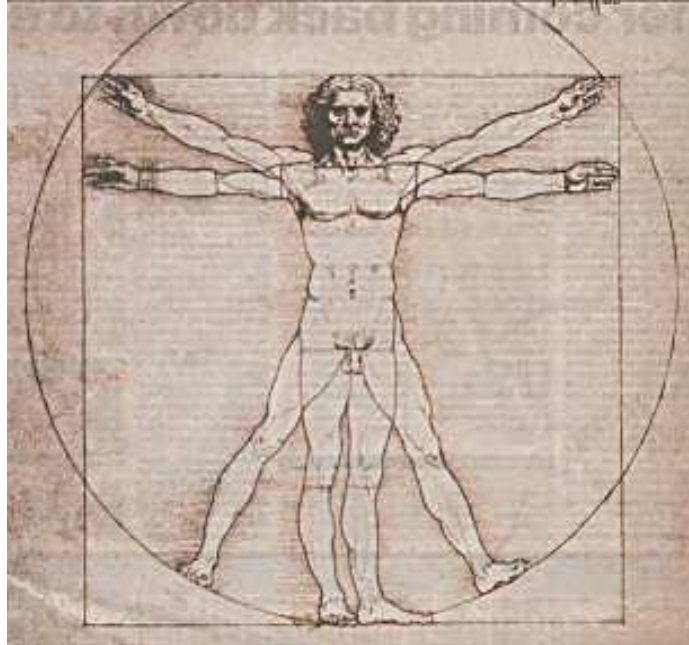


# **BODIMENT AND UNEMBODIMENT:**

**Changing our view of the body.  
Who lives? Who dies?**



**The body is a screen to partly shield and to partly reveal the light that is blazing inside  
your presence...**

**--Rumi**

**Selections and Comments by Avery [averysolomon.com](http://averysolomon.com) 2010 0614**

## **BODIMENT AND UNEMBODIMENT: part 1**

Bodied, one will hunger. Bodied, one will lie.  
Oh don't ridicule me for having a body;  
Body Thyself for once and see what happens,  
Oh Ramanatha. --Shaiva devotional song

### **A. BODY AS ORGAN OF EXPERIENCE**

*Participation in cosmic vibration and intelligence*  
**Body is a Vast Thought Form Impermanence**

### **B. CONSCIOUS BODY/embodied consciousness**

Anthony Damiani: Standing In Your Own Way  
WISDOM CORPorealized

### **C. INNER BODY EXPERIENCE**

*FELT BODY/ INNER BODY*  
**EXERCISE:** Life field of the body: Eckhart Tolle:

### **D. VAST BODY COSMIC VIEW COSMIC BODY The body of the Self**

CHANGING OUR IMAGE OF THE BODY AND SPACE

*Lessons From The Powers Of 10 Movie.*

*COSMIC BODY*

**EXPERIMENTS.** *Changing perspective in Imagination:*

Tarhang Tulku: Time, Space and Knowledge

### **E. COSMIC VIEW: EPISTEMOLOGY: from Anthony Damiani**

### **F. BODIMENT and UN-BODIMENT**

Wisdom Of The Overself Excerpts: CH. 7 The Scorpion Of Death

CONTINUING CONSCIOUSNESS: PB NOTEBOOKS

HHDL 1978

AD: Standing in Your Own Way: INCARNATION

The Wisdom of the Overself: "Secret of the I" Para 13.

### **G. DIE NOW TO THE NOW**

*PB: Scorpion of Death*

*Category.9 "Birth to Birth" section1. Dying*

ON DYING AND DEATH: From I Am That Nisargadatta Maharaj

R Paul Brunton: Wisdom Of The Overself

Bhagavad Gita ch.2 ... *and besides your honor*

**HHDL 6th consciousness audio/text**

**HHDL 1978 next life audio/text**

## **READINGS**

## **A. BODY AS ORGAN OF EXPERIENCE: BODY SAMADHI:**

*Is it a cave? Is it a temple? Is it a miracle? Is it "ours" ?*

### **Paul Brunton: HTBY: Ch12: "downfall of materialism"**

"The part played by the five sense-instruments is, therefore, to provide the conditions whereby we participate in the perception of objects as external to the body. The senses are the means whereby we share the ideas of a material world which subsists in the dimensionless mind. The function of the body would then be to provide the conditions for that event which is the arising of finite individual egoistic consciousness; without these conditions ultimate mind remains as it is, the mysterious and unique fact of all existence."

### **Plotinus Enneads 1.1.7**

This, however, is not to say that the Soul gives itself as it is in itself to form either the Complement or the body.

No; from the organized body and something else, let us say a light, which the Soul gives forth from itself, it forms a distinct Principle, the Animate; and in this Principle are vested Sense-Perception and all the other experiences found to belong to the Animate.

**Buddha:** "In this fathom-length body, furnished with perception and consciousness, there is contained the world, the arising of the world, the end of the world, and the path which leads to the end of the world..." Quoted by Evola: Anguttara Nikaya (gradual sayings) 4.45

### **Herbert Guenther: "Tantric View of Life."**

While body is the most immediate actualization of the ongoing process of embodiment, that which embodies itself is called "bodhicitta," which literally means enlightened mind, but connotes life force or energy, and creativity. It is also called the union of compassion and emptiness...

"Body is the ongoing embodiment, and therefore also the expression, of the awareness whose body it is." We ask then: what is being embodied? Body is an ongoing embodiment of psychic life. For tantra, it is radiant light, or vibrant life, which is present in and through body as a more or less intensity of consciousness. We speak of being "lit up," or "blissful."

"By embodiment not only my physical body is meant, but my whole physical world as well. Since embodiment in the world is felt as a loss of being, it can be retrieved by...embodying Being.

Buddhism distinguishes between embodying being (kaya, sku) and embodied loss of being (lus): two views of body."

We are concerned with and in search of our Being, which is not only precious (rin-poche) but also the very mystery (gsang-ba) of life. The turning point is when we realize that the being as such that we seek is ourselves.

### **Herbert Guenther: Matrix of Mystery**

Simply by the fact of being a human being, we are a specially constituted center of being's mystery. Even our ordinary perceptions are instances of radiancy awareness against a background of Being's mystery.

**Rumi: One Handed Basket Weaving Tr. Barks**

A story is like the water you heat for your bath.

It takes messages between the fire and your skin. It lets them meet, and it cleans you!

Very few can sit down in the middle of the fire itself like a salamander or Abraham. We need intermediaries.

Beauty surrounds us, but usually we need to be walking in a garden to know it.

**The body is a screen to partly shield and to partly reveal the light that is blazing inside your presence.**

Water, stories, the body, all the things we do, are mediums that hide and show what's hidden.

Study them, and enjoy this being washed with a secret we sometimes know, and then not.  
P.29

This is not my body, this is a temple of God.

This is not my heart, this is an altar to the Lord.

--Sufi Poem

***BODY is a (vast) Thought Form.***

**The Wisdom of the Overself : Ch12: "downfall of materialism"**

That a world exists around and outside our bodies is a certainty and not a deception. That this world exists around and outside our mind is a deception and not a certainty. For there is no such thing as existence outside or inside the mind. Ideas may be outside or inside each other but all stand in non-spatial relation to mind. There is no such thing as an extra-mental world of objects. Yet we are everywhere convinced of its existence! The human body is a part of the world, the world is an idea and the body must be an idea with it. If the world stands outside body, it does not stand outside mind but must fall within it. If the world existed outside the mind that perceives it, It could never be perceived at all for the mind does not get beyond its own states, i.e., ideas.

**The Wisdom of the Overself "meaning of mentalism"**

We know only our mental states, although some of them appear as things. We see only our mental images, although some of them appear to be outside. [para 31] Our studies in illusion have show that this "mentalness" need not prevent it from being experienced as external to the body. [para 67]

**Atmananda: Atma-darshana section 10.**

**VIII:** When reality is attributed to things in the objective world, remember that you are then an embodied being, in other words there is then identification of one's Self with the body.

**XI.** ... objects are directly linked with body. When one's body-consciousness dissolves, the connection with external objects also dissolves.

**XXV:** A little analysis shows there is no world (i.e. no contents) outside of consciousness.

## AS COMMENTS:

**You are not a human being seeking spiritual experience, you are a spiritual being having human experience.**

Science astutely says: “A body is a many taken to be a one.” Plotinus’ “organized body” is a conglomerate of many, of systems organized as a whole, a functional unity. Life, consciousness, sentiency is the unifying factor of body.

So body is inseparable from life, although we may have life without the physical body. Body implies presence, sentiency, experience. A dead body is a cadaver, not body

Plotinus concludes that most of our experiences belong to the “animate:” or “conjoint”. Body is our orientation, our coordinate system, a sacred space to experience. Body as organ is an organ of activity and cognition and feeling. It is a continuously changing, vibrating set of systems. Body is our classroom!

Body is how we take ourselves to be here, how we participate in the cosmic energy/intelligence: a small microcosm in which to have intimate experience. Body is a small cell immersed in this force field which is constantly vibrating us. Body limits your world and reveals those vibrations, so you can experience. Body is the repository of the distillation of experience. This gives a kind of intensity to experiences, a congealed feeling, which puts us here.

We could say that experience is embodiment: every grade of manifestation is a form of experience, is a form of taking yourself to be part of the manifest, which is embodying. As we experience world through body, we also experience body. In many traditions, physical body is distinguished within a series of progressively subtler, less densified, nested bodies or vehicles.

On one hand is our strong view of body as a solid “thing.” On the other hand, we don’t really inhabit our body: we are not present in it fully, listening to what it is telling us, caring for its health and wholeness.

*Don’t leave it for granted. Explore the body as:*

*an organ of perception, our participation in World-Idea*

*felt body, inner body, dynamical system of element energy*

*organ-ized body vast physical systems*

*body as ongoing embodiment*

*cosmic body: “cake is baked” zooming, nested vehicles for manifest cosmos is the body of the self*

*continuing repository of karma: congealed energy/residue*

**And More**

## B. CONSCIOUS BODY: EMBODIED CONSCIOUSNESS

### Anthony Damiani: Standing In Your Own Way

**AD:** Consider this. If consciousness was withdrawn from the body, would a World-Idea appear?

Take consciousness out and there is no appearance, because there is no organism through which an appearance can occur. When you're awake that means that your consciousness is in the body. And through the body as a functioning organism and the senses--concomitant with the functioning of the body--there arises an appearance. The arising of the appearance is dependent upon the functioning of the organism. If there is no functioning of the organism, there is no appearance. So to that extent we could say that the World-Idea depends upon the individual organism in order for it to get manifested. Otherwise, you're not going to have a World-Idea. P85 \*\*\*

**AD:** ... The body is part of the world, right? And the world is changing from instant to instant. So my body is changing along with it, from instant to instant. So the ego, or the body, that's changing from instant to instant. But the illuminating light that comes in from the soul, that's not changing. That's not part of the World-Idea. It's illuminating the body which is part of the World-Idea. So that's self-abiding. That's unchanging

... the ego, which includes the body, is what's constantly changing from moment to moment. That doesn't have consciousness which doesn't change. If we say that the World-Idea--the world and all the bodies in it--is the product of this Mind which, from instant to instant, is manifesting the world, then body and the world have to be changing from moment to moment.

And we're speaking about consciousness. I'm speaking about this body which is manifesting from instant to instant. I'm speaking about consciousness manifesting from instant to instant. It's consciousness.

It's the consciousness of this greater mind that is projecting the world from instant to instant. That means that my body is this consciousness manifesting instant to instant. Inside that--and this is a colloquialism--inside that is this light of the soul which doesn't change. This is the light, so to speak, that becomes aware of change. It itself is unchanging. And I've got these two things together. P 128

*Consciousness ordinarily believes itself to be limited to the physical body. This belief it calls "I," it claims to be the "I." That they are associated together is unquestionable. But further enquiry will yield a further and startling result: it functions through the body and to that extent the connection gives life to the body, thus creating the belief that it is the body when in reality it only permeates it. What happens is that a part (the body) is imposing itself upon the whole (the consciousness). 8:1.85*

**student:** He seems to be speaking of individual consciousness here, not the consciousness fabricating this body, right?

**AD:** He's not explaining how the all-encompassing intelligence or Oversoul produces from within itself the body through which it is going to operate. He's only explaining that this consciousness associates with a body, permeates that body, and now that body thinks itself to be, as you said, a self-independent reality.

