of the force, impulse or action'. Yet to present it as a context for 'cause and effect' is an example of blockish thinking. Who could even begin to define the borders or parameters of any action, impulse, force? It is clear: there are no relationships, causes or effects.

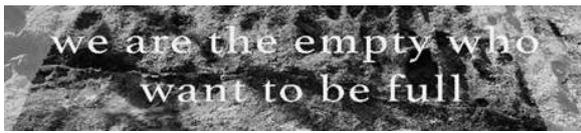
Consider. '...And there is nothing more death-ghostly than our longing to retrieve what is called past - as if we wished the winds of a thousand years to repatriate the leaves of a ragged tree on a winter plain that is now dust or the ether of comets, or as if we wished a surge of water that enveloped a fish in ecstasy ten billion years ago could somehow reshape and recreate itself exactly and minutely as it did... or was said to have done, or might be said to have done, once and once only in a unique expatiation of particulate atoms... but that it as if sported and flaunted and laughed at itself because it knew as it did so, that it *never* was what it was, could never in fact ever be so, and was not even conscious that its insouciant supple laughter and sport would haunt a seer from the utter future who might dream to recreate in his mind a thing he could not possibly know ever was, to conjure again a thing that might have been, once, once...'

The Bhagavad Gita says, 'perform your role without thought of result', that is, without seeking to influence or secure anything. Our role or duty is in fact 'to be the totality of ourself as the absolute context'. The notion of 'Krishna' is non other than 'absoluteness of self'. If we act without attachment, our 'role as ourself' is automatically, continuously fulfilled. Our 'dharma' is thereby 'duty to fulfill the absolute self that we are' - a breathtakingly simple pastime.



80. perception *as*, not perception *of*

The truth that all is 'flux' implies 'there is nothing but action'. Yet where is the border between 'action and action'? In other words, wherein is the actual action? Action must have 'substance' and 'quality' (ie: be a 'thing'), but again, how shall it be located, that is, defined? The Buddha, in saying 'there is no flux' suggests there is no action at all. This suggests 'there is nothing at all'. Yet even this statement is nonsensical. To say 'there *is*' then add 'nothing at all' is an oxymoron. What is the alternative? 'There is *something* which does not act at all but only appears to act.' The purport? If *actual substance* does not change 'in the process of acting', then there is no action at all. Therefore, does the absolute substance, that is, absolute existence-awareness, arise as 'discrete event'? From whence and into what can anything arise if it is absolutely present? There is 'the appearance of discreteness or singularity', that is, 'point of view', 'perception', 'perspective'. Yet how are these to be defined if not as 'all-pervading substance'? Therein, we cannot have 'perception of', only perception *as*! 'Perception *as*...' Thus, perception is not defined as 'awareness creating a limited object', but as 'awareness infinitely expressing as awareness'.



81. awareness as point of attention

When awareness as force 'focuses as a point of attention', it spurs the notion of duality, that is, a dance between 'two phantoms of limitation' called perceiver (subject) and perceived (object). Thereby, 'the manifested world' is nothing but 'an idea of relationship known as perception'. Awareness is viewed as either potential (latent) or kinetic (directed). Yet, no 'singular' force can ever be conceived, let alone directed, outside the absolute context of awareness as force. In other words, no 'aspect, part, object' (that is, point of attention) can be produced where the substance of that production (awareness) is already present. Can a lick of flame be distinguished from the fire? The very idea of 'perceiver' is based on 'being other than the perceived', yet the two are clearly indistinguishable. 'Relationship' is nothing but idea.

Is it possible to fabricate an illusion? All 'perception as experience of an object' is nothing but the idea of displacement, which is called 'perspective', which is limitation. Awareness is one substance, one quality, one force, yet it continually appears to entertain aspects or conditions of itself, thrusting up 'the dualisms of context'. This is kinesis, the 'exclusion of all potential where the point of attention (object) is expressed. Awareness 'appears as' perceptions of externality, as thoughts, feelings, senses, acts.

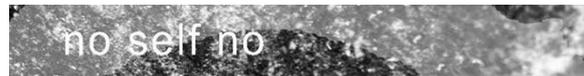


Our conventional definition of 'knowledge' assumes that anything 'perceived' is denoted in a mental-language 'concept or paradigm' such as name, form, time, space, cause,

narrative, ecosystem, particle, context... All such constructs are by definition elusive and abstract since they are metaphorical, not real. Thus, no construct exists except as 'point of attention'.

To deconstruct the problem, look at 'each thing such as it is'. Deprive it of 'contextual meaning'. Thus, the fake mental-language context (subject-object relationship) contrived by 'point of attention' dissolves. There is neither perceiver nor perceived: awareness is beyond 'potential or kinetic', affirmation or negation. It is neither 'form' nor 'formless'. It is forever itself.

We can easily deconstruct and dissolve our continual acts of perception ('points of attention') as *proof* of (ourselves as) awareness alone. Many will think this absurdly solipsistic, since duality and limitation ('ignorance') seem to be continuous. Yet, we are simply not in the habit of doing it. We should 'meditate formlessly', that is, 'stop fooling ourselves there is someone limited who is perceiving', so that we 'ever exist as awareness beyond any particular point of attention'. Thus, we approach 'the indisputable Tao' - where awareness is utterly non-purposeful, non-attached. We return again and again to this point: *be solely aware that you are aware.*



82. birth and death of idea

We the awareness shall ask: 'where is the border between 'potential' (infinite complexity of 'causes' engendered by idea of 'event') and 'kinetic' ('force that appears as singular event')? A few questions clarify the issue. 'To whom does 'birth' occur?' Clearly, 'to the one who is unborn': another way of saying 'nothing is born'. 'To whom does 'manifestation' occur?' 'To the one who is forever unmanifested', another way of saying 'nothing arises'. 'To whom does 'change' occur?' 'To the one who never changes', another way of saying 'change is non-existent'. To whom does 'death' occur?' 'To the one who never dies', another way of saying death is unreal. Again, to whom do 'thought', 'force', 'feeling', 'action' occur? To awareness alone.



