

Asparsa Yoga: No Touch: the Gold (God) and Lion.

There is only this one Mind .

All else is a seeming show on its surface.

To forget the ego and think of this infinite and unending reality
is the highest kind of meditation. 28.2.102

Asparsa Yoga: The literal meaning is "non-touching" or, possibly, "touching the Untouchable." Everything is either related to, or in contact with, something else, that is, in touch with it. But in the state of Asparsa there is no such possibility because the nondual Brahman is alone acknowledged, THAT which is uncontacted by anything. 28.2.138

What was named in The Hidden Teaching Beyond Yoga "The Yoga of the Untouch" can be literally translated as "The Yoga which Touches no Object," meaning--in plain English--the practice of turning attention away from every thought and image and thing in profound concentration and being utterly absorbed in pure Mind. This is a feat which obviously requires prior preparatory training. There is no attempt at self-improvement, self-purification, or mind-training here; nor any aspiration, or longing. It is a calm movement into the Silent Universal Mind, without personal aims. 23.7.231

His dependence on self-effort must be balanced by his dependence on Grace. If he relies solely on his own endeavours to better his character and develop his intuition, he may find himself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with his Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it he should seek to identify himself with the universal and infinite power, to forget that he is an individual. 23.6.49

When thought of the little self vanishes, even gloating thought of its spiritual rapture, and That which is behind or beyond it in utter stillness is alone felt and known, then he is said to experience "the touch of the Untouchable," as ancient sages called it. 28.2.137

It is a pity that one word is used for opposite methods. We separate drsyam from drik only in preliminary stages, only temporarily in order to be able to point out later that this drsyam is Brahman (as every dream object can be pointed out to be only mind) and thus the ALL is explained as Brahman . The final stage of Yoga (asparsa) is emphatically not to get rid of drsyam (thought objects) but to recognize all of them as Brahman. The lower yogi suppresses them, but our aim is entirely different. We do not kill the thought but examine it. To carry out this examination we must have concentrated sustained thinking, and this is the use of lower yoga; then we have first to separate it--this is preliminary. Afterwards we discover all thoughts to be as waves of one ocean, to have Brahman as their real essence or nature. 21.5.173

We are meditating on something which will not arise and disappear, as ideas do and as material forms do, on something which is not ephemeral. Because that which vanishes contradicts its own arising, we seek for that which does not contradict itself. Hence this kind of meditation which brings contemplation into action, sleep into wakefulness, has been called by the ancients "The Yoga of the Uncontradictable." 23.8.178

The sun's warmth and beauty brings out the flower's growth. It does not strive, struggle, or push. This is a good simile of the Short Path's final phase, taught also in the Chinese doctrine of *wu-wei* (inaction) and the Indian doctrine of *asparśa yoga* (without-effort method). 23.5.207

We who honour philosophy so highly cannot afford to be other than honest with ourselves. We have to acknowledge that the end of all our striving is surrender. No human being can do other than this--an utterly humble prostration, where we dissolve, lose the ego, lose ourselves--the rest is paradox and mystery. 20.5.11

The Overself is not a goal to be attained but a realization of what already is. It is the inalienable possession of all conscious beings and not of a mere few. No effort is needed to get hold of the Overself, but every effort is needed to get rid of the many impediments to its recognition. We cannot take hold of it; it takes hold of us. Therefore the last stage of this quest is an effortless one. We are led, as children by the hand, into the resplendent presence. Our weary strivings come to an abrupt end. Our lips are made shut and wordless. 22.3.9

The topic with which all such metaphysical thinking should end after it has pondered on mentalism is that out of which the thinking principle itself arises--Mind--and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity and become more sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental principle of its own being. When hard thinking reaches a culminating point, it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual's consciousness alone. 28.2.99

Different terms can be used to label this unique attainment. It is insight, awakening, enlightenment. It is Being, Truth, Consciousness. It is Discrimination between the Seer and the Seen. It is awareness of That Which Is. It is the Practice of the Presence of God. It is the Discovery of Timelessness. All these words tell us something but they all fall short and do not tell us enough. In fact they are only hints for farther they cannot go: it is not on their level at all since it is the Touch of the Untouchable. But never mind; just play with such ideas if you care too. Ruminant and move among them. Put your heart as well as head into the game. Who knows one day what may happen? Perhaps if you become still enough you too may *know*--as the Bible suggests. 1.5.172