

# Meditation

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The doorway to  
The Self



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Thought is light

## Introduction

**M**editation is often hailed as a way to reduce stress and induce states of mental relaxation. It is certainly true that meditation will allow a person to achieve relaxation. This is because the first goal of meditation is to still the mind and to thereby allow the shape of the true self to emerge. However, this initial effect represents only a part of a long journey that can extend into and then beyond the mind. Thus the shape of one's self may first take the form of understanding the basic nature of one's every day waking ego and then lead to surfacing of past-life snippets, the comprehension of the greater self standing behind all thought and so on. There are many ways to promote such insights although it is often assumed that one must immediately stop all thought in order to gain the desired effect. Since the untrained mind is subject to a constant barrage of thoughts people sometimes find it difficult and confusing to try to stifle these all at once and therefore soon give up the attempt to do so.

Other people may tend to shy away from serious meditation because of the fear that it may lead into uncharted territory in which the immediate self seems to vanish or become lost. Since the self is eternal and can never be lost, such fears are unfounded, and on the contrary, meditation can only strengthen the concept of being by the removal of false ideas.

## Some techniques

**I**n the normal waking and conscious state, the thinking apparatus, otherwise known as the mind, is controlled and governed by the ego. The ego might be thought of as the focus of

the mind. It is the deeply personal part of the mind that reacts in pain under the impact of a personal insult. The ego is really a collection of ideas concerning a person's perceived identity in the day-to-day world and as such it is also called the "personal self".

The personal self floats on the sea of consciousness much as an eddy moves across the surface of the ocean. In this image the depth of the eddy may be considered as the soul since it penetrates deep into this ocean. The mind can then be conceived of as a particular amorphous mass of water centered on the eddy. Of course in this image, the water mass actually represents a bundle of thoughts. Individual thoughts derive either from the effects of day to day happenings or, seem to emerge "unbidden" from the depths of one's consciousness. The storms of life throw cross-currents and waves into and across the mind and these are the dominant sources of the restless thoughts which torment and so disturb the personal self.

A person intent on meditating must first tackle the task of stilling the endless series of thoughts as they flow willy-nilly through the mind. For it is only when the surface chatter presented by the mind is stilled or restricted that relative peace can be obtained. With relative peace, the mind relaxes and reveals its deeper levels. At this point disturbing thoughts are slower to arise and they can easily be traced to their origin. Once this has been achieved the unsettling thoughts can be understood and then permanently laid to rest. When the mind is stilled completely, the undying higher self shines through to the surface and the indelible knowledge from the source, transcending eternity, is thus revealed.

Various techniques for slowing and then stilling the mind are available and I will describe three.

### **1) Mantra or repetition of a name or phrase.**

Mantras or focal-phrases can be repeated verbally or mentally. The purpose of the repetition is to dull the chatter of the mind and eventually to persuade it to focus on the meaning of the repeated phrase at progressively deeper and deeper levels. Eventually the mind becomes stilled allowing it to reveal its fundamental content. The time which must elapse before this stage is reached can sometimes seem to be endless however; a positive intent will eventually yield results. Examples of appropriate mantras are: "I am that from which all derives"; "I am the basis of all"; "I am that I am"; or even "I am".

Typically such repetition and identification breaks down the continuous dream-like film that the untrained mind spins from minute to minute, hour to hour and day to day and forces one to attend to the "dreamer", that state of being from which the film issues.

### **2) Third-eye contemplation.**

Instead of just trying to stop all thoughts it is possible to trick the mind into slowing down by focusing attention into a space which is not normally thought about. In such an unfamiliar territory the mind automatically slows down because it has not much in the way of fuel (in the form of identifiable past or projected future influences) to promote thought. Thus the third eye concentration-point or "chakra" can also be used in targeted meditation. For this one must master a technique termed "opening the third eye". The aim of the procedure is to still the mind by concentrating on the colours and patterns which become apparent to consciousness when the eyes are closed without using any thought-forms related to verbalisation. The chakras<sup>(i)</sup> are a string of energy - vortices

within the mind. Often seen as seven points, these run inside the spinal chord from the base to the crown of the head. The point designated as the third-eye is number six on this string and it lies just behind and slightly above the eyebrow

<sup>1</sup>The “opening” can be conveniently achieved when seated in a relaxed posture. The lotus position is suitable. The eyes are gently closed and a mental focus is then applied to an internal point between, and just above, the eyebrows. To do this you may wish to actually turn your eyes toward that point and to then concentrate your internal gaze there. Upon first closing the eyes it will be noted that internal colours may tend to swim aimlessly in the “mind’s eye”. Proceed by allowing relaxed concentration to be maintained until a coloured spot or bulls-eye can be evolved and stabilized. This may take up to half an hour or so to accomplish the first time.