Where do we put our intention? Our mentality automatically displaces as projection, discreteness, division, measurement, fixation, 'conceptual gathering', ending in conceptual habits or paradigms (time, space, name, form, cause, other, flux, becoming, narrative, birth, death...). We see that ideas are nothing but 'gestures in awareness'. We see that they signify *tapas*, the heat of generation or force. This results in 'focus, point, context, formation of narrative based on 'perceiver and perceived'. Take as an example 'the narrative of human incarnation based on the lives of ancestors who came and went from this earth'. Where are they now? Where is *anything* now? 'Human being', like any mentalised 'thing', is a mere imagined transaction, and going from where to where, what to what? It is characterised by force of need, and of clinging to the particular, the measurable, to 'thoughts, notions, acts' - which are immeasurable, borderless, like gusts in wind, flickers in flame, bubbles in water.

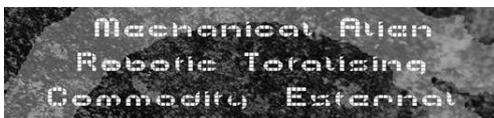
All is *flux*, which is an (impossible) abstraction, signifying that the border between ‘awareness and idea’, between ‘potential and kinetic’, is never to be found. There is awareness alone, and it cannot be subdivided.



83. attention! nobody

Who first sets life on its journey of need? Who seeks ‘to know oneself? Out of ‘the infinite specificity’ of utter existence-awareness, arises ‘the desire to see oneself, to be oneself, to control destiny, control identity, be independent’. Here is the genesis of ‘manifestation’, of ‘birth’: we ‘must be’ a force of will, an ego who displaces, limits, creates point of view, does the adventure, makes decisions, lives the moment, dances ‘the circumstance of oneself’.

Yet it is only through ‘manifestation of something’, that we may again know peace in the abstraction of existence-awareness alone. Without ‘particular’ who can know absolute? Yet we the ego have no notion of dependence! Who, being ego, would want to ‘enquire into the ego’? To ‘forfeit this ego’ is to lose independence, lose identity, lose all the little positionalities we create by force of will: me, you, this, that, time, space, name, form, cause, effect... Loss of ego is surely a state of annulment!



Having said this, our ‘egoic thread of experience, our this-this, our moment-by-moment’, is so elusive that we are functionally ‘barely existent’. Our ‘continually shifting point of view’, our ‘perspective’, is a mere fragment. Is it that we are not really here? In this instant, this ‘nothing-at-all’, are we not *indefinable*? Yet we are addicted to manipulating the phantoms of this mental sphere. Is it a foolish thing to want to be special, to be different? Are we nothing but victims of vanity, of diminishing returns, of fear and relentless need? Truly, this ‘I’, this ‘mentality’, is assumed to exist, but *without reliable basis*. ‘I’ becomes ‘just a word’, label, paradigm. And *to what or whom* does ‘I’ refer anyway? Crikey, as soon as we ask that, ‘I’ is consumed in borderless emptiness! So perhaps we really are like those black holes in space, signifying nothing, where our ‘real fate’ is to know that we *are* that boundless non-particular, that eternal borderless existence-awareness!

And if the difference between ‘me and absolute’ ceases to exist, it doesn’t mean ‘I’ cease to exist, right? Because ‘absolute’ cannot cease to exist, right? We never were ‘actually incarnated’, never were ‘confined’ except by our own belief. Do we have the guts to let go? Ugh, do we have the guts to admit there was never an ego anyway? Surely we can never be *anything* but existence-awareness. That fact would be the ultimate self-regulator! Me, this ‘ego’ was always desperately seeking the peace of existence-awareness anyway. The little ego-mind always failed to see it was ‘mere positionality, viewpoint, limitation, idea’. This ego displaced *me*, it created ‘other’ in order to grasp,

master, control. But no blame, no blame. Don't beat yourself up. Reality creates its counterforce, its utter unreality! And this signifies the boundless context of all possibilities. And that's the real me: absolute borderless existence-awareness alone as the boundless context of all possibilities. Can I be 'big and little' at the same time? What's the difference? I shall make no effort. I shall hold to nothing. I shall be the borderless self. I shall be me.



84. we are utter adaptability

'The body' is 'an absolute system without borders or limitations'. Should not any 'system' be 'finite', even 'a man-made system like this computer'? Consider. All so-called systems are 'nothing but' limitless and absolute, since no border can be found between the (likely immeasurable) context or contexts in which the system was created and necessarily adapted, and the 'system' itself. Further, no system or ecosystem or context has *any* fixed parts since no 'part' can function (that is, exist) without utter connection to 'other parts'. The notion of 'interdependence' actually means 'there are no parts *per se*'.

'Body' is not a 'composite' or 'machine'. Whence does the body's indwelling energy of 'creation, preservation and destruction' come? It is clear that 'systems' forever recreate, sustain and modify themselves within not merely 'a greater vision of system' but 'an unlimited vision of system'. Fluidity is ever absolute and nothing is 'fixed'. And can there be 'things that go right and things that go wrong' within the absolute fluidity of a system? No, fluidity is 'utter adaptability'. Where then, is the border, the limit, to any system? The only question is: what is it that 'has the utter integrity to allow all systems'? Like water, awareness has 'no shape but what it effortlessly seems to take'. Awareness is the creator, preserver and destroyer of all things, and it is entirely and forever unaffected. It is the eternal mirror, unaffected by its images. Nothing can occur other than 'awareness knowing itself'. We may ask: can awareness 'become unaware as it creates limitation'? Can water cease to be water when it is a wave or current or droplet? Can air cease to be air when it moves as wind? Can flame cease to be fire? Can a pixel be other than the image? Can a chip be other than electrical energy? Since the source and action are utterly identical, awareness can never 'modify' its nature. Thereby, take heart. We are not lost in 'a forest of impulses' or 'a web of machinery': we are forever the origin, the life, the truth, the way, the totality. We shall 'act right now, right here, as awareness, for we are not a composite, we are 'the infinitude of adapting systems'.



85. be aware that you are aware

We are always awareness, otherwise we could not exist. Yet when we become *repetitive, habitual* in our thoughts and acts, we are simply 'not aware that we are aware'. This is a kind of sleep. Our real role is to continually be aware that we are aware.

The force known as egoism appears to condition and limit awareness. How can we know that the fruits born of ego (thought, feeling, sense, action) are awareness alone? Enquire. 'Who is the thinker of the thought?' That is, 'what is the origin of the thought?' This reflexive enquiry lets us revert to undifferentiated awareness.