If you go back to the dream analogy, I think the point he's bringing in is that the dream

character that appears to be a living reality is so because it is permeated by the conscious-ness of the person who's having the dream. The question as to whether the dream character is fabricated by the intelligence that's having the dream isn't brought in here. The point is that the body with this life in it takes itself to be the whole. P 132-133

**AS COMMENTS:** *Body only holds together as a conglomerate by consciousness. Consciousness is what experiences, takes the form of the body, and then it knows. Every moment is a re-manifestation of what seems identical, but this feeling of embodiment depends on attention. Body is always in flux, but it is also the depository, distillery, compost heap of experience*

AS COMMENT: conscious body

*Body is the expression of intelligence. The problem is to shift from the sense of embodied loss of being to embodying being. That is, through openness to experience the body as including Being's presence, or to restore the body to a context within Being by expanding our sense of bodiment.*

We are first of all embodied in the I: This is consciousness reflected in, delimited by, appearing as contents: i.e. a body. DUP TO P.3

*Our very sense of I is also a bodiment of consciousness.*

"I," ego, body: the personalizing of the infinite. Everything we say about I and ego and world must be explored in relation to body. What we find out about the world must also be found about body. It is a manifestation. That which is present in and through body has manifested it. Bodily consciousness and conscious body. Remember what you are.

Science says that what we experience is only body jiggling. No body vibration, no sense perception.

*There is the embodying psyche, but psyche is really a dynamical psychic system: which is to say a subtler form of body: with its own space-time-causality. It is a vestment: the felt personality component of experience.*

*In astrology "Psyche" is the planets in signs, our subtle or astral body which is the dynamic of our experiential functioning. Seven planets functionality of the body/mind/psyche as chakras, organs of experience. Signs, which are differentiation of the life-intelligence field of elements. A dynamical system indicated by the aspect pattern.*

*All of this "psychic system" is "embodied" further at the moment of space-time coordinates represented by birth.. Physical body is our "location" or loka: in space/time coordinates: the cross: horizontal and vertical. The mandala is the center and coordinates and measure of experience as psyche embodied in world-circumstance.*

*So we see: it is very different to consider body as a bunch of atoms, and to consider body as ongoing embodiment: a living dynamic expression of and for and by continuing consciousness*

### **Functional Organ Of Perception:**

A system of form and functions: bones, nerves, muscles, organs, glands. It is a dynamical system of life/energy

### ***WISDOM CORPorealized***

The initiation into wisdom--if it is to be lasting--is not suddenly given by any master; it is slowly grown by the experiences and reflection of life. Thought is gradually converted into habit, and habit is gradually merged into high character. The philosophic attitude, if it is to be genuine, will pass into the student's nerves and move his muscles. Notebooks 20:3.193

AD: Philosophy becomes corporealized, in the body...literally. You become that, your body becomes that attitude. Living Wisdom P. 61

Philosophy takes its votaries on a holy pilgrimage from ordinary life in the physical senses through mystical life in the sense-freed spirit to a divinized life back in the same senses. 20:4.113

Body is part of ego; the vital body (etheric double) and astral emotional body are also a part of it; the mental body of thoughts is part of ego, too. All these bodies continue to exist even after realization since they are necessary to human life; to say there is then no ego is NONSENSE. These bodies are to be purified and surrendered. 8.1.226

The earth is the scene we are placed to achieve our spiritual development. The body is the only direct contact we have with it: How foolish is it to mistreat the body through ignorance, abuse it through carelessness, or neglect it through laziness? 5.2.40

We murmur against the world's obstructiveness to our aspirations: the body is our stumbling-block. Yet if we had to live always as disembodied spirits, our spiritual development would need an immeasurably longer time to accomplish itself. The sharper focus of physical consciousness quickens our pace. 26.4.263

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.... 28.2.99



## ***C. FELT BODY/ INNER BODY***

### ***EXERCISE: Life field of the body: Eckhart Tolle:***

Make sure the body is relaxed. Close your eyes. Take a few deep breaths. Feel yourself breathing into the lower abdomen, as it were. Observe how it expands and contracts slightly with each in and out breath. Then become aware of the entire inner energy field off the body. Don't think about it—feel it. By doing this, you reclaim consciousness from the mind. ... When you can feel the inner body clearly as a single field of energy, let go, if possible, of any visual image and focus exclusively on the feeling. If you can, also drop any mental image you may still have of the physical body. All that is left then is an all-encompassing sense of presence or “beingness,” and the inner body is felt to be without a boundary. Then take your attention even more deeply into that feeling. Become one with it. Merge with the energy field, so that there is no longer a perceived duality of the observer and the observed, of you and your body. The distinction between inner and outer also dissolves now, so there is no inner body anymore. **(Power Of Now) P.107**

Usually thought absorbs all our attention. Start with an aliveness in a particular part of your body. If you cannot feel this: close your eyes, and see if there is there any way you can find out without looking whether your right hand is still there. Hold attention in the hands or some other part of the body, if you can't be aware of the entire life field of the body. Feel perceive. If you feel this aliveness, you can enter your body with aliveness. ... as you sit here, you can be aware of a generalized sense of aliveness, or aliveness within feet or hands. It sounds like a duality: you are aware of aliveness. But actually, the sense of presence is all over, it is an entire body phenomenon: but you sink into it, you become one with it, you are it. Bring mindfulness back to the senses. You can always be free by holding attention in the entire body. Allow the vast energy field of the body and the universe to come into view: the intense aliveness. Shift out of the thoughts and feeling contents and recognize that underneath there is a life field, awareness, mind. You become consciousness. You feel and become the presence of God, out of which all these universes arise. **Tolle: “Gateways to Now”**

### **INNER//FELT BODY vs. perceived body**

**KC Bhattacharya:** “Subject as Freedom:”

Brilliant exposition of psychic subjectivity vs. bodily subjectivity.

## **D. COSMIC BODY *The body of the Self***

Microcosm and Macrocosm: body is a cosmos, cosmos is a body.

### **Fordham, *The Objective Psyche*, quoted from Scott**

The body scheme refers to that conscious or unconscious integrate of sensations, perceptions, conceptions, affects, memories and images of the body from its surface to its depths and from its surface to the limits of space and time. In other words, part of the body scheme is a continually changing world scheme - the extended limits of which have to deal with what can only be called the limits of space and time.

### **KC Bhattacharyya: “*Studies in Samkhya Philosophy*.”**

The body represents in itself the entire process of nature for the self.

The body is understood as a complex of elements having its unity in their non-distinction from the self. (38)

The body as not-distinct from the self is the conscious body.

The oneness with the self from the side of the object means only undistinguishedness, but from the side of the self it means the embodiment of the self in the object. (para 35)

By “object” is meant here metaphysical object [world-idea], not the object of sense-experience and feeling. (36)

The intrinsic process in the object [world-idea] of its manifestation or un-manifestation is thus reducible to the process of the object [world-idea] forming or un-forming the body of the self.

"With a whole temple in this body where is the need for another?"

--Shaiva devotional song

### **RUMI: *This We Are Now***

This is not grief or joy. Not a judging state, or an elation, or sadness. Those come and go. This is the presence that doesn't.

It's dawn, Husam, here in the splendor of coral, inside the Friend,  
the simple truth of what Hallaj said.

What else could human beings want?

When grapes turn to wine, they're wanting this.

When the night sky pours by, it's really a crowd of beggars,  
and they all want some of this!

This that we are now created the body,  
cell by cell, like bees building a honeycomb.

The human body and the universe grew from this,  
not this from the universe and the human body.

### **Nisargadatta Maharaj I Am That:**

Q: Surrounded by a world full of mysteries and dangers, how can I remain unafraid?

M: Your own little body too is full of mysteries and dangers, yet you are not afraid of it, for you take it as your own. What you do not know is that the entire universe is your body and you need not be afraid of it. You may say you have two bodies; the personal and the universal. The personal comes and goes, the universal is always with you. The entire creation is your universal body. You are so blinded by what is personal, that you do not see the universal. This blindness will not end by itself -- it must be undone skilfully and deliberately.

Q: I am a person and therefore limited in space and time. I occupy little space and last but a few moments; I cannot even conceive myself to be eternal and all-pervading.

M: Nevertheless you are. As you dive deep into yourself in search of your true nature, you will discover that only your body is small and only your memory is short; while the vast ocean of life is yours.

Q: The very words 'I' and 'universal' are contradictory. One excludes the other.

M: They don't. The sense of identity pervades the universe. Search and you shall discover the Universal Person, who is yourself and infinitely more. Anyhow, begin by realising that the world is in you, not you in the world.

Q: How can it be? I am only a part of the world. How can the whole world be contained in the part, except by reflection, mirror like?

M: What you say is true. Your personal body is a part in which the whole is wonderfully reflected. But you have also a universal body. You cannot even say that you do not know it, because you see and experience it all the time. Only you call it 'the world' and are afraid of it.

Q: I feel I know my little body, while the other I do not know, except through science.

M: Your little body is full of mysteries and wonders which you do not know. There also science is your only guide. Both anatomy and astronomy describe you.

Q: Even If I accept your doctrine of the universal body as a working theory, in what way can I test it and of what use is it to me

M: Knowing yourself as the dweller in both the bodies you will disown nothing. All the universe will be your concern; every living thing you will love and help most tenderly and wisely. There will be no clash of interests between you and others. All exploitation will cease absolutely. Your every action will be beneficial, every movement will be a blessing.

Q: How can I aspire to such heights, small and limited as I am?

M: Realize yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness.

Q: The world is full of events which do not appear in my consciousness.

M: Even your body is full of events which do not appear in your consciousness. This does not prevent you from claiming your body to be your own. You know the world exactly as you know your body -- through your senses. It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living. Ch. 65

The ultimate value of the body is that it serves to discover the cosmic body, which is the universe in its entirety. As you realize yourself in manifestation, you keep on discovering that you are ever more than what you have imagined. ch. 58

M: ... To destroy the false, you must question your most inveterate beliefs. Of these the idea that you are the body is the worst. With the body comes the world, with the world -- God, who is supposed to have created the world and thus it starts -- fears, religions, prayers, sacrifices, all sorts of systems -- all to protect and support the child-man, frightened out of his wits by monsters of his own making. Realize that what you are cannot be born nor die and with the fear gone all suffering ends. Ch 64

M: A cup is conditioned by its shape, material, use and so on. But the space within the cup is free. It happens to be in the cup only when viewed in connection with the cup. Otherwise it is just space. As long as there is a body, you appear to be embodied. Without the body you are not disembodied -- you just are. ch. 48

## CHANGING OUR IMAGE OF THE BODY AND SPACE

**Eckhart Tolle:** "The life field of your body is like a candle. It comes from the sun. And even the sun, wonderful as it is, comes from a deeper source. The entire universe, all the galaxies and space, come from the vast energy field. And this all comes out of the Void."

### Lessons From The Powers Of 10 Movie.

#### Zooming: Scales of Perception

A now famous 10 minute movie "Powers of Ten: on the relative scale of things", [Charles Eames, and later revised by Philipson] takes us on a journey through 40 multiples of 10, or 40 scales of viewing our universe. It begins with a sleeping man and zooms out one multiple of 10 each 10 seconds to a view of the galaxies, then returns speeded up, traveling 90% of the distance to the man every 2 seconds, before zooming in again one scale of 10 every 10 seconds to a nucleus of an atom in a cell in the hand of the man.

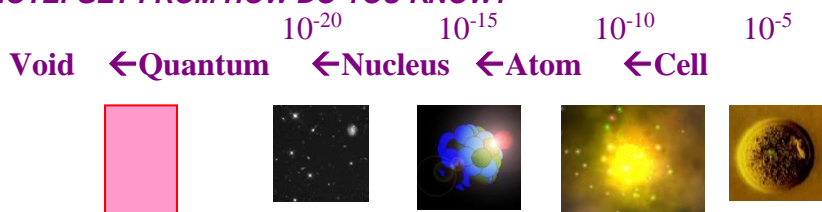
#### ZOOMING: powers of ten

Void < Quark < Atoms < Cells < Macro Body <  
 $10^{-21}$        $10^{-14}$      $10^{-7}$        $10^0$  meter

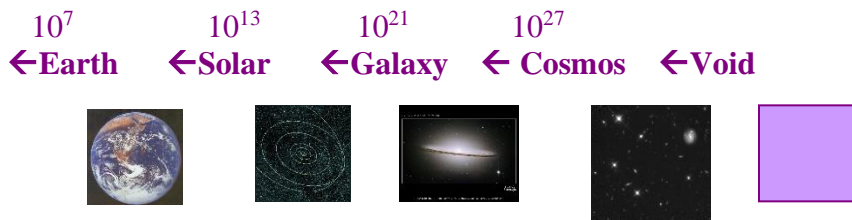
Earth < Solar < Galaxy < Universe < Void  
 $10^7$        $10^{14}$      $10^{21}$      $10^{28}$

Instead of powers of 10, considering larger jumps: 5 powers of 10 zooming in, and jumps of 7 powers of 10 going out brings us to a new view of wholeness at each scale. Here is a brief picture summary (see also web sites). The inner and outer journey are expanded from the movie by a few powers of ten.