Once it is achieved, practice allowing the spot to expand, contract and change colour. Initially you may see that the dominant central colour is red (representing the physical body). This may then shift to shades of yellow (the mental body, the home of the ego) and later, to blue (the subtle body beyond the ego). Dissolve the spot into waveforms, spirals or through successive ascending or descending planes. Search for “lights” (presences) or growth patterns involving coloured geometric forms. The latter often originate from other people engaging in the same type of meditation. A clear black endless zone may also appear. This is free from aspects of lower consciousness but not yet associated with the higher self and beyond. Typically one may experience a white focus in association with the higher self but all sense of colour will vanish as this level is transcended to be replaced by a

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<sup>1</sup> For a more detailed account of the Chakras in relation to meditation see: **Advanced Meditation in practice. Part I: The Serpent Power Meditation (Kundalini Meditation)** by Goldenage; available from the House of Ikat, Shop 15, St Heliers Mall, Auckland.

direct conscious association in which being will appear as a unity and bliss which can only be described as light but which is totally beyond light in any form.

*Note: the "spot" should not be confused with a physical "after-image"; it must be developed as an internal function of consciousness without a physical light. Assumption of the lotus position while meditating is not a definite requirement as almost any comfortable pose will do – even lying in bed. However, there is something about the lotus position that is defiantly beneficial and that seems to relate to the fact that the head and the spine are vertically aligned permitting a free flow of energy from bottom to top.*

The purpose of this exercise is to expand consciousness; in effect the procedure creates a state very similar to that developed through hypnosis. As one progresses deeper into the meditation it may be noted that the periodicity of repeating wave-forms becomes deeper and the frequency centres on something that resonates with the heart beat. At this point it will be possible to single-out feelings of unease and trace them back to their origin. This is an important technique for the identification of influences due to past lives. Refocus by visualising a golden light and open your eyes when ready.

### **3)Direct self enquiry.**

Direct self enquiry is perhaps the simplest and most effective technique available for investigating the mind. The first step is to focus down onto the level of consciousness that is immediately aware of its part in reacting to stimulation received from the senses. This requires that one be in some relatively quiet location so that only occasional distinct sounds can be perceived. That is, a place which is not bombarded by incoming raucous sounds. In

this regard it is often advantageous to preserve one area of your home for this exercise. Make sure the surroundings are pleasant and if possible burn a small candle to represent the light of the spirit. Incense can also be burnt and the scent will help to refocus one's state of consciousness at the start of each session. This is helpful because one can then reduce the time required to reach the state of relaxation achieved in the previous session.

Hold the mind steady and become aware of individual incoming sounds. Identify with the level of consciousness that perceives the sound and at the same time identifies the source or origin within the creation. Become aware of the personal self perceiving the sound. Focus on this self and silently formulate the question "who or what am I that am so conscious"? Locate the feeling of the self, the essential I of reaction and initiation and hold this in focus. Let your appreciation of this entity slide down the beam that it represents and focus on the shining being from which it issues. Repeat the question "who or what am I"? but, this time in non-verbal form expressed as a yearning to know the basis of your entire existence.

Initially you may be bothered by the intervention of stray thoughts which interfere with your concentration. Simply ignore the thought concerned and ask yourself "to whom does this thought belong"? The answer of course is "to me". Continue the meditation by again asking "who or what am I"? By meditating consistently, deeply, beyond words on the question "who am I really (I am not this parasitic ego-entity) but, really, really who am I in essence?" The soul takes itself by its roots and petitions-persuades the Higher Self to reveal its true identity.

Note: this description assumes that you are already seeking past the ego, that is, beyond the assemblage of thoughts characterized

as "I am James", "I am a doctor", "I am a housewife" and so on. It assumes further that the deeper thought of "I am the body" has also been examined and rejected. Thus the question is posed to identify the nature of the being and consciousness that is already understood to be supporting the surface layers of the self.