Similarly, consider the question, 'who or what appears?' This question really means 'who is seeking?' In short, 'whoever seeks can only be seeking themselves'. Think about this. From the point of view of awareness, this proposition is absurd, for how could awareness seek itself? Thereby, the idea of the 'limiting ego' is exposed, as 'the notion of that which appears to limit absolute awareness'. The ego is thus an invention, an 'expression'. 'Ego the gatekeeper' automatically seeks to confirm itself according to point of view, specificity, limitation, measurement. These entrench ideas such as 'time as sequence, space as difference, form and name, cause and effect, flux, birth, death'.

Yet in truth, our compulsive seeking is not really 'a desire to limit myself', but to 'affirm myself', to 'play out all the possibilities of who we really are'. And we will never get to the end of that! The problem is, the ego can never *know* what we really are because it is 'seeking', and thereby 'binding and limiting itself to the object of seeking'. Here is 'the 'wheel of desire', the snake that eats itself, the 'generator of external objects' and the consequent frustration and suffering that goes with it.



What is the remedy, the cessation of seeking? Again, ask the reflexive, ego-erasing question: 'who seeks?' That is, 'who or what appears (incarnates)?' Clearly, it is *ourselves*. Equally clearly, it is ourselves who asks the question! The absurdity of 'this continual incarnation of ourselves' will strike us immediately. It is ourselves asking, 'why do I limit myself?' - and getting an answer that fizzles the automatic ego. We then 'remain as ourselves' until 'the impulse to express ourselves' comes again.

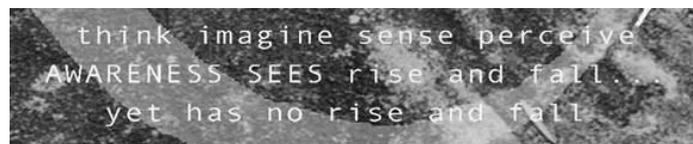
Let us understand the 'automatic' nature of force, of impulse, called ego. All 'impulse' is 'seeking after affirmation'. Affirmation of what? Of ourselves, the seeker. This 'force of affirmation' is nothing but the eternal play of awareness itself. Finally, the end of investment in seeking (wanting) comes with the conviction that there is *nothing to be gained or lost*. How? By remaining convinced of the unalterable totality of ourselves in any and all apparent circumstances. If we understand ourselves as borderless totality, there can be no such thing as 'outward (or inward) circumstances'. Show me the border between 'I am' and 'I am that thing', and I will accept that there is 'manifestation'. Show me the border between an instant and an aeon, and I will accept that there is a difference... All the 'impulses of nature' are thus the joyous play of our aware self, never limiting, only affirming.

86. meditation: aware that we are aware



I am unlimited being. Why would I appear limited? If we scoop water from the ocean and hold it in our palm and label it 'droplet' or 'puddle', we forget that it is non-different from ocean. We name it and thereby reduce it. Similarly, 'clay' is universal, yet because we fashion it into something we call a 'pot', it does not mean 'clay' is compromised or diminished. As absolute existence-awareness, what happens? An impulse arises, a self-reflecting impulse which is the thought 'I' (ego). This creates 'a context of awareness we call mind'. As this context, 'thoughts' arise. The thought 'I' is the progenitor of all other thoughts: without 'I' there can be no other thoughts. These thoughts in turn form 'beliefs', which are nothing but repetitions that entrench as paradigms for the sake of 'identity' or 'security'. For the sake of upholding the ego, thoughts and acts are termed 'discrete' and 'meaningful'. And the so-called 'manifesting process' goes on.

Yet, to meditate is to ask: 'in what absolute context does any of this take place?' There can be nothing but absolute existence-awareness. Any other notion is a mere descent into signifiers, labels. We should habitually arrive at the place where 'the context' is no longer the self-absorbed, self-reflecting, self-generative ego. We can do this at any time, as long as we understand what generates the relational, separative idea of self as opposed to the non-relational reality of self. Thereby, all the little 'diseases of ignorance' diminish: 'I have', 'I don't have', 'I want', 'I need', 'I am not this', 'I fear that'. There is nothing but 'I Am', or shall we say, 'Am' (since we deconstruct the semantics of 'I'). 'Am' is borderless, ever present, total. Every creature that has ever lived has exactly the same sense, the same feeling. How can there be a sense of 'being separate'? The 'absolute I' is falsely framed as the idea 'I am *this*' (ie: this or that form or name or history or identity *etc*). Yet this 'Am' is awareness alone because it is all that ever exists ('Aaaaaaaa...mmmm'). We are never 'fragments', we habitually invent fragments. The so-called border between our creation of fragments and our awareness of unity must be understood as utterly porous. We must become much more readily aware that we are aware.



87. if limitation cannot be defined, it cannot exist

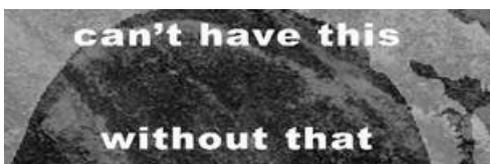
Who shall define limitation? The definer shall not be limited since she contains all possible definitions. Awareness is absolute, and is thereby miraculous in its functioning. It has no parts, no sectors, no aspects. Show the part that can exist without the whole, without the context, and I (awareness) will believe that part to be discrete. There are no parts separate from the 'definer'. What then, is this mode called 'definition'. It is merely borderless awareness 'manifesting a certain thing'. Yet all proofs are relevant only to 'that point of view' and to no other. Our question therefore, hinges on *why* awareness would appear to limit itself. For example, all mental concentrations are like

mandalas, where, ‘as contexts created by a particular focus’ they are all ‘gateways to the indwelling awareness’. Again, the circular, reflexive answer is: if one enquires into the origin of (any) ‘limitation’, one finds only unlimited awareness.