#### NOTE: GET FROM HOW DO YOU KNOW?



Human  
 $10^0$  m



*AS COMMENT: An amazing idea: body as the manifest world, manifest world as body. You are embodied in the whole of experiences. This whole world is body. To say universe is the body of the self, changes our idea of universe as well as of body. Imagine the kind of being that is embodied in and as the Sun being: how glorious.*

*The powers and ideas which make the world do not make it and leave: they constitute your life, are present, and also extend way beyond you. The world-idea is present in every particle of your body, in the genes, atoms and so on, and the body is a storehouse of intelligence. This vast thought form of the body is your living participation in the experience of a world, as well as a focus for the infinite Overself.*

*We can dissolve our strong identification with the body image: to disentangle consciousness -- which may start by distinguishing the inner life field or felt body from the perceived body.*

*Another way is to dissolve the "body image": i.e. the image of the body being a fixed thing, with such and such size and solidity. to expand our view of body to include the whole universe, by seeing a. there are many levels baked into the cake we call body and b. there is no qualitative difference between the body image and the world image*

### **Humbles and inspires us**

On one hand, the Universe is seemingly vast: we are in awe of the ability of humanity to explore the background radiation from the big bang over 13 billion years ago, and the realm of sub atomic physics down to Planck's famous scale around  $10^{-33}$ m. And of course, we have, so far, been unable to find an end to the outer reaches, or inner regions: only limits to our present conception and perhaps ultimate limitations on actual observation.

At the same time we see that it is possible to comprehend the entire spectrum of our known universe in only 9 jumps through about 60 powers of 10--as shown above. At each end of the scale, the origins of universe and the inner nature of nucleus, we find mystery, emptiness.

### **Relativity**

Is the universe "big?" Is it small? Relativity says: We judge everything by our own scale. Our sense of how "big" or small we are, or anything is, is only relative to our measuring stick: our human standard of bodily size and time. We say "oh the atom is small." But this is only in relation to what we are used to thinking about. Our sense of our own size is totally relative. We have no way of really knowing what it is like to be in a world the size of an atom, or to really take in a galactic dimension.

In the movie, each "frame" is simply on our screen and showing us some "content." If we did not have a context we would not know if some of the pictures were vast stretches of outer space with stars, or vastness of inner space with points of atoms.

When we think about the "Powers of 10" movie, it seems a coincidence that the number of steps out to universe, and steps down to the sub-atomic, are similar, and we are in the "middle realm" between the very small and very large. But remember: the whole telescoping journey is from a human perspective. We don't really live in a world of things: we live in experiences.

### **COSMIC BODY**

Even physically, our body is much vaster than we normally imagine or access. Use the powers of 10 movie to get a view of this. We can look deeply at the cells, molecules, atoms, energy. We can view the body as part of the earth, solar, galaxy, universe, void.

In terms of scientific thought, there is the macro level, the cells, atoms, sub-atomic and all this is within a sea of possibilities and within vast emptiness. Each level has its own laws of space and time. In terms of energy, there is the physical life, there is energy field, prana or chi energy.

## **EXPERIMENTS. Changing perspective in Imagination:**

The body as now experienced does not include awareness of my organs, cells, atoms and so on. Are these me? In what way is this body, with billions of cells, organisms and so on, me? What does "me" mean? In his exercises, Tarthang Tulku gets you to envision and then experience your body from the perspective of a tiny atom, to break the macrocosmic focal setting.

### **Tarthang Tulku: Time, Space and Knowledge**

Inside or beneath the opacities and hard surfaces which define us and our encounters, there is also space. Intangible, immeasurable psychological spaces constitute the person whose body we see as definite and localized: macroscopic and microscopic spaces are within every body or object. ... Thoughts are "within" mind-spaces. Organs, molecules, atoms, and subatomic particles as well as plates, stars, and galaxies, are all moving in their spaces. P.3

For any given level...there is the appearance of "objects" only because a very precise "focal setting" or perspective is maintained. The basic, absolute, or opaque character that some things have for us is due to our unwillingness to change this "focal setting" point of view, or to our assumption that it cannot be done. TSK 3-4

...We simply do not know that the opaque surfaces which define discrete things—and the frustrating mental and physical blocks and limitations we experience—are essentially related. Both kinds of "walls" are "space"... a lower space which can be opened up the Great Space. TSK 18

Our bodies are a central focus for our experiences as human beings. Therefore, it is important to carefully examine what typically makes up our conception of a "body"... The following exercise can help to reverse the tendency to make things familiar, a tendency which actually blinds us to many of the fuller and richer qualities of our experience. TSK p21

### **Exercise 1: (p. 21-22) "Giant Body" exercise [see the book]**

(these exercises) use the perception of "spaciousness" in a healthy working relationship with that of physical and mental objects to break up the frozen condition of our "lower space" and thereby allow an understanding of Great Space to be present. P.42

If we can allow any presuppositions governing our approach ... to be "opened up", along with everything else that is "there", our experience will change. This "allowing" is both a generous "sacrifice" and an effective path to higher spaces, since "allowing" is of the very essence of "higher space." P. 43

### **a. VAST BODY : *Tuku Thondup and Tarthang Tulku Body Image***

-- Imagine your body getting larger: as big as a house, as earth and so on. Imagine your cells as big as the earth, and you can move around among the trillions of cells. You meanwhile become aware of the space of the cells in your body, the life of the cells. Then the dna. Then molecules. Then the space between and in the atoms. Vast emptiness, your body as big as the solar system. You can move around between atoms, you can feel the space vibrating and filling with healing light and sound.

The body as now experienced does not include awareness of my organs, cells, atoms and so on. Are these me? In what way is this body, with billions of cells, organisms and so on, me? What does "me" mean? In his exercises, Tarthang Tulku gets you to envision and then experience your body from the perspective of a tiny atom, to break the macrocosmic focal setting

**b. Change perspectives.**

Try to identify with some other part of your world of experience rather than the person in the body. What would your experience be like from the point of view of the cells in your body? You live in a fluid medium, exchanging fluid. Or imagine you are a microbe living in your intestines, and the view of your body that has. Your body is its universe. Imagine your body as experienced by your loved one, or by your cat, or your enemy, or a tree, or by God.

What would it be like to experience the world from the point of view of someone else? Of yourself 1 year in the future looking back? Of yourself at the end of the day reviewing what you did? From the point of view of universal intelligence?

**c.** Imagine you are a cell in your body, a molecule in that cell, an atom in that molecule. Imagine within the nucleus of an atom is a whole other sense of space, and worlds within worlds. Imagine that within that atomic nucleus there is an entire universe, and you are a galaxy in that universe within an atom in your body. Imagine that in that galaxy there is a solar system like earth with some beings on it, and you identify with one of these beings, or even with an atom in a cell of the body of one of these beings, living in an atom in a cell in your body.

What happened to your sense of your body as “so and so big.” How big is your body, really?

**c. Dissolving the Universe into Mind Space:**

Use the scales to break apart your fixed view of space and time... and reach to the infinite. **Imagine** the vast universe shrinks to a point within you. You and universe are a point within perceiving consciousness. Let that dissolve so only the vast mystery remains

- **Meditation:** zooms: powers of ten: great body
- **Meditation:** laya yoga: dissolving body to a point
- **Meditation:** locate in yourself the physical, energy, imaginal self-conscious bodies.
- **Meditation:** no boundary

**What is “here” ?**

Each of these jumps gives a different perspective on the universe: each has different laws and logic. And also: All these 9 perspectives are NOW and HERE. We live in the atmosphere of the Sun, and we live in the galaxy, we live in the universe, we live with trillions of cells. Right now, if you were on a far distant galaxy, this would be outer space. We are in the vastness all the time. Universal intelligence, star souls the galactic mind earth mind, individual mind all of these are cooperating in every moment to bring us this miracle of experience that we simply say Green Tree.

--Without going anywhere, change your view of “here.” Right here and now, trillions of cells, the earth, the solar system, the galaxy and outer space are here too with us. Imagine yourself as atoms, cells, earth galaxy, universal space, black hole etc. Open yourself up. Sense these levels. As you change the scales of perception, realize that the point of view of the observer is staying the same, but the world you are in is shifting. “Here” becomes the intersection of all these worlds.

Imagine our whole universe is a tiny quark in an atom in the hand of a being in a much “bigger” universe, which is in turn a quark ... etc.

Zoom in your imagination: into layers of cell, atoms, stars, galaxies. But also zooming takes us under the masks: beyond physical, emotional, mental into imagination, Qi, participation in the universal.

**Intelligence:**

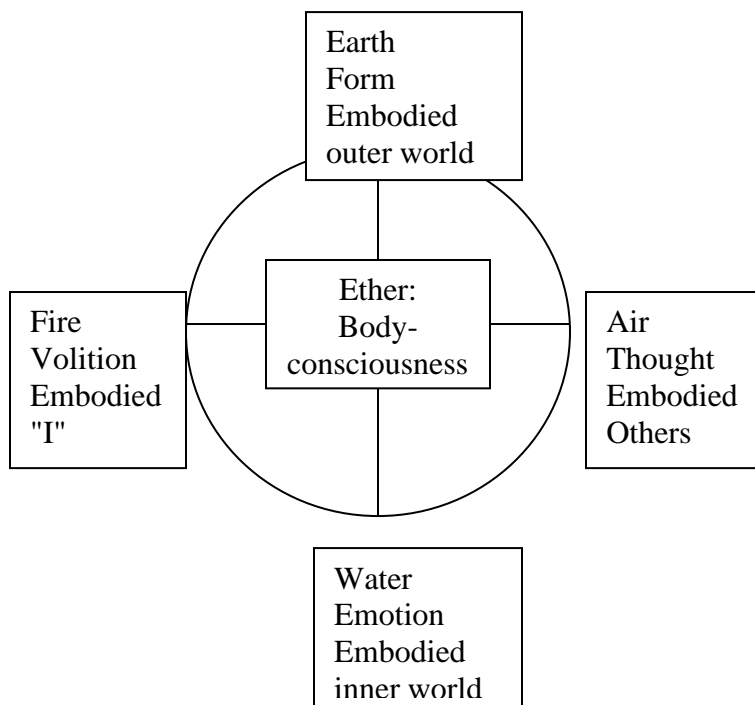
VOID INTELLIGENCE ← quantum intelligence ← nuclear intelligence ← atom intelligence ← cell intelligence  
 ← **human intelligence** →  
 earth intelligence → solar intelligence → galactic intelligence → universe intelligence → VOID INTELLIGENCE

**Astrology: Cross, Elements, Houses:**

**A whole realm of symbolism to explore here:**

**Body, represented by the cross, in the circle.**

“the body represents an orientational point as the center of a particular milieu which ... is actualized by means of its bodily activities, all of which are organized around the center. Guenther TVL



These exercises are for those who are not mere beginners in yoga. Such are necessarily few. The different yogas are successive and do not oppose each other. The elementary systems prepare the student to practise the more advanced ones. Anybody who tries to jump all at once to the philosophic yoga without some preliminary ripening may succeed if he has the innate capacity to do so but is more likely to fail altogether through his very unfamiliarity with the subject. Hence these ultramystic exercises yield their full fruit only if the student has come prepared either with previous meditational experience or with mentalist, metaphysical understanding--or better still with both. Anyone who starts them, because of their apparent simplicity, without such preparation must not blame the exercises if he fails to obtain results. They are primarily intended for the use of advanced students of metaphysics on the one hand or of advanced practitioners of meditation on the other. This is because the first class will understand correctly the nature of the Mind-in-itself which they should strive to attain thereby, whilst the second class will have had sufficient self-training not to set up artificial barriers to the influx when it begins. 23.6.8



## ***E. COSMIC VIEW: from Anthony Damiani***

### **Columbus Talk: the cake is baked**

AD: In analyzing my experience I come to the realization of this level of understanding. The planetary mind provides the material nutriment and the life of the body. Then I can go deeper and understand that the ideas are organizing this. Then I can go further and recognize that the undivided mind [of the planetary spheres] of the world is organizing the ideas which in turn are organizing the elements into a body. Now isn't it an analogy like this glass of water? The deeper I get into myself I begin to traverse -- in other words I begin to see that there is a planetary soul as I examine, then deeper than that there is a solar logos, then deeper than that there is the universal Demiurge, then deeper than that is the absolute Mind and you see that there is this hierarchy of different degrees which are all simultaneously present in that glass of water. This is part of the marvel of existence. Didn't PB say somewhere in a very beautiful way that existence itself is the miracle? Or when a Zen master says "I chop wood, and I carry water. How marvelous!" Isn't this what he is referring to? He's not referring to the wood per-se, but all that is implied in just being. AD

### **From Living Wisdom**

AD: The association of the soul with a particular body is the entrance into the unlimitedness of the World-Mind. The soul as identified with a body which is part of the Intellectual-Principle can have experience of the unlimited nature of the intellectual idea, and the mind. P. 129

**Astronoesis** Deliberate repetition and further amplification is necessary to emphasize the intertwining of cosmology and epistemology which Plotinus has as a background for the acquisition of knowledge by the human soul in the sensible world. The manifestation of the world idea is the object of knowledge to the inhabitants of that world and the interlocking of the various levels of reality within the structure of that manifestation is an infinitely complex situation that requires to be mentioned here.

