

COLUMBUS MARCH 1984 *** the center of his being

PB: "If he has succeeded in holding his mind somewhat still and empty, his next step is to find his center." (23.8.6 & Persp. p. 340)

AD: There is no center. The center here means that he finds himself to be an infinite and egoless being. That is his center. In other words, when you meditate and penetrate and realize yourself in the heart, if you go one more step beyond that, then you aren't anyplace. You can't locate yourself. That's your center. That's your true center. But if you think that you are this body, and you say my center is here, then that's not it. One's real center is a state where there is no reference to any center. That's what you really are like. How could the mind have a center anyplace? Is it some kind of a thing?

In another quote he used that, he spoke about the circumference and the center.

Whenever I have used the term "the centre of his being," I have referred to a state of meditation, to an experience which is felt at a certain stage. The very art of meditation is a drawing inwards and the finer, the more delicate, the subtler this indrawing becomes, the closer it is to this central point of consciousness. But from the point of view of philosophy, meditation and its experiences are not the ultimate goal--although they may help in preparing one for that goal. In that goal there is no kind of centre to be felt nor any circumference either--one is without being localized anywhere with reference to the body, one is both in the body and in the Overself. There is then no contradiction between the two.
20.4.136

From the point of view of yoga practice, the yogi gradually succeeds in bringing his field of awareness to a single centre, which is at first located in the head and later in the heart. This achievement is so unusual that he experiences great peace and exaltation as a result--something utterly different from his normal condition. For him this is the soul, the kingdom of heaven, the Overself. But from the point of view of the philosophy of Truth, any physical localization of the Overself is impossible, because space itself is entirely within the mind, and the mind is therefore beyond any limits of here and there, and the Overself and Pure Mind (unindividualized) holds all bodies within it without being touched by them. 16.2.255

Sometimes he'll use a paradoxical statement to get you to wake up to what he's saying. It's an experience that's also--this experience of the center--we could state it in another way: When

THERE IS NO CENTER in the brain, in other words, there's no observer there who refers to himself as a referent, in other words, when your brain has no one to refer to, then you experience a state of being without any referent. As long as the brain is busy, it keeps saying ``me, me, me." It refers everything to itself. You speak of a center. Take away that center, take away that referent to itself all the time, and you get this feeling of an impersonal being that you are, this egoless being that you are. Let that referent come back in and you'll see that everything gets centered again in this dualistic way. But as long as you're referring to yourself as the center, you're going to have the opposite, the non-center. As long as you refer to this as the ``I am" or the ``me", there's the ``not-me" out there. I'm sure he has other quotes like that, which would clarify what he means by center. [Columbus March 1984]