88. the total body

Western medicine is very good at fixing bones and analysing blood, mending organs and removing growths like cancer. Yet nerves are at the very fringes of the sensory, the recordable, since they connect the manifested (sensory) world with ‘the invisible’, that is, awareness itself. Nerves are excellent beacons in that they show how the ‘denser’ (sensory) levels are exemplars of absolute energy and awareness (these two are one) of which we are the *total* expression in all our layers and levels: awareness, mind, emotional nature, sensory nature, physicalised nature. With our gloried technology (microscopes, MRI machines *etc*) we are quite good at graphing, mapping, pinpointing, photographing; yet traditional medical minds are obsessed with the visible, explicable, empirical. We accept ‘causes and effects’, and subtle ones at that, yet we still have no proper vision of the totality, the absolute as it expresses *as* total organism, total ecosystem, total flow, an abiding absolute *presence*. You and I may be ‘works in progress who carry the burdens of our sins’ (that is, our experience: hence the notion of disease) yet we are also timeless, spaceless, causeless, borderless existence-awareness, utterly sensitive *because* we are total. There is no difference (that is, no border) between the so-called physical, vital, mental and intuitive bodies: they are one, even as they appear to be layered like Russian dolls. As any neurologist will admit (brave folks since their profession is barely an infant science), the causes of many neurological presentations are simply unknown. Still, Western medicine has made strides in psychological (mental-emotional) realms, and as Carl Jung says, ‘we need a lot more psychology’. The West has lately also avidly embraced Yoga Science, which is the ultimate science of ‘learning to direct all our energies as expressions of total awareness’.



89. identity's endless tension

How can we describe our true identity? The key understanding is this: ‘we are nothing but the absolute, yet we can never own any of its fruits’.

As absolute existence-awareness, I am forever myself yet forever appear to modify. In the hours of sleep, I am ‘the absolute without desire’. Yet in the dream and waking states, the force of desire births thought, feeling, sense, action, experience, time, space, form, name, cause... Meanwhile, ‘in the context of absolute experience, all my experience is erased’. ‘This thought’ is erased, or ‘not even erased since it was nothing in the first place’. ‘Now’ is nothing. ‘Here’ is nothing. Life is ‘simple emptiness’. There is only ever one experience, that appears to alternate as personal or impersonal (in

waking, dreaming and sleep states). It is like we are ‘nothing in a vast universe, yet indispensable since the totality cannot be without us’. Though we are immutable and immortal, all action is futile even as we must act. Such action is both absurdity and love. We are identity’s endless tension, real as long as we dream and are dreamed!

For every ‘tendency’ there is counter-tendency. What is ‘matter’ but a seeming particularisation or densification of existence-awareness as ‘energy’? What is ‘form’ but a thought? What is ‘space’ but the random juxtaposition of border and emptiness? What is ‘cause and effect’ but ‘a random juxtaposition of the particular and the contextual’? What is ‘time’ but ‘seeming fixation within the absolute’? What is ‘name’ but ‘identification of something other than the namer’? What is the ‘I’ thought but ‘the creation of other’?

In ‘a context called infinite and borderless’, no conditions or tendencies can be favoured over any others, since ‘all possibilities forever exist’. Tendencies seems to occur according to force (volition, desire) and to repeat as inertia, circularity, habit, memory. We are forever ‘subject to all possible conditions’, yet some conditions seem to dominate due to the force of ‘gathering power’ (ego, magnetism, memory, inertia, repetition), where differentiation and limitation appear to arise, and where desire, loss and regret are just clinging.

Yet not a single person, a single element, is ever really present. What we see in all our old photos and memories is but ‘a manifestation of the eternal present’. What is the difference between ‘eternal present then and now’? Absolutely nil. In this light, the notion of ‘volition’ or ‘choice’ can only be viewed in the context that ‘all possibilities and actualities forever exist’. That is, ‘all is forever subject to all conditions, so that choice is merely ‘the force or play of our differentiating, limiting ego subject to the absolute free play of existence-awareness alone’.



90. the dance of gesture, and its resolution



The ‘manifested universe’ is ‘that which seems to appear in relation to our awareness’. This manifestation is born of force of desire, which enacts a vision of relationship, specificity and limitation called egoism. Since force of desire is ‘impersonal, headless, unfettered’ there arises a sense of lack, exile, and inevitable frustration at the failure to find unity and happiness. Ego’s situation is structurally absurd, since all its effort and aspiration arises from ‘creating something distinct from what it forever is’, which is awareness alone. Ego is thus nothing but ‘the force of awareness seeking itself. Ego needs to reflect or mirror ‘the other, the object’ so that it can engage with it, do business with it, get satisfaction and

mastery of it. This is 'the eternal game, the play, the grappling with phantoms'. It is 'the illusion of an illusion'. The total and only issue lies in 'the necessity to be some thing'.

Yet, look closer. The notion 'to be born' is obviously 'to be born of something that one already is'. Similarly, 'to die' is 'to merge into something one already is'. Thus, there can be no birth or death as event, only as idea, signifier. 'Birth' is better described as 'a conception in awareness', a need for 'identity as thought, sense, emotion, form', that is, 'to be the fruit of the absolute'. It is the urge to power, and power is utterly *elusive* in its context of absolute existence-awareness. **ever what it is** The idea behind manifestation or formation is that 'the original substance ceases to be what it is'. This is quite impossible. There are two options: (1) The eternal substance habitually 'masks' what it is. (2) The eternal substance *never* masks what it is. These options may offer cause for pessimism, since 'what is' is eternally elusive, and this results in 'egoic drive to know', resulting in separation, ignorance and suffering. The answer lies in (3) 'That which is, can never be anything but what it is.' Therefore, the notion of 'ego' cannot be other than its utter context, awareness alone. This suggests that 'ego' is not limitation and ignorance at all, but merely awareness as force, as infinite expressive flow, as the unutterable dance of 'point of view'. In this vision 'ego' and 'awareness' are inseparable, two signifiers of the same reality. Thus, the idea of force, desire or transformation is 'the delight of multiplicity, the dance of gesture and resolution, the flow of eternal joy'. **'position' is always untenable** Who then is it that 'acts'? Who is it that takes a position? Who is it that takes *no* position? It is *awareness alone*. Awareness is not 'a thing, an object', it is the living absolute that we are. **aware right here** No creature that ever was alive and aware, has anything but the feeling of 'being right here'. In truth there is only ever 'right here'. Right here, it is utterly impossible not to be aware. In this light, the question 'why mourn the dead?' is equal to 'why mourn the non-existent?' 'Dead body' is an oxymoron. Similarly, to 'think of the unborn' is an absurdity. The 'forms' we appear to take, are 'apparent massings of eternal energy in the continual flow of absolute awareness'. Similarly, the truth of 'time' and 'space' is that 'we as awareness are forever here, *as whatever form*'.