For the human soul which identifyingly inhabits a body fabricated by the planetary mind which is manifesting its world according to the solar logos, which in turn is one of those principles of intellectuality among many others, and situated within the groundplan or sketch of the universe which is provided by the Universal Soul is the context within which we must place the object of knowledge. Now at this point we place the human soul which seeks to gain experience of this sensible world or the sublunary sphere.

Now it is through this very medium, the organization of the earth's memories into a functioning entity, is imparted a ray of light or mind by the individual soul, or we may say that this entity or intruder captures that light from a soul and appropriates it as its own. This partial consciousness streaming out through the organism gives rise to an appearance, the image of the world, within which it finds itself situated and it is these images in their totality that will constitute the lowest level of knowledge as for instance in Plato's divided line. So we must bear in mind that these bodies are the medium through which a soul becomes sensitive to the sensible world--but these bodies are at the same time agents of the powers that are continuously being organized by the planetary powers.

## **What is the use? And AD comment 5/27/83**

Without understanding the fundamental nature of this eternal twin, the theories of reincarnation and karma become hopelessly muddled.

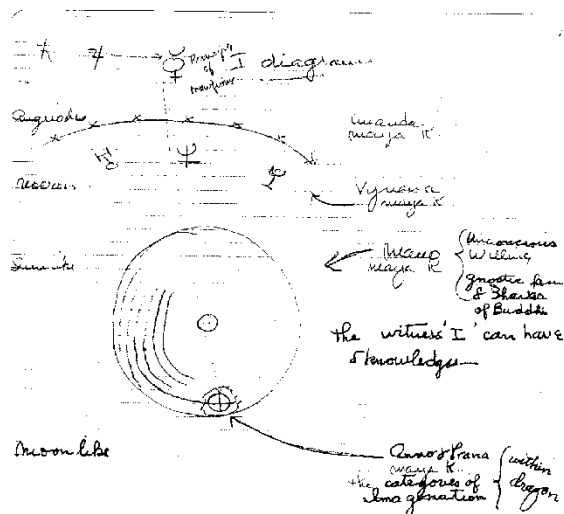
There are various views on this subject scattered throughout the ancient and modern writings, and we have attempted to bring them together in a coherent and organized fashion to help us in our understanding of reincarnation, metempsychosis, the meaning and value of the ego, and how these fit into the metaphysical scheme.

"A thoughtful consideration of the natal horoscope--our cosmic identity--suggests the particularity of the individual soul's status, which is a description rather than an explanation. At the moment of birth, all the geometrical and arithmetical relationships are precisely indicated, and announce the nature of this imitative being which participates in the functioning of these soul powers. Insofar as the functioning of the Cosmic Soul, to which is conjoined the individual soul, is operative, it will create the necessary organs in the imaginal essence to manifest that function. Thus, something of the intellectual nature of the soul's powers is transmitted or left behind as a trace in that entity or adventitious unity. The reduplication of these soul powers within the organized imaginal essence serves as the ground of our psychological experience. We will try to illustrate this description a little further on.

"A preliminary inquiry into the nature of the all-encircling Zodiacal degrees will require extended investigation and research. For now, we are simply suggesting that they represent an intrusion of the intellectual, of the Ideas flowing into our world in the peculiar way described previously. Each of these degrees is often symbolized by an image of multivalent significances, which includes the formative sources of Archetypal Ideas and the presuppositions of the genera and species of all life. Thus, we have the intellectual mind of the Cosmic Soul or its power to know the Ideas in the Archetypal realm. Through its functioning, which is both gnostic and fabricative, it organizes the earth's memories into a world picture, which is an alogical whole that includes adventitious unities whose very organization brings about the experience of a phenomenal subject and object.

**KOSAS: 5/27/83: comment on “What is the use?”**

The very function of manifestness or asmita is also the means by which the individual soul takes itself, at any level, to be part of the cosmos. These mental modes are instantiating or imaging the Ideas as various grades of thought, and all these are manifest to, and appear within, the Mercurial phase of soul. In the Vedantic classification these grades are called the Annomaya, Pranomaya, Manomaya, Vijnanamaya, and Anandamaya Kosas. The Platonic equivalents are the Shelly, Moonlike, Sunlike, Noeron and Augoiedes see sl 35, 36



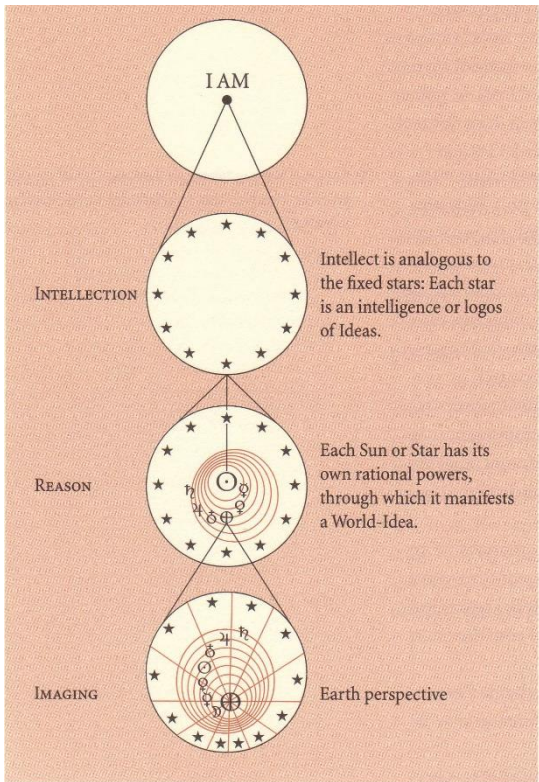
The imaged cosmos itself provides a framework within which we can locate these vehicles. We have tabulated and correlated these classifications within the chart in an attempt to pictorialize somewhat the concept of man as the ancients conceived him.

If we conceive of the Mother Earth as a goddess within whose domain has transpired the manifestation of innumerable species of life, their immediate origin would be her body itself. This body will contain the necessary ingredients for the building up of the two lowest sheaths, what are referred to as the Shelly and Moonlike bodies [(psycho-somatic)]. This "material" has been recycled innumerable times; it therefore has certain tendencies or proclivities which are indications of past functioning and which may be referred to as the tropes. The combination of the Great Elements into organized living bodies includes these selected responses or tendencies that manifest themselves in the body's functioning. Or, in other words, within this mysterious imaginal essence is retained traces of its functioning after the dissolution of the entity, and the totality of these traces constitutes the memory of the earth. This beginningless ontogenetic and phylogenetic development is the source from which and within which the bodies of all living creatures are produced and live.

(MUCH MORE: TRANSCRIPT OF 5/27/83 ON THE WEB)

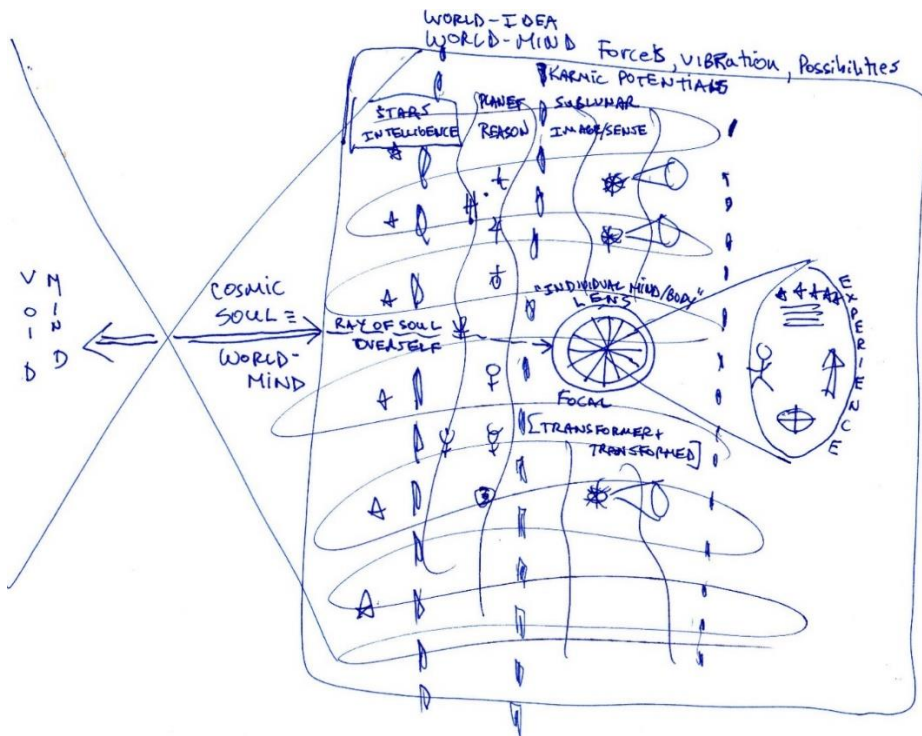
**IN SAMKHYA**, there is a primal vast dynamical system called prakriti. It is constantly vibrating. When the light of purusha (consciousness) hits, prakriti congeals or transforms into a “nested” system of cosmic principles, and embodies consciousness in such a way that consciousness, although impersonal and free, seems to have individual experience. At the subtlest level, the densification of prakriti hit by consciousness is universal intelligence, or Buddhi, which identifies with consciousness as a unit of life and modalizes as a jiva: sense of individuality (Ahamkara) mentality (manas) and memory/congealing stuff (citta): which subsequently takes on incarnations as elemental/energy bodies: further congealed energy.

**IN ASTRONOESIS**, Anthony correlates the vehicles to the Cosmos vision of Astrology



We can think of these levels of the cosmos—outer and inner—as a spectrum of vibrations, or perhaps nested levels of densification or congealing of vibration.

For example, with music, Inspiration is itself an embodiment of the Divine, and is embodied in melodies and meanings and further in words and musical notes



## F. EM-BODIMENT AND UN-BODIMENT

### Wisdom Of The Overself Excerpts: CH. 7 The Scorpion Of Death

Kung-Foo-Tze replied: "While you do not comprehend life, how can you comprehend death?"

when the dying person is sufficiently enlightened to know that the body is their idea and to have disciplined their personal desires, they will naturally be prepared for this great change. Just as a fully-ripened fruit falls easiest from a tree so such a person will part easiest from their body.

The master key to understanding the psychological experience of death is to keep in view its [parallel] to dream or sleep.

Each individual wave is constantly dying and continually being reborn. .. The universal life, seen through its innumerable manifested bodies is forever entering and leaving them like the water in the waves.... This is only an analogy of course and should not be pushed too far.