### Insight Beyond meditation

**R**esults obtained after the onset of serious meditation will soon convince one that the self is a complex of both known and apparently unknown influences. Once the mind is stilled it is possible to explore the deeper consciousness. In this region one may expect to find surprises, previously unexplored feelings and the like. Some of these will be so foreign that they may even suggest the influences of previous lives.

Past lives generally persist in throwing-up lessons or annoying behavioral tendencies due to experiences otherwise long forgotten. It is said in many traditions, that the ability to remember any past-life experiences at all comes about as the result of "grace". In other words one earns the right of recall through either right action or right thinking or a combination of both. However, a big part of being spiritually ready to recall past lives involves the direct participation of the person concerned. In other words anybody motivated to try to remember elements of their past lives will, by persistence, be able to do so. Thus spiritual readiness depends only on one's will.

The explanation as to why some remember past lives spontaneously and some do not needs only to be tied to the understanding that in everyday life some people remember more of a day's doings than do others. The reason for this involves attention to detail. Alternately, some people forget things more



readily than others. In other words, the ability to spontaneously recall past lives is a natural characteristic of personality for some people. However, with just a modicum of effort and attention to detail past life recall can be available to anyone.

There is a clear and definite path to self-awareness and any person may choose to take that route at any time. There is no mystery about it whatsoever. The essential self is present at all times but, for the most part, it has been covered over by false impressions, mistaken ideas as to what one is. Self-realisation thus really involves active recollection of the original pure state. One fact worthy of note is that the path of self enquiry can be made more distinct by including spiritual insights into the identity context of the question "who am I"? For instance, if you have already recalled some instances of past life experiences you may formulate your enquiry as "who or what am I that thus span time and space"?

If you have not already tried to do so perhaps you may now be considering the possibility of trying to identify past-lives. This quest might best be undertaken after you have asked a critical question: "What if the possibility of having lived before, of having experienced previous lives, was actually the case? What then? What might follow from such a possibility? How could I begin to determine if I had actually lived before"?

- 1) First: think back step-by-step and recall your life in detail from the present moment back to your birth. Start with the current day and recall every detail from morning to night. Persist in this till you can work through your whole life. It may take several months. You should pay particular attention to emotionally difficult areas. They are generally difficult for a reason not always associated

with this life. Try to go back farther and at least arrive at the process of birth and perhaps as far back as something following conception or, more properly from the time you came into body. If details refuse to flow, it is ok to cheat just a little and miss some experiences out; it is the serious intent that is most important. However, one should persist with these items because they have been veiled for a reason, possibly one that is important to your quest.

- 2) Note: most people have probably done some work in this direction already. It takes quite a bit of time so I did this, in the main, before falling asleep at night.
- 3) Second: this step can provide you with evidence of past lives! The most important activity in this stage consists in identifying all the major turning points in your life. The kind of turning point you should seek to identify is an instance where you turned your life so as to go one way instead of another. Not because of something you were already aware of as the result of experience in this life but for no apparent reason at all really. Such turning points are likely governed by influences from previous lives.
- 4) For example, a person might start life as a driver (of a car) by approaching intersections confident that the rules of the road will prevail and drive through with little concern. However, if one is involved in a serious accident where another car has failed to give way (according to the road-code rules) then the emotional "colour" of intersections changes forever and a continual expectation of a possible accident will develop under all circumstances. The reason for this turning point in one's attitude is clear. It depends on the instance of the accident - an obvious experience in one's (current) life. We may call this an "attached tendency". However what one should look for, is an "unattached tendency", some characteristic of personality that cannot be tied into one's

current life with a simple direct cause.

5) There are many particularities to look for in one's own personal character. They are tendencies of such strength that you might otherwise think you must have experienced hard and intense lessons in this life to account for them. As an example, consider the behaviour termed "sleeping around". Suppose a person has never participated in such activity and has no trace of a causal event in life to account for this particular tendency. No attacks have been mounted by a jealous spouse etc. Never the less the person concerned somehow knows better than to be involved in such activity. The knowledge involved being completely internalized. That kind of tendency is often an indicator of a lesson well learned in a past life.