91. certainty and ambiguity

- Here are two certainties. (a) 'Nothing exists independently.' (b) 'Everything has its use and purpose.' Can two such contradictory facts simultaneously exist?
- All conceptions arise within and as awareness. Awareness is the context in which these two certainties arise
- So, 'the absolute contradiction of facts' is proof of 'the absoluteness of their context'?
- Yes
- So what of ambiguity? It seems that judgement is mere pigeon-holing, a 'reducing to manageability'. No doubt we should accept awareness as ambiguity, doubt, contradiction?

- Is there an absolute simplicity that contains, and thus resolves, all ambiguity?
- No doubt we long for it, since ambiguity equals lasting uncertainty, anxiety and suffering. It is why we seek 'the clarity and certainty' of judgement
- So do ambiguity and certainty (simplicity) absolutely co-exist?
- Yes... and no.

92. indescribable



What will we do about the fact that awareness is indescribable? What will we do about the fact that awareness is absolutely us? What will we do about the fact that *we* are indescribable?

93. quality alone

Awareness can never change, as 'quality'. To say 'its quality changes according to which form it takes' is absurd. The experiencer can never 'alter', can never become 'quantity'. The riddle of 'experience, memory, history, of things that once were and now are no more' is solved when we see that they are only ever 'apparent qualities' of awareness. Awareness is ever absolute, never contingent on 'changes to itself'. To say 'unawareness arises from awareness' is a ridiculous statement, like saying 'wetness arises from water'.



Here is 'an identical vision of things': the absolute has no magnitude. It is measureless, has no quantity. It is infinite and infinitesimal. It is only and ever the freedom of its essential being. It is the inward absoluteness of its self-existence and awareness. It is delight, aliveness that is ever accessible. It is the utter negation of insensibility. Truth and good (never falsehood) are self-existent absolutes inherent in the supreme self-existent unity.

Every so-called object, form, movement (etc) is said to have its use and purpose. 'Use and purpose' pre-suppose 'a role in a greater context', that is, 'an absolute context'. In this sense we can say the object (etc) and its use and purpose, are a perfect expression of awareness, since they are none other than it.

Awareness is like the sun behind clouds. It is ever present, can never 'arise' and cannot be 'erased'. It is not a manufacture or system! You and I can never be anything but it, no matter how 'limited' we appear to be. Like the stick that pokes the fire and itself is consumed, the force of obscurity becomes precisely 'our force of discovery', our affirmation of awareness itself. *What* is present at the 'start, middle and end' of any so-called event or transaction? *Who* is ever-present in all the myriad events and moments of your life? 'Presence' is the totality of it. The only fact is presence (awareness) alone. There are no other facts, only 'ideas'.



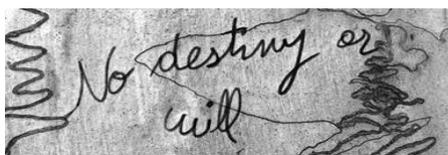
94. the itself

No-one has ever been able, or will ever be able, to prove that anything exists outside awareness. There is one thing no absolute can ever accomplish: it cannot ever be other than itself. It is not possible to say there is anything that is not of that absolute. If there is 'manifestation', then all manifestation is none other than awareness. Awareness is thus the agent and end of all enquiry. Yet it is possible to object that all 'manifestations' are constituted of 'unawareness'. Why, and how, should the absolute 'appear to be other than itself? By what *force* might it appear to negate itself? It is the force of its own free volition, its own delight. The so-called appearance of 'other' is never anything but the continuous proof, the affirmation, of itself. It sees only itself, lives only as itself, explains only itself. *To whom* could itself possibly manifest?

Therefore: show me the border between awareness and its manifestations, and I will accept that they are different. Show me the border between awareness and a thought, and I will accept that they are different. Show me the border between 'the perceiver' and 'the object', and I will accept that they are different. Show me the border between 'the object' and its 'context', and I will accept that they are different. Show me the border between anything and anything, and I will accept that they are different.

Show me what is 'born' and what 'dies'. Show me what 'comes' and what 'goes'. Show me what 'arises' or 'changes' or 'remains'. Show me 'this' or 'that'. Show me what 'becomes' and what 'is'. The demi-gods of arising, retention and loss are absurdly worshipped by we who contain them all! Who will worship the absolute? There is nothing to become. Show me the border, show me the border...

95. three paths for the end of suffering



Suffering is essentially 'the burden of rigidity', which is ignorance. We thus identify three paths that must combine to relieve suffering caused by rigidity as ignorance. (1) The path of **karma** seeks two things: to do no harm to oneself or others, and thereby to erase the negative effects of past acts.

Initially, this path assumes (i) that our acts are discrete, and (ii) that they are subject to cause and effect - no matter that neither (i) or (ii) can be quantified. It ends with the realisation that none of our 'acts' make any difference at all. (2) The path of **devotion** demands the position of 'total acceptance of all our acts and experiences', no matter whether their effects are 'positive or negative'. Initially, this path assumes there is a personal actor. It ends with the dissolution of any 'ego' or 'separate person'. (3) The path of **enquiry** seeks 'independence' by means of discriminating all phenomena to be of our own abiding substance (existence-awareness), and thus having no existence

as such. Similarly, enquiry into apparent distinctions between phenomena (essentially, 'object' and 'context') confirms their non-existence. We recognise ourselves as unalterable existence-awareness, and we are not responsible for, or susceptible to, so-called phenomena in their non-existence. This steep path is deemed 'impersonal', whereas (1) and (2) assume 'a person who is susceptible to phenomena'. **summary** The path of *karma* says: to take responsibility for all our acts is to free ourselves from their consequences. The path of *devotion* says: to surrender to the totality of life and its phenomena is to be absolved from responsibility for action's origins and consequences. The path of *enquiry* says: to discern all phenomena as nothing but absolute existence-awareness is to liberate ourselves from the 'equal and opposite reactions' that arise from indulgence and obsession on one hand, and fear and denial on the other. Such comparison of the three 'paths' reveals their common purpose: (i) total identification with the absolute real, allowing (ii) total integration of all 'phenomena' as oneself.