If life is a universal presence we cannot rightly confine it only to such forms as appear to us - with our very limited perceptions - to be living ones. Therefore the universe cannot produce a single dead thing although it may produce a seemingly inert thing like a mineral or a metal. The chemical division of forms into organized bodies and inorganic substances, the biological division of Nature into animate and inanimate matter and even, as we have begun to show, the psychological division of mind into the conscious and the unconscious, can only be dictated by practical convenience and not by scientific actuality.

From another standpoint, in so far as it is the succession of released karmic potentials arising and determining one another in a beginningless series that is at play, it is easy to see that the world must be a continuous process and not a stable thing. The universe is vibrant and alive. Death touches its appearance only and is the gateway to a fresh birth. Change itself is but a manifestation of the Changeless. This is the meaning of the procession of ever active change which surrounds us.

## CONTINUING CONSCIOUSNESS: PB NOTEBOOKS

*PB takes the middle way in his view of the individual purpose. It cannot be that we are just a mere speck of dust. Neither can it be that the end of this journey is dissolution and merger, a drop into the ocean of universal consciousness.*

There can be no Second Coming of Christ--the Consciousness--for it never went away. There can be a return of Jesus--the man embodying and reflecting that Consciousness--for the person may be born and reborn as God wills. 9.2.219

The Long Path idea of reincarnation is illusory. The Short Path idea of it is that it is an undulatory wave, a ripple, a movement upward onward and downward. Since there is no ego in reality, there can be no rebirth of it. But we *do* have the *appearance* of a rebirth. Note that this applies to both the mind and body part of ego: they are like a bubble floating on a stream and then vanishing or like a knot which is untied and then vanishes too. We have to accept the presence of this pseudo-entity, the ego--this mental thing born of many many earth-lives--so long as we have to dwell in that other mental thing, the body. But we do not have to accept its dominance; we do not have to perpetuate its rule, for all is in the Mind. Where then are the reincarnatory experiences? Appearances which were like cinema shows. They happened in a time and space which were in the mind. The individual who emerged lost the individuality and merged in the timelessness of eternity. This is the unchanging indestructible Consciousness, the Overself. 9.2.220

When the time for exit from this world-scene duly comes, he will approach it with trust--feeling that the power which supported him in previous crises will not desert him now. 9.1.107

The unit of mind is differentiated out and undergoes its long evolution through numerous changes of state, not to merge so utterly in its source again as to be virtually annihilated, but to be consciously harmonized with that source whilst yet retaining its individuality. 25.2.204

Just as there have been misconceptions about the role played by the personal ego and the physical ego in the life of mankind--misconceptions which have arisen by holding on to ideas which are out of their time and place--so the question must be asked, *did* these egos come, as the Orient mostly believed, by a process which launched them on a path where, as the poet Sir Edwin Arnold has beautifully put it, "The dew-drop slips into the shining sea" where the ego is utterly annihilated, where the personal self is completely dissolved in a sort of mass-consciousness, where all that it has gained from experience, all that it has learned from intelligence, is to be dissolved and thrown away as futile and useless although ages upon ages have been taken for the process? Or will there unfold a higher type of individuality, one that is free because it has *earned* its freedom; free to exist in harmony with the universal harmony, with the Universal Mind. If nonduality, the goal of Advaita, is to be the end of it all, the vast work of time and space seems to have been in vain, a ghastly repetition of what was not worthwhile. Or is there another explanation which philosophy offers? The answer is: there is. 26.4.260

The human entity has travelled through joy and suffering, experienced birth and death, experimented with good and evil for the very purpose of becoming a fully conscious entity. How then could annihilation--Vedantic or any other kind--be its ultimate fate? 26.4.245

... If the human entity has no other purpose to fulfil on this earth than to return to the sphere of its origin, then it had no business to leave that sphere. There must be something to be gained by its earthly journey, if the universe has any sense in it at all. 26.4.248

His destination is also his origin. But to say that he was born in the eternal Spirit starts the question, "How can time, which is placed outside eternity, bring him to eternity?" The answer is that it does not bring him there; it only educates him to look for, and prepares him to pass through, the opening through which he can escape. Need it be said that this lies at the point where ego surrenders wholly to Overself? 26.4.249

All this vast evolution of environments and their entities has but one ultimate aim from man's point of view and so far as he is concerned. It is to bring him into a miniature likeness to his divine Parent, to make him into an image of godlike beauty, power, wisdom, and being. 26.4.251

The journey of life is both an adventure and a pilgrimage. We pass from body to body to collect experience. The fruit of experience is Enlightenment: the knowledge of Overself, established awareness of its presence; and knowledge of the Unseen Power behind the universe, established connection with it. 26.4.254

We are here in this world for a higher purpose than the obvious physical one of self-preservation, for even that is contributory to it. We are here to evolve into the consciousness of Overself. Every physical experience is only a means toward such spiritual development. 26.4.255

## **HHDL 1978**

Continuation of 6th mind always remains there. Whether you are seeing or not, whether you are awake or not, 6th mind is always there. But within the 6th mind there are different levels. At the moment we are using one kind of 6th mind. When we are sleeping, different kind of 6th mind, more subtle. When we faint, still deeper. When we are dying: deepest 6th consciousness is working. So like that. So 6th consciousness is from previous life to this life, this life to next life. Always continues. There no, there was no beginning, there will be no end. Till Buddhahood. So that 6th consciousness, 6th mind. And within that 6th mind, not rough 6th mind, but deepest 6th mind, usually we call seed of buddha. That consciousness will go to Buddhahood. This rough consciousness: (will) not go.

## **AD: Standing in Your Own Way: INCARNATION**

*What he calls the "I" does not get reborn in further bodies, as he believes, nor did it do so in the past. But it does appear to do so. Only deep analytical thought associated with mystical meditation can de-mesmerize him from his self-made idea. 8:1.23*

AD: The question is: "How could the Overself ever incarnate? How could Being incarnate?" Basically, the criticism is against any animistic understanding of reincarnation. I'm Joe Doe, and when I come back Joe Doe becomes Henry Smith. There's this notion of some sort of continuity, and he's knocking all that out. That's not what reincarnation is. Reincarnation is really misunderstood by anyone who thinks that the same principle, the Soul, is actually in the body.

Ir: The Overself would have to be present to every incarnation, but it is never getting born or reborn.

AD: Well, it all follows from when we pointed out that the light suffuses this matrix of thoughts or possibilities. It is those thoughts or possibilities actualizing themselves as various entities; it is not the light which suffuses them that incarnates. It's thoughts themselves getting actualized, not that light, and so there can't be an incarnation of that principle. In other words, the I never incarnated, now or before, nor will it do so in the future. So what is all this talk about reincarnation? He says you're going to have to give it a lot of thought. You're going to have to try to get some experience in meditation to understand. But reincarnation is just another word, most people don't know what they're talking about.

Ir: Is there an appearance of the I?

AD: If the I is an eternal and immutable principle, how could a matrix of possibilities be an appearance of it? How can the ego reincarnate if it's a matrix of possibilities? And the Soul cannot reincarnate because it's the principle of being.

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AD: As we pointed out, how could it become acquainted or participate in the World-Idea except through the body that it must use? What's going to become part of the World-Idea, an infinite part of the World-Idea?

rg: So it is the ego that gets enlightened? Because what else needs to get enlightened?

AD: OK, there's no harm in saying that. Because the ego that gets enlightened knows that it is, so to speak, being and not ego-being

... the ego, which includes the body, is what's constantly changing from moment to moment. That doesn't have consciousness which doesn't change. If we say that the World-Idea--the world and all the bodies in it--is the product of this Mind which, from instant to instant, is manifesting the world, then body and the world have to be changing from moment to moment.

And we're speaking about consciousness. I'm speaking about this body which is manifesting from instant to instant. I'm speaking about consciousness manifesting from instant to instant. It's consciousness.

It's the consciousness of this greater mind that is projecting the world from instant to instant. That means that my body is this consciousness manifesting instant to instant. Inside that--and this is a colloquialism--inside that is this light of the soul which doesn't change. This is the light,



so to speak, that becomes aware of change. It itself is unchanging. And I've got these two things together. P 128

*Consciousness ordinarily believes itself to be limited to the physical body. This belief it calls "I," it claims to be the "I." That they are associated together is unquestionable. But further enquiry will yield a further and startling result: it functions through the body and to that extent the connection gives life to the body, thus creating the belief that it is the body when in reality it only permeates it. What happens is that a part (the body) is imposing itself upon the whole (the consciousness). 8:1.85*

student: He seems to be speaking of individual consciousness here, not the consciousness fabricating this body, right?

AD: He's not explaining how the all-encompassing intelligence or Oversoul produces from within itself the body through which it is going to operate. He's only explaining that this consciousness associates with a body, permeates that body, and now that body thinks itself to be, as you said, a self-independent reality.

If you go back to the dream analogy, I think the point he's bringing in is that the dream character that appears to be a living reality is so because it is permeated by the consciousness of the person who's having the dream. The question as to whether the dream character is fabricated by the intelligence that's having the dream isn't brought in here. The point is that the body with this life in it takes itself to be the whole. P 132-133

*All our experience is a transformation of vast vibrating intelligence into this world. This body/mind organism is a transformer, and is transformed in the process. My experience of you is the way the kind of being you are appears to the kind of organism I have.*

*The Wisdom of the Overself:* “**Secret of the I**” Para 13.

The first of our thoughts is 'I'. All other thoughts follow its arising. It does not stand alone but instantly associates itself with the thought which next follows. And this is the body-thought. Unfortunately it ends by limiting itself to the body too, which could never have come into existence at all but for its own prior existence. Thus this association has degenerated into a bondage of the 'I'-thought to the body-thought. The only self a person believes in today is his body. Consequently the original 'I' thought becomes converted into 'I am the body.' After this there arises the world thought. The 'I' unconsciously provides the particular space-time characteristics through which the world must first pass before it can emerge into its consciousness. Thus the 'I' veritably holds as its own thought both the body and then the world outside the body. But because it began by deceiving itself about its own relation to the body, because it took the body for what it is not, it ends by deceiving itself about the things outside and around the body and takes them for what they are not too

whatever assumes a shape which can be pictorially imaged in the mind and whatever exists in the time-series whether it be our own body or the things which surround it must in the end become the victim of this process of uninterrupted change. This means that the form which it bears must be a fugitive one and necessarily impermanent. Such is Nature's abiding law. Death, as the most critical of all forms of change, is the necessary if heavy price which every incarnate being has to pay for living in this space-time world at all.

the released consciousness is only partially released by the critical transition of death. The multitude of impressions which it has gained during its incarnation have worn certain deep furrows of desire and habit. These tendencies attach themselves to it and colour it completely. Not having yet understood that there is an ultimate and impersonal purpose to be attained in passing through these experiences in the earth-world, it has developed an excessive interest in them. It has formed strong passionate attachments to the more pleasurable ones and strong personal dislikes to the distasteful ones. And it has come into contact with other persons, some of whom are greatly loved but others greatly hated.

All these are mental ties and so long as they exist, the 'I' necessarily continues to feel the need of the physical body in which it formed them. And thought being creative, it will be driven by its own forces, that is its own karma, sooner or later to return to earth again.

No experience is ever lost. All the innumerable memories of innumerable lives are subconsciously assimilated and transmuted into wisdom, into conscience, into tendencies and into intuitions which spring from we know not where but which nevertheless influence our characters and lives.