- 4) Try to identify important places you have been for any time in this life together with the things you have done there. Then try to match these events with what you think you might have done in past lives. This can be termed "parallel tracking" and may be sufficiently strong to trigger connections during meditation. Instances of this nature are quite common because unsatisfied desires pull the soul from one life to another.
- 5) Dig-back by dream recording (set yourself to dream about the experience in your past lives and record results in a book as soon as you wake). Sessions of this nature can alert you to past lives. Once alerted, one can often gain access to the lives concerned thereafter through meditation.
- 6) In family conversation, practice allocating apparent past-life lessons to tendencies expressed by family-members. Some can be humorous; a child may not like tomatoes so you might hint that the individual must have been suffocated under a load of tomatoes in a previous life or,

died in prison on a diet of tomatoes. But be careful, one could go too far and cause considerable grief. A person with sinus-trouble in the presence of smoke might have been burned to death in a savage ritual in a previous life etc.

- 7) When you are ready, when you have identified a dominant inexplicable tendency in life, which you wish to investigate, contact a past-life regression person for further help. Ask a main life-question of yourself something like "what am I doing all this for" in the case of something you feel "driven" to do. Alternatively take one of the turning points identified (see item 2 above) and try to identify the life that caused you feel that particular way. You may wish to know that assisted regression techniques are not always successful since the overall effect is dependent on the twin factors of "grace" and self-will. This in turn means that the initial steps described above are actually quite important, essential even, as the results can otherwise be either zero or somewhat confusing.
- 8) Note that it is entirely possible to conduct past-life regression on your-self and there are several books available that describe how this can be done. One such is: "Discovering Your Past Lives and Other Dimensions" by Bettye B. Binder published by Reincarnation Books/Tapes, PO Box 7781, Culver City, California. 90233 fax (310) 397-5757. Alternately you may care to try the "third eye" technique mentioned above.
- 9) Upon receiving an answer to your question you may now possess the knowledge to terminate what you have been previously driven to do. Additionally, you will now be equipped with some of the basic information needed to begin the journey that will lead to the realization of your

higher self.

## The elements of self realization

As the past is revealed you may be driven to ask your-self to identify the common elements underlying your experiences within particular lives and from one life to another. The following is a structure to help with understanding the sometimes-confusing crisis-oriented experiences that are revealed as the result of past-life regression. As one succeeds in accessing the overall pattern and structure of the multiple life experiences of the personal self, a host of confusing images will present themselves. This is the situation faced by many "ordinary" people when first becoming aware of the phenomenon and mystery of "past-lives". In the main, regression into a past-life will usually be keyed into difficult or confusing situations involving the present life.

## Samskaras and the knots of the heart.

Although it might be that the experiences that you access will be joyous, the majority will be of a more serious nature and will have arisen as the result of traumatic events. For instance, a possible content for this may perhaps be understood in reference to the saying that "every man must be a soldier". Such experiences are of sufficient intensity to cause formation of an emotional scar, which is burned onto the soul.

There is an important Sanskrit term for this found in some branches of Hindu philosophy. The word covering the resulting emotional knot is "Samskara" or "deep memory". Samskaras arise

as the result of large emotional and ethical checks received by individuals at critical points in the course of their lives. As such they represent deep emotional scars of such intensity that they generate commanding surface "desires" in the "normal" everyday waking personality. These desires in turn become the basis for the elaboration of unconscious choices, choices that affect current lives. Moreover, when such choices fail to yield personal satisfaction, the resulting yearning and sorrow will even drive selection of a future life. Typically, the most important samskaras come to play commanding importance as a personality approaches death in old age. Just before death, recriminations and guilt concerning their prior actions may consume persons. After death, such scars become part and parcel of the future personality as the soul seeks a renewed opportunity to incarnate in order to remove these constraints from its fundamentally clear nature.

In aggregate, and across all the lifetimes available to a given personality, the succession of samskaras may be thought of as an endless progression of irregularly disturbed waves, large and small, moving across the almost infinite sea representing the personal self, the ego.

Here is an example of a small samskara, from my own experience (in this life).