96. the mutability of mutability

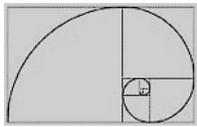
If 'something' is to exist it must exist absolutely, that is, it must be immutable. Thereby, the idea of mutability (idea, force, aspect, event, form) should be nullified by the logic that existence-awareness is absolute. Mutability cannot be identified as 'particular thing' but only abstractly as 'borderless flow without independent arising'. Yet the core question persists: does mutation *exist as* eternal opposition and aspect and form of absolute existence-awareness? A logic of opposites will say, 'that which appears to exist then ceases to exist must appear to exist again'. In that case, the *principle* of mutation must persist. Here, the very idea of mutability is that it polarises, that it is relative, that it 'can be pinpointed', that it is 'existent as circumstance', here but not there, now but not then. In that case, 'there can never be mutation that does not exist forever and everywhere'. Yet, existence-awareness never ceases to be *itself alone*. Thus, is absolute existence-awareness in any way 'characterised by mutability'? Answer: existence-awareness, posing such questions in terms of dialectical opposites (this-that, here-there, now-then *etc*) *supports the idea* of mutability within itself. Thus existence-awareness, as freedom, as flow, as creativity, infinitely demonstrates the idea of the mutable, the circumstantial, the oppositional. **sri aurobindo says** 'The Absolute is not limited by putting forth in itself a cosmos of relations; it is the natural play of its absolute being, consciousness, force, self-delight. The Infinite is not limited by building up in itself an infinite series of interplaying finite phenomena; rather that is its natural self-expression. The One is not limited by its capacity for multiplicity in which it enjoys variously its own being; rather that is part of the true description of an infinite as opposed to a rigid, finite and conceptual unity. So too the Ignorance, considered as a power of manifoldly self-absorbed and self-limiting concentration of the conscious being, is a natural capacity of variation in self-conscious knowledge, one of the possible poises of relation of the Absolute in its manifestation, of the Infinite in its series of finite workings, of the One in its self-

enjoyment in the Many. The power by self-absorption to become unaware of the world which yet at the same time continues in the being, is one extreme of this capacity of consciousness; the power by absorption in the cosmic workings to become ignorant of the self which all the time is carrying on those workings, is the reverse extreme. But neither limits the integral self-aware existence of the Absolute. Even in their opposition they help to express and manifest the Ineffable.' [*The Life Divine*]



97. this is ourself

In an ephemeral, narrative-based world of 'endless grind', we accept 'the autonomy of things', and so 'invest in narratives where we think we are limited, not absolute', and thus we want to 'find that absolute and become it'. 'Achievement' is heavily emphasised, yet it becomes a fetish, 'an automatism of outwardness' based on our unexamined need. Our 'narratives' are all 'egoic purpose': a genesis for me, development for me, result for me. In fact, all 'personal achievement narratives' are like rivers leading to a sea from whence they came. Why? Because all our so-called faculties, whether deemed voluntary or involuntary, are expressions of the absolute that contains them, generates them and obliterates them. And where is the border between voluntary and involuntary? These are arbitrary distinctions within an absolute whole. Whichever direction we flail in, we cannot be anything but absolute.



A core goal of analysis, of deconstruction, is to *doubt*, and to the Nth degree. Yet when do we ask: *who is it that does the doubting! Who is it that cast a veil over the real?*

We possess the power of discrimination, of devil's advocate. Yet to totally deconstruct must lead us to unbreakable facts: that we exist and cannot cease to exist, that we are aware and cannot cease to be so, that we innately embody the absolute real, that we are responsible for it, that we perform extraordinary feats by its absolute power of volition, that there is nothing that can ever be avoided, that 'personal' and 'impersonal' are one, that there is nothing but 'point of view', that there can be no difference between so-called microcosm and macrocosm, that no so-called factor can be distinguished from any other factor, that there is nothing that can be called 'known' or 'unknown'.

Rainer Maria Rilke said, 'The fate of every creature is to live as if its life matters. 'Let everything happen to you. Beauty and terror. Just keep going. No feeling is final'. We as bodies and minds seem afflicted by the idea of 'time' and 'cause'. Yet we shall see that life is 'forever here', beyond these few decades of our body life, and that we are the timeless eternal 'within processes and beyond processes', because we cannot possibly be anything else. There is no burden of the past. 'History' is merely clinging. Why? We can only 'conjure narratives' *as awareness right now*. Our 'past dependencies' are only 'today's resistances'. There are no 'past stages' of consciousness or 'evolution'. All is forever occurring. We cannot but act in, and as, the eternal present. Francis of Assisi said, 'You need not leave your room: remain sitting at your table and listen. You need not listen: simply

wait. You need not even wait: just learn to become quiet and still and solitary. The world will freely offer itself to you to be unmasked. It has no choice, it will roll with ecstasy at your feet.' The unexplainable, ambiguous, elusive, free, is ourself. It is not about achievement but about beauty. Beauty is empty of achievement. It is happiness. This state of absorption, in the instant, wipes out any vision of 'complexity'.

Carl Jung said, 'only what is really oneself has the power to heal'. Everything has its use and purpose. 'Ego' is our impulse to focus, discover, name, measure, master. All 'things' appear limited but are nothing but absolute substance. Nothing in this life is not an affirmation of the absolute 'in all its possibility, its narrative, its play'. Know that nothing is ever lost because there is no loser, and nothing is ever 'won' because there is no achiever. Know that there's nothing but *this* - awareness alone, here, now. Understand this, and a universe of struggle and pain will be diminished or wiped out.



98. no displacement needed

The psychologist Carl Jung noted: we (unlocatable awareness) project whatever is unconscious, and when it becomes conscious we don't project it any more. That is, when we understand an issue, its energy dissolves. When we do not understand an issue, we project, displace, transfer, dump unresolved energy on people, objects, circumstances. This is supposed to provide relief but only generates blowback. For example, the psychologist Alfred Adler described neurosis as a mechanism for avoiding failure by creating devices and symptoms for never entering 'the rat race' in the first place. Devices and symptoms include psychosomatic illness, fearful introversion, alienation from family and friends, drug addiction, avoiding the competitive struggle for survival.

No 'person' can assimilate energy, since energy is always rootless, impersonal, without a home. Hence arises the 'vicious wheel' of action-reaction known as karma. What to do? Ultimately we should recognise that we are not the problem that we cling to, and therefore are not required to 'manage' it - that is, either 'store it' or 'displace it'. A famous example of one who did not store or displace, is Jesus Christ. The goal is to recognise that though we habitually create unassimilable energy through our egoic seeking and clinging, we always have the power to decide whether to take on (and continue) a problem, and therefore that we are *not* condemned to displace it as unassimilable energy. The ultimate vision of 'self' is borderless, impersonal, that is, where 'no unresolved energy is stored, that is, avoided, at all'.