When we identify the 'I'-thought, which always arises first, solely with the body-thought, which always arises second, we turn the scale of values upside down and limit the larger factor to the lesser one. Through this initial error we not only strengthen our sorrows and increase our grief, but also fill our hearts with unnecessary fear. But when we become conscious that we are conscious and that this is the most direct thing of our experience, we have reached the momentous turning point of understanding the difference between both thoughts. We shall certainly survive the sharp sting of this scorpion of death

## **G. DIE BEFORE YOU DIE:**

*A seed breaks open and dissolves in the ground*

*Only then does a new fig tree arise.*

*That's the meaning of "die before you die." --Rumi*

During the gap--infinitesimal though it be--between two thoughts, the ego vanishes. Hence it may truly be said that with each thought it reincarnates anew. There is no real need to wait for the series of long-lived births to be passed through before liberation can be achieved. The series of momentary births also offers this opportunity, provided one knows how to use it.(P) (23:8.162)

No one else can do for a man what Nature is tutoring him to do for himself, that is, to surrender the ego to the higher self. Without such surrender no man can attain the consciousness of that higher self. It is useless to look to a master to make for him this tremendous change-over within himself. No master could do it. The proper way and the only way is to give up this pathetic clinging to his own power, to his own littleness, and to his own limitations. To turn so completely against himself demands from a man an extreme emotional effort of the rarest kind and also of the most painful kind. For to surrender the ego is to crucify it. 8.4.211

"The truth shall make you free," promised Jesus. What kind of freedom was he talking about? The answer can only be--from the ego! And this is corroborated by his own statements, uttered at other times, concerning the need to die to oneself. 8.4.212

M: When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life. Just flow with it and give yourself completely to the task of the present moment, which is dying now to the now. For living is dying. Without death life cannot be. I Am That ch33

It is our innate inertia which keeps us set in habitual outlooks and thus keeps us victims of our own past experience. We copy again every day what we did before, what we thought and felt before. We live in both the conscious and the subconscious memories, desires, fears which time has accumulated for us, and that the ego has created to bind us to itself. We are ruled by compulsions, fixations, and neuroses--some of them not even known--that freeze us, preventing further real advancement. We rarely enter the day to gain really fresh experience, think really new thoughts, or assume really different attitudes. We are prisoners of time. This is because we are so ego-bound. The compulsion which makes us conform ourselves to dead yesterday's ideas and practices, concepts and habits, is an unreal one, an illusory one. In letting ourselves become victims of the past by letting it swallow up the present, we lose the tremendous meaning and tremendous opportunity which the present contains. Whereas the Overself speaks to us from tomorrow's intuitive understanding, the ego speaks to us through memory. Its past enslaves us, preventing a new and higher way of viewing life from being born.

But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew.

When a master mystic like Jesus tells men to refrain from being anxious about the morrow and to let today's evil be sufficient for today, he speaks out of his own consciousness of living in this Eternal Now. Consequently, he spoke not of periods involving twelve or twenty-four hours, but

of pinpoints of a moment. He told them to live timelessly, to let the dead past bury itself. He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present--free, uncontrolled, and unconditioned by what he was, believed, or desired yesterday. 19.4.171

There are certain rare moments when intense sorrow or profound bereavement makes a man sick at heart. It is then that desires temporarily lose their force, possessions their worth, and even existence itself its reality. He seems to stand outside the busy world whose figures flit to and fro like the shadowy characters on a cinema screen. Worst of all, perhaps, significance vanishes from human activity, which becomes a useless tragi-comedy, a going everywhere and arriving nowhere, an insane playing of instruments from which no music issues forth, a vanity of all the vanities. It is then, too, that a terrible suicidal urge may enter his blood and he will need all his mental ballast not to make away with himself. Yet these black moments are intensely precious, for they may set his feet firmly on the higher path. Few realize this whilst all complain. The self-destruction to which he is being urged by such dread experiences of life is not the crude physical act, but something subtle--a suicide of thought, emotion, and will. He is being called indeed, to die to his ego, to take the desires and passions, the greeds and hates out of his life, to learn the art of living in utter independence of externals and in utter dependence on the Overself. And this is that same call which Jesus uttered when he said: "He that loseth his life shall find it." Thus the sorrows of life on earth are but a transient means to an eternal end, a process through which we have to learn how to expand awareness from the person to the Overself. 1.2.170

From all these studies, meditations, and actions the student will little by little emerge an inwardly changed man. He comes to the habitual contemplation of his co-partnership with the universe as a whole, to the recognition that personal isolation is illusory, and thus takes the firm steps on the ultimate path towards becoming a true philosopher. The realization of the hidden unity of his own life with the life of the whole world manifests finally in infinite compassion for all living things. Thus he learns to subdue the personal will to the cosmic one, narrow selfish affection to the wide-spreading desire for the common welfare. Compassion comes to full blossom in his heart like a lotus flower in the sunshine. From this lofty standpoint, he no longer regards mankind as being those whom he unselfishly serves but rather as being those who give him the opportunity to serve. He will suddenly or slowly experience an emotional exaltation culminating in an utter change of heart. Its course will be marked by a profound reorientation of feeling toward his fellow creatures. The fundamental egoism which in open or masked forms has hitherto motivated him will be abandoned: the noble altruism which has hitherto seemed an impracticable and impossible ideal, will become practicable and possible. For a profound sympathy to all other beings will dwell in his heart. Never again will it be possible for him wilfully to injure another; but on the contrary the welfare of the All will become his concern. In Jesus' words he is "born again." He will find his highest happiness, after seeking reality and truth, in seeking the welfare of all other beings alongside of his own. The practical consequence of this is that he will be inevitably led to incessant effort for their service and enlightenment. He will not merely echo the divine will but will allow it actively to work within him. And with the thought comes the power to do so, the grace of the Overself to help him to achieve quickly what the Underself cannot achieve. In the service of others he can partially forget his loss of trance-joy and know that the liberated self which he had experienced in interior meditation must be equated by the expanded self in altruistic action. 20.4.224

*Illumination and the Illumined Life* [Essay] 25.2.296 (LONG ESSAY on *Born Again*)

### **Category.9 “Birth to Birth” section1. Dying**

It is a teaching in both India and China that by concentrating his thoughts during his dying moments on the name of his spiritual leader with full faith, undivided ardour, and sincere deep attention, a man saves himself some or all of the post-mortem purificatory torments that he would otherwise have to undergo. It is also written that if he prefers to concentrate on the kind of environment in which his next birth is to appear, he contributes toward its possible realization. 9.1.91

At death consciousness passes through an interesting phase, for it really is a passing out from the body and from the world. Memories go, the past blots itself out, faces blur and identifications of their owners disintegrate. Tired, drowsy, overwhelmed by a feeling of withdrawing: mental activities, ratiocinations, imaginings, all crumble away and then there is nothing. 9.1.92

Death is the great revealer. In that vivid but dreamlike experience which follows it, each man is shown what he has *really* done with his earth-life, what he *should* have done with it, and what he failed to do with it. 9.1.93

Just when life is ebbing fast away, when death is vividly in attendance, the long-sought but little found state of enlightenment may arise and accompany the event. 9.1.94

The process of dying may become a fulfilment of long years of aspiration for the quester or a veritable initiation into the soul for the ordinary man. 9.1.95

The best way to minister to a dying person depends on various factors: each situation is different and individual. In general it may be suggested that the first thing is not to panic but to remain calm. The next is to look inwardly for one's own highest reference-point. The third is then to turn the person over to the Higher Power. Finally, and physically, one may utter a prayer aloud, or chant a mantram on his behalf--some statement indicating that the happening is more a homecoming than a homeleaving. 9.1.130

The after-death condition of certain rare men like Jesus, Buddha, and Krishna is necessarily a rare one. They continue the beneficent work of urging and helping men to rise above their lower natures which was inaugurated when manifest in the flesh whilst on earth, albeit it must be understood that it will necessarily fail to achieve the same degree of sharp effectiveness which the use of a physical body would have given it. Nevertheless, what it loses in depth it gains in width, for although personal attainment is swift among their disciples during their lifetime, popular influence among the masses is able to spread like ripples only after their death. Only a materialistic outlook of the universe will fail to understand that such a man does not ever die and that his true existence continues, even when he is not in incarnation, and that his saving power is still made available for others even then. So long as men call earnestly upon their name or cherish their memory with reverence, so long will they continue their spirit-existence. They do not die, do not really disappear. Persp 9:21

Buddha swore an oath under the sacred banyan tree, where he came to know himself, that he would not pass from our sphere of evolution until he had been reborn again and again, to help laggard humanity reach what he himself had reached. So Jesus keeps ever in inner contact with those who need him--and that means millions. He is not dead, cannot die. And the love which brought him here from afar keeps him here. 17.1.92

## **ON DYING AND DEATH: From *I Am That* Nisargadatta Maharaj**

M: Surely, you must sleep in order to wake up. You must die in order to live, you must melt down to shape anew. You must destroy to build, annihilate before creation. The Supreme is the universal solvent, it corrodes every container, it burns through every obstacle. Without the absolute denial of everything the tyranny of things would be absolute. The Supreme is the great harmoniser, the guarantee of the ultimate and perfect balance -- of life in freedom. It dissolves you and thus re-asserts your true being. Ch. 24

Q: And when I realise that I am not the body, shall I be free from desire and fear?

M: As long as there is a body and a mind to protect the body, attractions and repulsions will operate. They will be there, out in the field of events, but will not concern you. The focus of your attention will be elsewhere. You will not be distracted.

Q: Still they will be there. Will one never be completely free?

M: You are completely free even now. What you call destiny (karma) is but the result of your own will to live. How strong is this will you can judge by the universal horror of death.

Q: People die willingly quite often.

M: Only when the alternative is worse than death. But such readiness to die flows from the same source as the will to live, a source deeper even than life itself. To be a living being is not the ultimate state; there is something beyond, much more wonderful, which is neither being nor non-being, neither living nor not living. It is a state of pure awareness, beyond the limitations of space and time. Once the illusion that the body-mind is oneself is abandoned, death loses its terror, it becomes a part of living. Ch 30

M: It is ignorance of yourself that makes you afraid and also unaware that you are afraid. Don't try not to be afraid. Break down the wall of ignorance first.

People are afraid to die, because they do not know what is death. The jnani has died before his death, he saw that there was nothing to be afraid of. The moment you know your real being, you are afraid of nothing. Death gives freedom and power. To be free in the world, you must die to the world. Then the universe is your own, it becomes your body, an expression and a tool. The happiness of being absolutely free is beyond description. On the other hand, he who is afraid of freedom cannot die. Ch 33

Q: It is not death that I rebel against. It is the manner of dying.

M: Death is natural, the manner of dying is man-made. Separateness causes fear and aggression, which again cause violence. Do away with man-made separations and all this horror of people killing each other will surely end. But in reality there is no killing and no dying. The real does not die, the unreal never lived. Set your mind right and all will be right. When you know that the world is one, that humanity is one, you will act accordingly. But first of all you must attend to the way you feel, think and live. Unless there is order in yourself, there can be no order in the world.

In reality nothing happens. Onto the screen of the mind destiny forever projects its pictures, memories of former projections and thus illusion constantly renews itself. The pictures come and go -- light intercepted by ignorance. See the light and disregard the picture. Ch 50

## BHAGAVAD GITA ch. 2

ARJUNA throws down his bow: I will not fight...

KRISHNA talks to him:

1. The wise do not grieve. Be wise. Stand up. Don't gripe.
2. Anyway: all beings are eternal, so no one will really die. So act.
3. Anyway: happiness, suffering, etc. are impermanent. So get with it.
4. Anyway: remaining undisturbed in the face of crisis is the way to freedom. So act.
5. Anyway: the unreal never is, the Real never is not. So if you can kill it, it isn't real. So act.
6. Anyway: no one is really the slayer: no individual acts: nature acts, not you. So act.
7. Besides: even if you think people die: death will happen anyway. So act.
8. Besides: It is your dharma. Play your role. One's own dharma is best. So act.
9. Besides: don't set a bad example of laziness for those who look up to you... So act.
10. Besides: if you die you go to heaven, if you win, you rule on earth. So act.
11. Besides: this life is a school: you learn resolute determination. This war is an opportunity to practice and test your detachment. More valuable than winning or not fighting. So act.
12. Besides: the world is not the problem. You and your attitude and desires are the problem. The attitude of seeing with equanimity is the main thing. Your wish for something: even your wish to be free from doing harm, keeps you in bondage. **Not by refraining from action does one become actionless.** The way beyond karma is through karma. So act

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## LISTENINGS

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## **PART 2: HEALING Body and Healing 12 PAGES**

### **EMBODIED HEALING**

#### **PAIN BODY**

*The Great Five Step process:*

**RAPHAEL:** Beyond the illusion of the ego

**A Course In Miracles**

Wisdom I "heard" at the IM school for Healing-- September 1999

#### **WHOLENESS HEALING**

### **PRACTICES FOR HEALING**

**TABLEWORK: FRIENDSHIP IS ONE MIND IN TWO BODIES**

**Tenzin Wangyal:** Healing with Form, Energy and Light.

**QI-GONG:** 5 element Qi-Gong...

**CHAKRAS EXPLORE!**

## **HEALING: PB notes: Body and Healing**

People ask Why, if all is mind, if--as you say--our bodies are only ideas, can we not control regulate and improve our bodies by controlling regulating and improving our minds? Why not go further still, with Christian Science, and play with the possibility, not only of these achievements, but also of rendering the body immortal by thinking it so? ...The answer is that nobody can deny the creative power of the mind. It may do all these things, except the last. That it will never do. Why? Because we live in a world whose fundamental law of being--as Buddha discovered and Jesus taught--is decay and death, change and transition. ... 10.1.37