When I was four my father invited me to swim across a deep pool in a small stream, to where he was standing on the other side. I could not swim at that stage and I was afraid but my father insisted that he would catch me, before I sank, in the event that I might fail to make it to his side. With this assurance, I launched into the water but sadly foundered. It seemed to me that I nearly drowned (seeing the small bubbles above my face in the translucent brown water) before my father pulled me out of the

water. My mother remonstrated with him but my father said I was in no danger and in retrospect obviously I was not. My father taught me to swim thereafter but for many years I had a huge problem with trust - I felt I had failed myself by extending trust so I did not easily do it again. Happily, I dissolved the scar representing this samskara before my father died but it did affect my relationships for a long time before I successfully removed it. In this case resolution consisted of coming to terms with the samskara. Personal acceptance and comprehension of the guilt, the personal faults that are involved, must be embraced in order to effect release.

Almost any life, past or present will yield such scars. Some huge and deep waves stir and batter the soul to its depths whereas the smallest ones barely ruffle the surface. Regression to a past-life will usually face turbulence from the wave most closely associated with a "current-life" concern. Several techniques are available to allow this conjunction to be directly experienced. Such techniques can actually work effectively in the identification of spiritual traumas and provide help with "rooting-out" the cause. Following removal of 6-10 (or fewer) of the most significant samskaras the way will be opened for persons to directly experience the Higher Self and ultimately the Supreme Self by means of self-enquiry. Prior to this it is very often the case that self enquiry is frustrated by the feelings and tendencies arising from samskaras. When the effects of the primary samskaras are cleared and the relevant personal faults involved are owned by the ego, self enquiry becomes very much more effective.

Note: the terms Higher Self and Supreme Self do not in any way refer to separate entities. In the last analysis there is only one self in the same way that a high-rise building is only one structure. The ego-self is usually that aspect of personality that is buried in

the basement with a strictly limited outlook. The higher self on the other hand, might be thought of as commanding a view from the rooftop or higher still. The Supreme Self comprehends the creation and beyond. All levels beyond that of the basement (and the underground car-parks) may be regarded as “enlightened” to a greater or lesser degree.

### Multiple Levels in the Self (as a high-rise building is only one structure)

The path to self-enlightenment is difficult to traverse and few succeed. A burning desire to scale the heights of the self is necessary in order to move forward. Even so, it is always difficult to know what to look for or to expect next. There are two aspects of the problem to be considered. In the first place, it must be understood that a theoretical comprehension of the dimensions to be encountered should not be confused with direct experience of the states of consciousness involved. In the second place, direct experience of the higher self, without recourse to some form of structure on which to hang the spiritual effects, can be extremely disconcerting. The elements indicated below provide such a structure and at the same time can serve as mileposts permitting an assessment of personal progress. Of course the best solution would be to find a guru to guide one to the top of the building but in the modern world this is easier said than done. Close attention to this tract can serve as an effective substitute.



### Stages in progress and outline of terms:

1. Ego or personal self. This is the everyday normal self operating at "basement level" or lower. This aspect of the self is sometimes called "reflected essence" meaning the normal waking consciousness. However, the idea of the personal self really goes beyond the body, which represents merely a temporary tunic, to be shed when it is worn out. The personal self is a reflection of the Supreme Self and as such, all personal blemishes reside only on the surface and in essence are said to be "unreal". For comparative purposes we might say that the personal self operates on a scale: 1-10.
2. Higher self. This is sometimes called the Atman. It is the Self as watcher, overseeing and directing all incarnations undertaken by the personal self. It is the consciousness that knows it is alone responsible for expressing and maintaining both the personal self in all its incarnations and the infrastructure that supports those lives. The scale then stretches far beyond 1,000. Perhaps the figure of 1,000,000,000,000 could serve as a primitive approximation. After a person has directly experienced and fully accepted recollections from two to three lifetimes, along with the associated emotional contexts, the stage is set for reaching the understanding that his or her own fundamental personal being and consciousness has orchestrated the whole dynamic. At this point a trans-personal realization can be induced which can be called "far recall". This effect is said to arise as the result of a spiritual transformation called the Kundalini discharge. Subjectively, this feels like one or more bolts of electricity running the length of the torso in a series of knotted but

connected explosions of energy. This is not a physical transmission but rather represents a process of spiritual connection of long-forgotten memories. The idea that one consciousness alone exists and all that can be perceived is an extension thereof is known as Advaita (non –dualism).