99. understand unconscious pain and need

Carl Jung (among others) explained that all need and pain is held within the unconscious self, and that we project outward whatever is unassimilated. Jung observed that men in their dreams often 'descend below the earth' in order to uncover truths and self-validate, and women often 'ascend a staircase' of some sort to do the same. By way of example, the **animus** ('masculine element' of the female psyche) offers insight into projection, in four stages ending in self-realisation.

1. the alien outsider and brute-force negator Split-off masculine aggression in the woman's unconscious manifests as 'shadow value'. This is the woman who lets a harsh or violent male partner decide everything, and do everything to her. She finds solace and comfort in this form of *victimhood*.



2. identification with a patriarchal fatherly complex This is 'the god or king or authority figure'. This stage of the complex is fully autonomous, that is, it is not separate from the woman's reasoning or thinking function. This identification is inherited from the collective unconscious, is characterised by 'shoulds' and 'musts' and consists of self-imposed pre-judgements and prejudices. The woman holds herself as inferior to the unrealised 'authority'. At this stage, the idea of 'feminine achievement' is held as a façade for male-power approval. The goal is 'to please' and 'be good'. The woman 'engages with the lover who can do no wrong'. The animus here is 'someone who watches out for flaws and deviations from the norm'. The woman thus assesses herself within a state of deficit.

Here is the last wife of mythical woman-killer Bluebeard, she who manages to overcome the vision of his dead past wives, then kills him. At this point, consumed by the animus, she has no conscious relationship to the 'positive masculine'. The woman's self-aggression is not disowned. It manifests as intolerance of others, lack of self-compassion, dogmatism, coldness, obsession with rules, obsession with 'no limits'. Such a 'boss-type' female may excel in workplaces as an upholder of oppressive rules and cultures.

3. the animus as hero, as ideal Now manifests the ideal of the sensitive, rational, just, rescuing Prince Charming. The Hero is 'accomplished in a world of men', for example as a professor or healer (Carl Jung, the rescuing psychologist) or religious leader, guru or muse. The projection here manifests as 'a clash between the image and the image-bearer'. This archetype is recognised for the first time as 'the personification of old patterns', and if disillusion with the image of Hero or Ideal arises, this is a positive development.

There can arise a conflict between the female *animus* and the male *anima* (a well-known example is between the psychiatrist Jung and his patient and lover Toni Woolf). In female dreams there now

arise images of personal competency, agency and aggression, along with realisation that men are ‘merely male persons’. This signals ‘the end of servitude’.

4. the animus as a creative partner Here, the woman’s authority is restored. There arises the realisation that the person ‘has orchestrated their own life path all along’. This allows her to give up the crippling need for perfection according to imposed rules and standards. She allows herself to screw up, to be as she is in all her diversity. She gets to choose her sins, and to sin boldly!

[Reference: Sharon Martin, YouTube]



100. the mental game of potential and kinetic



Absolute awareness can be said to posit two ‘states’: the state called ‘potential’ and the state called ‘kinetic (‘active’). The idea is that ‘an infinitude of possibilities’ eternally form and reform according to any given ‘point of focus’. Yet since ‘an infinitude of possibilities’ denotes ‘infinite sensitivity or reactivity’, it is quite impossible to isolate (that is ‘discern’) any ‘particular configuration of possibilities’ in relation to any ‘particular kinetic movement’. And where is the so-called border between potential and its particular ‘event’, or indeed between ‘event and event’, when the opportunity for adaptation is infinite, that is, infinitely subtle?

Hence arises the strange notion of ‘measurement’, wherein the only discernible ‘difference between states’ is delivered by ‘point of view’ or ‘perspective’. That is, where awareness ‘limits’ or ‘projects’ itself as point of view, ‘a fixation or paradigm arises based on polarities’, that is, an arbitrary and essentially meaningless classification of ‘event’ into ‘kinetic movement’ and its ‘accompanying infinitude of evolving possibilities’. Yet where in ‘time’ or ‘space’ or ‘cause’ can anything be ‘measured’? The (egoic / mental) effort to do so is doomed. For example, ‘fire’ might appear to be light or heat or both, yet these are always utterly indistinguishable. Not even awareness alone can conjure anything ‘other’ than itself! Since no ‘point of view’ can be deemed independent, and thereby is ‘but a mental phantom’, no actual ‘polarised state involving potential and kinetic forces’ can ever be proved to occur, that is, ‘to be measurable in time or space’. Thus is Heisenberg’s ‘uncertainty principle’ an apt evocation of ‘the work of awareness alone’. We the awareness, easily see through the arbitrary nature of our own mental classification called ‘potential and kinetic’.

That said, awareness effortlessly appears to function as ‘this-this’, and thereby as ‘not this-not this’. Thus, ‘the world appears and disappears’ in awareness: like an in-breath, an apparent ‘kinetic manifestation’, and an out-breath, an apparent ‘return to potential’. ‘Events’ appear to be ‘born’, to be ‘preserved’ and to ‘disappear’. This polarised (‘mental’) vision gives birth to the notion ‘I’ (ego). ‘I’ is

nothing but 'point of view', characterised as fixation, polarisation, displacement, limitation, measurement, part, other, counterforce, relationship. Ego-mind, as force or impulse, is thus 'a state of apparent projection, leading to veiling'. This creation of 'other' is also termed 'the waking state of awareness' (as opposed to 'dream' and 'sleep' states).

Yet, consider the analogy of 'clay' and 'pot'. 'Clay' denotes 'a universal substance', whereas 'pot' is a form, concept, name, classification, symbol. Whether 'pot' is conceived or not, awareness always obtains as 'formless clay'. Why then is there any idea of 'creation', of egoism, at all? The fact is, that 'idea' is 'nothing but a phantom wave in the ocean of awareness'. In reality, egoism is nothing but 'awareness seeming to take a point of view'. Meanwhile, the so-called knower, known, and act of knowing are *one*.