The human body is a part of consciousness, indeed a major part, but consciousness itself is only a part of a larger and deeper consciousness of which we are normally unaware. Yet it is in this mysterious region that the creative origin of the body-idea lies. If the ordinary "I" cannot make the body keep well by merely holding the thought, this is because the creative power lies in an "I" which transcends it. The ego which identifies itself with the body thereby stultifies its latent powers. But as soon as it begins to identify itself with pure Mind, certain powers may begin to unfold. Many cases of mystic phenomena, such as the stigmata of Catholic saints, confirm this. (p. 293--almost identical to 10v/41/60)

There is a difference--vast and deep--between the way Christian Science denies the body and the way mentalism affirms but changes the ordinary conception of the body. 21.1.75

Such is our ignorance that we weep when one man, who is weary with age, escapes from his body, and we perform a dismal ceremony of lament when another man, tired with sickness, separates himself from it. We pretend to believe in God, in a Mind infinitely wise, and yet we have not learned to accept death as a wise event in nature and one as proper as birth. These cults which seek to perpetuate earthly life thereby question the divine wisdom and reveal their own materialistic and egoistic attachments. 10.1.67

# EMBODIED HEALING

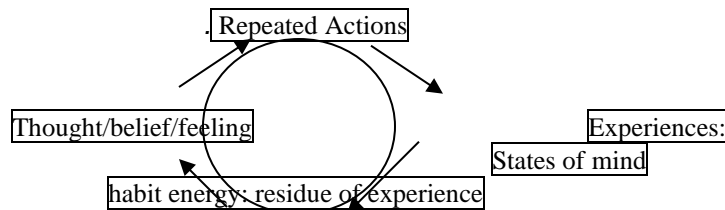
## PAIN BODY

Repeated thoughts and actions become tendencies, tendencies become habits and habit shapes our world experience. Over a long period of time, the habits and emotional residue of ego activity become very strong. The habit energies are beneath or upstream of conscious thought, volition, feeling. A vast underground matrix of habit energy which supports the ego.

**Pain Body: Ancient Holdings:** In their totality these energy impressions form a collective matrix that the ancients pictured as a kind of subtle realm encompassing our physical earth. Eckhart Tolle calls this matrix of habit energies the “pain body:”--accumulated emotional residue of undigested experiences which has taken on a life of its own—it tends to “accumulate and perpetuate old emotions in your energy field.” It attracts to and feeds on other pain bodies The Power of Now first three chapters has excellent view of this pain body..

It is not enough to change our conscious states of mind without dissolving the habit energies which drive these states. Just try to change a habit--see how hard it is to change your mind.

Seeds we plant in the mind as thought, feeling, volition ripen as consequences, and further condition thought. This cycle is driven by the energy of habit energies



**PAIN BODY:** and our relation to it: accumulated emotional residue of undigested experiences. [Power of Now](#).180-184 also: [A New Earth](#)

### Flavors of the Pain Body

DEFENSE	AFFLICTION	COMPLEMENTARY	TRANSFORMED
SCHIZOID Fear of life,	Checks out, feels fear, separateness	“face life” Bring heaven to earth	Mirror-like Wisdom Open wonder imagination
ORALITY Needy: not enough life,	Collapses: never enough so always thirsty, leaky, sucking	“fill yourself.” Universe provides, self provides	Wisdom of Equality Feeling: loving
MASOCHIST Feels squashed	Feels life is a demand and burden: suffers and says No	“shake off holdings” Say Yes, acceptance,	All-accomplishing Persistence compassion
RIGID Feels conflicted	Self-control pride, walls heart so does not feel	“life is messy” Openness, surrender	Wisdom of Suchness detached
PSYCHOPATH Feels deceived	trusts nothing so controls others confuses// deceives.	“discern truth” Trust inter-being	Wisdom of Discernment Align with what is, gets trust, charismatic

*Dissolve Obstacles → the compost heap. Don't let old habits clog your garden. Let them decompose. How? Light and heat of awareness*

### **The Great Five Step process:**

*Awareness, the first as well as the last step.*

*Engage in the process with attention: allow awareness to go deeply into the situation or emotion.*

*Acceptance: non resistance, letting go or let be. Shifting from no to yes.*

*Resolving is possible. Choice is possible. Freedom—self-responsibility-- is possible.*

*Aligning*

*Then there is joy, love, creativity, flow, wisdom.*

### **RAPHAEL: Beyond the illusion of the ego**

*What to do when you are stuck in thought or emotion: ancient holdings:*

a. Use the power of sound, mantra, music, to dissolve stuck energy.

b. Bring attention, awareness, love; dance with the state of mind and dissolve.

We can accept and integrate the stuck energy using Love-awareness: of course we would need to have a suitable solar state of consciousness

c. Slow down the rhythm, remove energy from it, and in so doing dissolve it.

d. Use opposite energy: i.e. generate love to dissolve fear--alchemical transmutation.

e. Remember who and what you are. to whom is all this happening.

“we have to avoid fighting stuck energy—emotional or mental-- in a frontal way.

These methods of operation must be expressed with “determined calmness”, with awareness and loving firmness. ... In addition, we should not judge or blame, nor justify, the contents.”

“Knowledge ... dissolves, Love draws to itself all it touches, integrating and resolving.”

## **A Course In Miracles**

... The course does not aim at teaching the meaning of love, for that is beyond what can be taught.

It does aim, however, at removing the blocks to the awareness of love's presence, which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite.

This course can therefore be summed up very simply in this way:

*Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God.*

### **2. IV. Healing as Release from Fear**

**All healing is essentially the release from fear.** To undertake this you cannot be fearful yourself. You do not understand healing because of your own fear.

The fear of healing arises in the end from an unwillingness to accept unequivocally that healing is necessary.

Whenever you are afraid, it is a sure sign that you have allowed your mind to miscreate and have not allowed me to guide it. ... The correction of fear *is* your responsibility.

Fear is always a sign of strain, arising whenever what you want conflicts with what you do.

the mind and the behaviour are out of accord, resulting in a situation in which you are doing what you do not wholly want to do.

Whenever there is fear, it is because you have not made up your mind. Your mind is therefore split, and your behaviour inevitably becomes erratic.

**XIX** fear and so on spring from body-consciousness (i.e. the feeling “I am this body.”)

**XXI** Everything that emphasizes personality must be understood to have its origin in body-consciousness.

There is no strain in doing God's Will as soon as you recognise that it is also your own. Only your mind can produce fear. It does so whenever it is conflicted in what it wants, producing inevitable strain because wanting and doing are discordant. This can be corrected only by accepting a unified goal.

The first corrective step in undoing the error is to know first that the conflict is an expression of fear. Say to yourself that you must somehow have chosen not to love, or the fear could not have arisen.

These steps may be summarised in this way:

a. Know first that this is fear. b. Fear arises from lack of love. c. The only remedy for lack of love is perfect love. d. Perfect love is the (God's) Atonement.

Everyone experiences fear. Yet it would take very little right thinking to realise why fear occurs. Few appreciate the real power of the mind, and no one remains fully aware of it all the time.

There *are* no idle thoughts. All thinking produces form at some level.

**Forgiveness** is the healing of the perception of separateness.

Forgiveness is a prayer to recognize what you already are: a miracle of God

... the only meaningful prayer is for forgiveness, because those who have been forgiven have everything.

My function as the light of God is forgiveness.

“The process consists in dissolving coagulated forms, slowing down the movement of form/substance/energy, and then resolving form/substance/energy into consciousness.”

The miracle is the means, the Atonement is the principle, and healing is the result.

A major step in the Atonement plan is to undo error at all levels. Sickness or 'not-right-mindedness' is the result of level confusion, because it always entails the belief that what is amiss on one level can adversely affect another. We have referred to miracles as the means of correcting level confusion, for all mistakes must be corrected at the level on which they occur. Only the mind is capable of error. The body can act wrongly only when it is responding to mighthought. The body cannot create, and the belief that it can, a fundamental error, produces all physical symptoms.

The body is merely part of your experience in the physical world.

Sometimes the illness has a sufficiently strong hold over the mind to render a person temporarily inaccessible to the Atonement. In this case it may be wise to utilise a compromise approach to mind and body, in which something from the outside is temporarily given healing belief. This is because the last thing that can help the non-right-minded, or the sick, is an increase in fear.

## **Eckhart Tolle: Gratefulness. Omega 2012 Session 2,**

There is a dimension, a presence, that we can call sacred. It is not separate from your own presence.

Everything is an expression of life. Suddenly the mind stopped.

You notice the sacredness that otherwise is just a concept. You can't really define it. It is so immediate

There is a sense of the sacred presence within and without of which you are an inseparable part, and yet a presence which is vast.

The sense of the sacred presence frees you from the mind made sense of self. It shines through the life forms, but also found in the formless stillness. The acknowledgment of that, one could call gratitude.

And gratitude is really in a deeper or wider sense: acknowledging the sacredness of the present moment.

Not grateful to something or someone, it is a state of consciousness: appreciation of the beauty and sacredness of life.

See the power of an uncompromising yes to what is, to the now. You are no longer dependent on any content being pleasant or not. It is accepted completely, because it is. Something arises, so to speak, that is greater, infinitely vaster, than that which appears IN the moment: the form, event or circumstance. *Eckhart Tolle 2002*

## **Effortless. P.5, 29, 37, 38**

Q: How do I go about it in practice?

M: Whenever a thought or emotion of desire or fear comes to your mind, just turn away from it.

Q: must I not use effort?

M: It has nothing to do with effort. Just turn away, look between the thoughts, rather than at the thoughts. ch72 w b

Q: is there no need of effort then?

M: When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life. Just flow with it and give yourself completely to the task of the present moment, which is dying now to the now.... Don't be afraid, don't resist, don't delay. Be what you are. There is nothing to be afraid of...

Experiment honestly. Give your real being a chance to shape your life. You will not regret it. I Am That ch33

You are the all-pervading, all-transcending reality. Behave accordingly: think, feel and act in harmony with the whole and the actual experience of what I say will dawn upon you in no time. No effort is needed. Have faith and act on it. I Am That Ch 99

Love says I am everything. Wisdom says I am nothing. Between these my life flows. I Am That

## **"Letting everything be as it is" meditation.**

Just meet everything that arises with kind and loving awareness, light as a feather, and see where it takes you.

If something pleasant arises, no effort is made to sustain it: It lasts as long as it lasts.

If something unpleasant arises, no effort is made to resist.

You are not that which appears: you are THAT to which all appears.

Just come back to what notices everything.

Yes, fears arise, and I face them with this kind loving awareness.

My mind says: if I'm in love why so many tears?

Heart says: tears help heal wounds.

## Wisdom I “heard” at the IM school for Healing-- September 1999

**Don't limit yourself to the finite, the conditions. You really are. This can't be said in a more accurate way, but be that rather than this.**

You are not a finite limited person looking for reality, you are THAT appearing as THIS. Each of us is a union or intersection of different dimensions: spiritual dimensions, and physical, emotional and mental dimensions. Becoming aware of the conditions, defenses, masks, vicious cycles in which we have become entangled is the first phase of the healing work. The fact that we are NOT these defenses, that what we really are is inviolable awareness is what allows us to be aware, and eventually to shift our identity.

**Remember: re-member yourself as your wholeness. Each cell has a memory of its divinity.**

We are fragmented, dis-membered, but we can re-member ourselves. All life has a memory of divinity, because life *is* divine movement. Deeply contacting the living organism we can connect with the universal life force or field, and align with divinity and wholeness.

**Relationship is a context to open and deepen your awareness of your divinity. Recognize that you as well as the other person are divine. You can do this in Sangha.**

The view of separateness: from others, from the Universe, from the divine, from our deeper self, is the greatest illusion we live in. Through relationships, we can get to know ourselves more deeply, we can experience the place in all of us where we are deeply connected, we can open our hearts to spirit. We are all windows and mirrors for each other.