3. Supreme Self. This is the Ultimate Self, infinite in extent and beyond normal definition. Scale: 1,000,000,000,000 to Infinity and beyond. The dominant feeling involves identity with the source from which the material universe and all of its life arises along with the realization of a peaceful ecstatic being. In higher form the experience of causative identity does not translate into language except by halting analogy.

The soul may be identified as the limited consciousness that carries the dominant aspects of the array of personal selves standing behind each incarnation. The first real instance of a past-life recall provides the basis for directly experiencing the soul. It is thus being that stretches over at least two lifetimes and is therefore demonstrably transcendental and of a character that is outside of time. The truth is that we are all sparks from a common fire and more than that, one consciousness alone projects the world and its contents. The Higher Self by way of the ego deploys both the body and the apparent physicality on which it rests. In truth this is merely an internal reflection in the Supreme Self, an appearance therein. The problem for most is that we have forgotten this indelible fact.

Working from the standpoint that many people are aware that they have lived several times on the earth, it is possible to construct a model of the resulting multi-dimensional self. Simply, this model is a bundle of glass light-fibres that is overseen by the

Higher Self. Each light-fibre within the bundle represents one life strand and is thus the result of one incarnation on Earth at the human level. The Higher Self is the aspect of consciousness that stands apart from the Ego or Personal Self that is active within each strand. The Higher Self organizes the Personal Self from incarnation to incarnation. In general, this function is undertaken without the active participation of the Higher Self in worldly life. The Higher Self is an observer standing outside time.

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

However, only the Personal Self, as comprehended INSIDE a lifeline, can act to change the degree to which that particular line obtains the character of "transluminosity". That transluminosity in turn reflects through the bundle as a whole. The radiance expressed by the terminal cross-section of the overall bundle of lives reflects the current status of the Extended Self (the soul). Clarify one line and all share the reflected light there from. Change one line from dark to translucent silver and the whole undergoes an order of magnitude upward shift in luminescence.

Once a particular past life has been identified a primary objective of spiritual work is the clarification of the major issues in that

strand. In general, these will be the factors that induced the next life. A comparatively limited number (say 4-6) of particularly intense emotional traumas or samskaras lie submerged within past lives affecting the overall clarity of the personality. Perhaps these may be termed unresolved moral errors that are of sufficient magnitude to cause the soul timeless anguish and painful regret. Once these are dissolved, by personal acceptance of the associated responsibility, the possibility of direct experience of the Higher Self may be realised.

By the power of the Self, this “forgetfulness” (termed Maya in Advaitic literature) results in a continued projection of what we imagine ourselves to be through the mechanism of reincarnation. This is a sort of trial and error system that we execute in search of our original and forgotten, perfection.

It may be said that the only true purpose of the transmigratory exercise is to be understood as a sort of self-test. The aim being to see if we can return to the original state of being while imagining that we are something else - a physical body in a physical world. The trick is that this world we imagine is an appearance only. It does not really exist except as an idea. Only the One Self, the origin of this projection exists.

If past-lives have the same form as dreams for ordinary people, one might indeed expect that in the same way that two people sleeping side by side find that their separate dreams co-exist in the same "space" without interacting then, the higher self experiencing apparently successive lives (and deaths) (as in the manner of dreams) must do this as well. The difference being only that in this case the dreams take place one inside of the other. How might this be effectuated? The higher-self-dreamer dreams a dream in which he/she appears, this dream-entity in turn spins a

life (dream) in which he/she in turn dreams of him/herself as a further "new" reflection (tertiary etc) etc to as many levels as required (infinite even). All the dream-worlds appear "real" from the inside - people are born, die, invent things, make love, kill each other and so forth. All the "lives" represented in this model coexist in a space, which is after all nothing, non-existent or at the least "as small as an atom".

To grasp some idea of the Supreme Self, follow the thought outlined below:

The Supreme Self is without definition, invisible, beyond grasp, without origin, beyond space and time, without attribute and without either senses or direct organs of action. It is without beginning and without end. It is the supreme, alone existing. It is eternal and more, it is beyond time. It is self-effulgent. It is that from which all derives and within which no thing exists and it is that to which all returns. Eternal being thou art, that alone is the truth. As the rain-drop touches the surface of the sea you become the whole. That being you have long forgotten as the waves breaking on the sand, in their excitement, action and noise, seem to have forgotten the depths of the mighty ocean from which they are drawn.