Finally, who is the real actor here? How does the hand move, the blood flow, the heart beat, the lung breathe? Awareness 'sees as point of view': 'point of view' does not see awareness! And since 'point of view' cannot survive becoming 'another point of view', it has no context other than awareness. Thus, 'awareness unlimited' (called 'potential') appears to become 'awareness focusing, forming, entrenching, classifying, naming, measuring, repeating' (called 'kinetic'). Yet outside awareness alone, there is no means to discern any difference between these so-called conditions. Such a 'polarity' is just 'a gust of wind whipped up in an ocean of clear sky'. Even awareness cannot conjure anything 'other' than itself.

101. no progress, only genius

All our energy goes into the idea of progress, of pushing towards something better and greater, even evolving to a final end. But the real point is to understand 'who it is' that is trying to progress. For when we understand the 'who', the idea of progress vanishes. Where is the difference between cause and end where there is nothing but utter context? It is like waves of the sea: they always appear to be going somewhere but are never going anywhere. Why? Because no specific 'wave' can be identified as being other than 'absolute ocean'.

Look now at the utter infinitude of combined attributes you and I display at every possible juncture. There is no listing or tabulating it. It is 'infinite in its causes and effects, its potentialities and actualities'. There is no 'infinite of things', only an utter oneness of delight and simultaneity and felicity and genius. Prove me wrong! For who is the doer? It is the utter intelligence, and it cannot but express, cannot but be itself, forever. Do not be fooled by 'forms' or 'point of view'. Ocean is ocean is ocean, and its waves and currents and droplets are itself, ever itself.





102. coagulate and dissolve

Absolute existence-awareness is 'all possibility and all actuality'. It is 'presence and apparent action'. Where then, is the border between 'presence and apparent action', since all roiling worlds of division and partiality are constantly effaced, swallowed, dissolved? The absolute 'becomes a richness of multiplicities which are beyond all grasping'. 'Multiplicity', which is nothing but the idea of polarity, *appears to arise* as the power of coagulation, densification, form. Through heat ('tapas'), the force of displacement that generates counterforce, 'densities' arise. Similarly, the ego-mind appears to arise as 'point of view, self-definition, idea, juxtaposition, object'. This is awareness as *libido*, as absolute force.

Here is the continuous in-breath and out-breath of the absolute, 'the play of projecting power *as* veiling power'. As 'force and counterforce, force and context', the absolute at once exhibits its power of focus, limit, density *and* its power and poise of withholding, of self-reserved energy.

Thus, the absolute is an utter flow of apparent polarisation, of coagulation and dissolution (*solve et coagula*), its eternal and continuous *breathing* - where 'birth' is nothing but 'an apparent act of complexity', and 'death' is nothing but 'an apparent return to simplicity'. These appear to occur in infinitesimal instants and in the grandest of waves, so that no border can ever be found between coagulation and dissolution, except by 'an observer who takes a point of view, an egoic choice'. Yet this 'observer' is 'nothing but another gesture', 'another counterweighting flicker', in the infinite dream of multiplicity.

Thus, 'all possibilities and acts exist simultaneously, forever now and here'. No border can be found between 'any movement and any other', so that no notion of 'quantity' can be applied; that is, no 'observer or chooser' distinguishes 'any act or state from any other', since 'the observer too' is but ineffable winds of absolute dream-action, of 'present gesture' in the unutterable totality. This 'law of displacement' is none other than 'the eternal flow of all so-called acts as emptiness'. Truly, if there were ever such as thing as a truly distinct and singular particle (thing) it would wipe out *all* things. This life is 'all dream-events forever at once', and thus no events at all, obliterating time and place and circumstance, in an absolute breathing flow of emptiness-as-itself, awareness as itself.





103. fishing for the secret

Oh you are fish swimming in a borderless ocean and you are saying to yourself: 'I've been told there's this thing called *water* that is very important, but I'm damned if I can discover where or what it is. And if I found it, how might it have got here in the first place since they say it's how *I* got here?' And now you are a scientist looking through your microscope and saying: 'If only I had a bigger microscope, I could see into all the tiny spaces, into the cracks between the sub-atoms, and I could watch the electricity pouring through there, and then I could get to the *bottom* of this thing... And if I could look closer into the brain with all those little synapses and dendrites, and if I could just watch all that electricity flowing in there and see how it makes all those complicated moves and figures, then I could work out what this thing called awareness is.

And if I could just get a really huge telescope, I could see all those Black Holes at the centre of every galaxy and I could predict how those Bangs keep coming, and then I could see the Big Picture of how Space Happened and then I could get to the Secret of this whole goddam shebang called Life. And if I can just build a really really clever complicated spacecraft and get a man out there into that gruesomely hostile place I invented called space and find out how things really really tick out there, then I could get the real picture of what this goddam universe is really like...' Etcetera etcetera. It's all so complicated! Isn't it high time *the looker* asked a better (and far less expensive) question? And the question is... Who the hell is looking?

The guru said: 'Bring me water.' The student brought him water in a cup. The guru flung it away and shouted, 'I did not ask for a cup... I asked for water!'



104. oh utter renewal

Obsessive seeking of the noumenon (the 'one') will necessarily destroy us. This writer's 'superego search for spiritual certainty' destroyed the basis of life itself. How? His desire to be 'the Hero who deconstructed the Great Mother' ended in total bodily paralysis. Herein, to 'acknowledge our few real needs over our insatiable wants', is to open up *a new power of simplicity* that wipes the feverish clinging born of addiction to striving.



'Oh you Being, who was never born and will not pass away... put on and take off your garment, your covering, your costume, wig, skin paint, makeup. Put on and take off flesh and bone and blood and sinew. Put on and take off the power to see and hear and taste and smell and touch, the power to feel love and pain and confusion, doubt and need, the power to imagine worlds and places and universes, to imagine sun and sky and moon and wind and trees and snow and sea and all imaginings to the tiniest object.

I put on and take off the power to think, power to measure, power to evaluate. I put on and take off the power to see future and past, to sniff the invisible, to intuit the hidden structure of all things. I put on and take off the power to wander in time and space, the power to will, power to create... No amount of suicide... will save me from *myself*. I breathe in the breath of worlds and breathe them out again. I am never gone, I am myself.

I sang and loved and hated and strove and fought and shed blood... This is my crystalline empty home. I was always here, never anywhere but here. Where the hell else could I be? Nothing stays. Be glad of it. Cling to no phantoms. The foundations of the house are intact. Go forward as you should. Peace. Peace.'

without End