**The energy patterns which condition you are deeply embedded--can't shift by thinking alone. Love has to wash through the body..**

We have spent lifetimes building old habits, blocks in our energy, and conditioned responses. These congealed life forces are like a powerful rope which cuts off our life force. In Buddhism it is called an “entity of craving.” And certainly since birth our physical, emotional and mental organism has built conditioned responses by the reactions to family and environment. We can get to actualize these old responses and complexes and expose them to our awareness. They are so unconscious, and so seeming comfortable. It takes time, and these new ways have to marinate, sink all the way into the body.]

**Life is beautiful, open, sacred, unbounded, infinite, creative. Be grateful that you ARE, you are alive you are Aware: everything else is secondary.**

Each moment is sacred: because the dimension of life, awareness, being, is sacred, and is present. If we unfocus from the contents and become aware of the Consciousness dimension, then we move into wholeness. The greatest gift we could ever receive is actually already present as our birthright: the miracle of is-ness, life and consciousness. Each moment has a touch of the timeless, infinite.

**Space and time move through you, not the other way around. Body is part of you, and you extend beyond the body. Remember who you really are.**

We can shift our view: inside-out--to see that the entire world of our experience is outside our body, but not outside our experience, not outside of consciousness. We even extend beyond the universe. And we are not victims: we create our own experience. This is true not only in a psychological sense, but in a cosmological sense. The I behind the I is creative. And you are responsible for the environment and contributing back to the Earth itself.

**Each moment, at the core of your being, all possibilities are open to you.**

If you are aware of who you really are, if you shift to that being, then you have real choices, freedom to align with the cosmic intelligence and love and power. You are not limited to being a wave. All the possibilities of the Ocean are available to you.

**The illusion of progress: stop judging:**

Usually the ego is mistaken about where it is on the path. Things happen underground, movements we are unaware of. Often we go through our process and see no results. And then one day, the universe opens. Love pours through. Awareness dawns.

Just as the sky begins to get bright at dawn and we think “oh, this is bright,” and then the pinpoint of the sun really comes up and we are overwhelmed: “Oh, this is Really it.”

Or, you find yourself facing more of your defenses than when you started. This is a good thing. These conditionings are always there, but unconscious. Like when you first pump water up from your new well, and all the sediment comes with it. Or you shine a light in the room and see all the dust motes. Have faith that the clear water is coming through soon.

So stop judging yourself and others so harshly. Stop judging at all, and just allow them and you to be. Listen to what they have to say but hear beneath the words to experience the “emotional backing” of the words. When someone tells you something they have learned, is there a need for approval and agreement? Are they trying to control you? Are they avoiding listening to you? Or is it given freely and cleanly: this is something you might find useful.

**Practice I Don't Know. I can't figure it out.**

I don't know how. I can't figure it out. These are the doors to deep wisdom. Our culture has painted these with red x. so we are lost. We live in a culture that gives us militarized values. But the capacity to rest silently in the moment, in the arms of the holy... this is the essence.

**We are spiritual friends.**

We are all on this journey together. Despite the surface differences in human beings, we all want happiness. And we can all serve as each other's beloved. We are connected in the depths of the heart, the deep mind and consciousness, the silence where we feel each other's presence. Everything that happens in the group is for everyone. You never know when someone will be a vehicle for great wisdom. And you never really know who among us will actualize their wisdom, or how far along on any path we or they are.

## WHOLENESS HEALING

consciousness appearing as person, not a person seeking consciousness

EASE: ALLOWING life flow. everything to be as it is: “when effort is needed it arises.” Wu-Wei: do nothing with ego-will. Let intuition flow.

AWARENESS/ATTENTION and PRESENCE is the key to dissolve illusion:

RECOGNITION and REMEMBERING: healing is re-membered vs dismembered.

FORGIVENESS (ACCEPTANCE) GRATEFULNESS, taking → giving. acknowledge the sacred presence in each moment. heals the illusion of separateness:

INVITE GRACE: It is always there, You don't create wholeness, but un-cover don't do it alone. Reverse Causality: fact you seek to heal is already grace. Karate look beyond.

WHOLE HEARTEDNESS: WHOLENESS. Learn to trust yourself: listen. Settle doubts. Yes and No. If you say yes when you mean no, have to say NO much louder Way beyond is through:

JUST BE. BE YOURSELF Trust yourself. Know yourself. DON'T BELIEVE THE EGO:

LOVE IS REAL: all else is a cry for help. Healing is release from fear: face fear with Courage. *Loving Kindness, Joy, Compassion, Equanimity* Being with another human in intimate mutual recognition.

ALIGNMENT with God's will. cosmos and what is. Come home and meet what is there. Inter-be: non separation from self, humans, God, Nature/cosmos Integration: Balance and complementarity

## PRACTICES:

Remember what you are

Gratefulness: yes-thank you

Impermanence, interdependence: motivation to live fully

Guru yoga

Die now to the now

Pre sleep exercises

Invite/invoke the divine; Prayer, mantra, affirmation, Ahhhhhh

Light: “God in the Sun in the heart.”

Merge mind into Mind

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## Space of awareness

In every moment there are thoughts, feelings, sensations, emotions. These are contents. They may be lovely, horrible, wonderful. Stop and notice your state of mind: notice one thought, or one feeling, or one sensation. Then notice, sense the mind space in which the thought sense feeling arises.

*More:* Allow thoughts, feelings, images—outer, inner, bodily--to arise and go for a while. Don't engage them. Be at ease. Notice the space in which you and your world arise. This mind space is living, forgiving, kind, awareness. Rest a moment in that awareness of being aware. Just be still. Just be. Feel the comfort and ease of that awareness holding all—you and world. This awareness space is You.

## Namkhai Norbu Rinpoche:

Say aaaaaa.. Remember Awareness. Remember the nature of mind. Remember the Sages



## **TABLEWORK: *FRIENDSHIP IS ONE MIND IN TWO BODIES***

### **An Invitation to Wholeness Healing**

The heart of the wholeness healing experience is hands on healing table work. This healing modality is an intimate meditation in which two people invite the presence of divine energy. For a half hour the active and receptive partners share a sacred relation with healing touch, stillness, energy movement and awareness. All experiences here are valid and valuable. What is most important is to bring your presence, and your intention of loving, healing and remembering.

### **Levent discussion:**

Table work is an invitation to remember. As the active partner you come to that memory of your wholeness within yourself. When you open yourself to that vast state of mind, you can then be present for your partner. You can encourage their memory of wholeness, acknowledging their divinity as well as the limited fragmented person. There is a precious being there under the mask.

We came here to remind each other of our greatness and divinity. Only to see weakness, without even looking to see what is wrong, can't support the person in their healing. Our illusion is there and needs to be acknowledged. But more importantly, our divinity, the spirit we are, needs to be acknowledged.

### **A few points to consider as you start the work**

Acknowledge yourself and your partner as a divine precious being as well as your humanness.

Recognize the sacred space you both share

The healing is a an invitation to remember

The healing is for both of you.

Be an anchor so that your partner can go on their journey.

When you are anywhere in the process of touching, you touch the whole being.

Each cell of the body has a memory of the whole divine being which can be awakened.

Breathe: through breathing touch the divine in both of you.

Be at ease Be present Be enough

## **TABLE WORK:**

### **BEGINNING**

Passive partner lies on the table, couch, bed or floor. Relax. Breathe. Arms at sides, or hands folded on belly. Legs slightly apart. You need access to feet, head, and THEIR right side.

Active partner makes sure passive is comfortable. Blanket if needed.

Active partner may ask if passive partner has any specific healing they want.

After the 30-40 minute healing, you will move away, and wait until called.

Soft sacred or healing music is very valuable, but not necessary.

Be Comfortable. Have a chair at head of the table. Have stool handy if needed.

### **14 STATIONS of TOUCH**

Each "station" is about 2-3 minutes. Watch or clock helps at first, but after a while you sense when it is time to move on.

You may touch lightly, or more firmly, or hands may even be a few cm above partner body.

You may simply be passive, or put awareness on the station, or on whole person.

Most important is your KIND PRESENCE.

**Active partner acknowledges their own precious nature, breathe, gets present and at ease.**

FIRST SET: one hand on each side of body.

After the feet, keep one hand on old position, and move one to new as you change stations.

1. Feet
  2. Ankles
  3. Knees
  1. Hips (around the hip join)
  2. Bottom ribs: at sides
  3. Clavicle (finger tips): Then move hands sideways over shoulders, down arms, and hands.
- Take a few moments to re-collect.*

SECOND SET: Chakras in pairs: right hand on 1<sup>st</sup>, left on 2<sup>nd</sup>... etc. Move right hand up and under before moving left hand on.

4. Root (right hand between legs) and second charka (just above pubic bone)
5. Second chakra and third (manipura -- diaphragm)
6. Third chakra and heart (finger tips at heart so not too much heat).
7. Heart (right hand) and left hand under neck.

*Now move around to top of table, behind head. Chair useful here.*

8. Hands on both shoulders, from top of table.
9. Hands under head, head resting on hands, finger tips at cranium: gentle pressure.
10. Center finger tips about 2cm forward of center of ear , about 1 cm above jaw joint, on each side of head.
11. Move hands away from head, move hands up, like qi-gong movement, facing the whole body for a short while, Harmonizing the energy in the whole body.

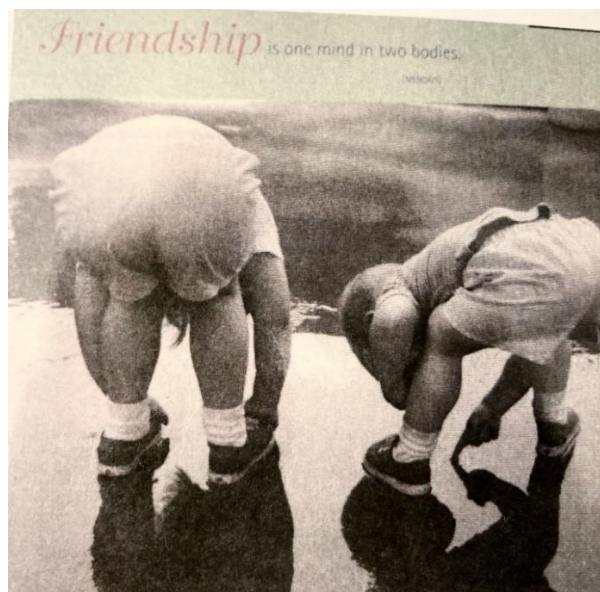
### **ENDING;**

A PRAYER OF GRATITUDE, OR OTHER AFFIRMATION

DISCONNECT: MOVE AWAY FROM PARTNER AND ALLOW THEM AS MUCH TIME AS

THEY NEED: THEY WILL ACKNOWLEDGE YOU TO COME WHEN THEY ARE READY.

HUG, TALK, AS YOU FEEL APPROPRIATE



**Tenzin Wangyal: Healing with Form, Energy and Light.**

*(paraphrase from Tenzin Wangyal)*

If you are not feeling grounded, bend your knees let your body be there for a while...feel the ground. Lay on the ground and feel the earth, connect with the earth energy. You need to be somewhere solid.

If you have too much earth energy, you need to bring air and light into your cave. You need to find the ocean to dissolve some of the earth.

If you are too fixated on earth, you can imagine an earthquake: breaking apart the fixed hold of habit, letting go of the holding.

Similarly we can feel the lived quality of the other elements.

**QI-GONG: 5 element Qi-Gong...EARTH:** Most of the elemental qualities of earth can be grasped intuitively: earth is solid, connected, secure.

When there is enough heat, moisture, good air, earth is balanced: we feel stable, grounded, confident... Earth can be cold and unbearable without heat, arid and harsh (and stiff) without water, and stale and lifeless without air.

**CHAKRAS EXPLORE!**

The difference between your body as perceived and as felt. Feel the body as lived, the inner body, or life field of the body. Bring attention down to the felt inner body. Put your hand and attention on each chakra and be there for a while.

**Sun: Crown:** How are you open to the vast?

**Moon: Ajna:** What do you see?.

**Mercury: Throat:** What is in the in-between places

**Venus: Heart:** What do you really love?

**Mars: Diaphragm:** How will you relate to others?

**Jupiter: Manipura:** How will you live creatively?

**Saturn: Root:** How are you here, and not here?

**ALCHEMICAL PROCESSES TO EXPLORE**

Turn lead into gold...

union of complementarities

fixed volatile and volatile fixed

alignment of inner and outer