Thus from the one, alone, undivided and without form, is drawn the universe and all the elements, both living and inert. The infinite ocean is at peace in its depths, and the tiny ripples at its farthest edges are unaware of their origin. Beyond space and eternity, the self is the center of the whole and of the parts. The one reality is like eternal light, throwing shadows from passing waves of momentary substance, which are immediately withdrawn. In serenity, eternal being art thou, the unborn.

## Awakening

What then might constitute self-realisation? Simply it might be taken to mean "the awakening of the dreamer", the support to all the worlds, so to speak, the original and only self (of

all). The moment of Self Realization, conscious immersion (of the personal self in the Self) means identity with the one Infinite Consciousness, as Reality. At the same "instant" the world (plurality and all beings therein) falls away does not exist anymore, is not seen and is thus understood to be unreal as indeed are the notions of all physical lives, past and present.

### What is awakening? What is seen?

Not surprisingly these questions are difficult to answer but the first sensation is that the world of name and form drops away and is not seen as the ego is transcended. At the same time the realization emerges that the Self has created all of what has now faded away and that furthermore there is nothing else except this Transcendent Being within which all form seems to manifest as a dream. Furthermore, identity with this Being is absolutely understood to be your own true core. In one swift motion you remember who you really are, that the personal ego is and was a shell which had been assumed only as a viewpoint, a test assumption, so to speak. That the central viewpoint is the absolute truth, that spirit never dies but simply chooses to regard itself from different perspectives including that of an incarnating spark of consciousness wrapped entirely in its own desires. It is certain knowledge that Being alone is (beyond time and infinite) the one unchanging Reality and that non-being is not.

Here is a small poem that was written from the "objective" standpoint to illustrate this idea:

Now the wonderful world is born,  
In an instant it dies,  
In a breath, it is renewed.

From the slowness of our eye  
And the quickness of God's hand  
We believe in the world

To translate this assume the "eye" is the physical eye through which the ego observes the world and the term "God" refers to your true essence, your true Self in the deepest possible sense. It is the dimension that the waking self forgets, the active part of you which creates the world from moment to moment and so quickly and surely that the ego never suspects its existence.

### How can this be achieved?

This insight can be achieved through deep meditation, particularly when one concentrates on the identity "I am". This results in a glimpse of consciousness which appears as a sense of "being now" only. This consciousness knows no time. It springs from a sense of being that predates time, and is "beyond time" as it were. This is the aspect of the self which can focus on the sense of repetition and to thereby create time as a series of instances, any one of which is "now". This being represents internal depth (of the spirit) while time and space is, in comparison, a flat plane (2 dimensions only). The ego-self sports within the confines of this flat plane and it is really an externalisation, a projection of the inner spirit.

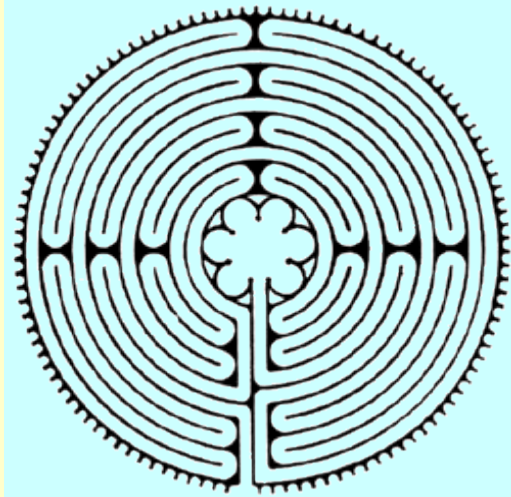
The being which so supports time also contains the world within itself. This may be hard to see at first because of the heavy layer of conditioning that is represented by the ego. When two or more past-lives have been recalled one may pose the question "who or what am I that thus spans space and time?" Meditation on this point can pierce this layer to reveal the true extent of the self which is the "dreamer" supporting the world of space and time as



a kind of delusion. The true self is undying, immortal, beyond time and is one alone. The rest is only a dream.

### Conclusion

**A**nd what is a Guru? A Guru is a teacher; he is one that has awakened from the “dream of life”. Since he is himself awake it follows that he has the power or knowledge really, to assist others that might also wish to consider a possible awakening.



Goldenage St Heliers 17/02/2005

Thought is light