THE BRIDGE TO ONE
William R. Savoie

A Comprehensive Spiritual Path using Compassion, Mindfulness, Enneagrams, Communications, Enlightenment Intensives, and Dzogchen
This book is dedicated to two grandsons
Keagan Oliver Savoie and Finley Bennett Savoie
and all the people of their generation.
May this book help them to work
together to save our planet.

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Cover design and photo: Mary Joanne Savoie
(She found this one mile from our house!)

This author is hoping for feedback; send any to bsavoie@dyad.org, or bsavoie@rocketmail.com

Pre-First Edition

If we are to be separate,
may all wisdom found in this book be yours,
and all errors mine.

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I love science, math, and Buddhism. Through Buddhism I can love Christianity, through algebra I can love calculus, and through Einstein I can love quantum entanglement. Love is the path to higher consciousness; it is all mystical and built on faith. Ego is the barrier. Don’t let the barrier stop you from learning.
PREFACE

What is reality? What happens if you contemplate, focus, to fully engage life? Under its ordinary surface, reality isn’t what it seems! Life vividly changed into clarity on a Sunday, 12/16/2007, when I had a “direct experience.” Life is amazing, beautiful, deep, and wide open! Before, seemingly intelligent, dependable, most thought “me” a really good guy. I was appreciated, gave respect; some loved me. My boss was happy, as a month earlier as software engineer; my secret access was upgraded to top secret. I seemingly knew, who, what, when and was absolutely “real.” When it happened, I was attentive to my wrist watch, keeping a group of eight people on a tight schedule. I was leader/coach and they were all busy working on their question. It was Sunday morning on the third day of the 18th Alabama Enlightenment Intensive. “All of life” completely changed into utter simplicity. Pow! Living itself became open in fresh understanding and pure joy.

After a one-hour walking meditation, at 10:15 a.m., our schedule had us again starting another dyad. A dyad is where two people sit across from each other and work on their question. Five worked, “Tell me who you are.” Two were on, “Tell me what Love is.” One worked, “Tell me what another is.” With dyads each makes their own progress. Starting at 6 a.m., we dyad all day till 10:30 p.m. then go to our room to sleep. There are breaks for food, walking, and silent meditation. Together, we do this for three days, renting Elk River Alabama State Fishing Lodge to access its many acre forest. It was a beautiful third day, but one failed to return to the main lodge. I learned later; she had fallen asleep on a wooden boat dock in the quiet warm morning sun. My wife Joanne went to find her as we were just going to start.

Work in a dyad takes two. With one missing, I decided to be the “de-odder” and just sit in as a participant. This makes the group even, so everyone can work on their question. I decided to work on, “Tell me who you are,” as I had worked in dyads on this and other inquiries for about a hundred Intensives over the last 39 years. Confidently thinking, “I understand,” it would be “like before” as I would be simply “helping out.”

I started the group (pushed the 40-minute timer button, gave the verbal command, “Those with your backs to the door, Find your partner’s question and begin”), and slipped into the chair across from a young lady working on, “Tell me what another is.” I gathered myself, looked into her eyes and said in a comfortable and strong voice, “Tell me what another is.”
I was immediately impressed by how alive this person was. She was fearless, looking back at me. I felt powerful yet empty and completely transparent. She contemplated in silence for maybe 40 seconds as she looked at me. She then enthusiastically started to describe her inner experience of being across from “another.” As I heard her words, I could feel their truth before her mouth moved to make the sounds! I was riding right with her from the inside! Pow!

After that, everything was amazing, open and magical and at the same time completely ordinary. It was all transparent without any imagination or effort of any kind. It was all there, hidden in plain sight, right before any and all eyes. We are each other; anyone could simply see that simple fact. After five minutes the gong sounded from the timer, and I called out, “Thank your partner and change over.” I thanked my partner and she asked me my question, “Tell me who you are.”

I could never completely go back to my former self. For the first time, I felt completely safe, because I was both my partner and myself; consciousness flowing from two points, different, but not different. It was timeless inner peace, now awake, lucid, and without any fear. In intimate joined eye contact, I spoke in even tones expressing ongoing flow. As I calmly spoke, “being in two bodies at the same time,” part of her started to react in panic. She started to scream out in shock and excitement. I felt embarrassment, as if I were now caught body snatching, as an unwanted invader. We both jerked back and rose from our chairs, mouths open. She was in a blood curdling scream and I agape with red face. As this was all unfolding, Joanne arrived smiling with the missing participant. I was vividly filled with excitement, shame, exposure, joy, and inner peace beyond words. I folded together my hands making a little bow to back away. Slipping back into the role of leader, I looked at my watch (10:23) and invited this missing participant to “continue” in this now open dyad.

The whole room was now abuzz; it took a few more minutes before people regained meditative focus. There was a lot of laughing and rolling of eyes. This book attempts to make it possible for others to have this radical understanding in fresh open experience. It has all been said by many others: We are all each other and there is only one here!

We may recognize life as teacher, but still rarely take in all life offers us. Instead we tend to compulsively think within an ongoing shell of privacy. This book might help to end the illusion, by traveling to simplicity inside of naked awareness. We wake up. Each of us can choose to allow inclusive attention. In open unbounded effortless states fall (in and only by amazing grace) into a natural flow with life, all of it, as unbounded wholeness.
INTRODUCTION:

Welcome to adventure, actually pointing away from any and all books. It is an adventure into a real mystery that is “you.” We are not exactly what we seem. We might believe in thinking to understand ourselves, as it seemingly enables us “to be.” Fundamentally, we naively think we are a thinker. But hidden in active “thinking to be” is the trap of going into privacy, becoming more isolated. We aren’t held in thoughts, or all our thinking with others. In privacy, lacking outside experience, we become locked into inner thoughts. To compensate, we often just try to think more. Instead, our real adventure is to open ourselves up past thinking into deeper feelings, to feel truth.

A compelling life awaits us as we enter the adventure of challenging mental beliefs, to replace them with direct experience. With this bridge of support, carefully unwind embedded, hidden, or stuck experiences which obscure or contaminate actual reality. Seeing deeper feelings, reality opens to ongoing unbounded relationships. Love blossoms fresh, as we test understanding; it opens, expanding consciousness. We appear as flowing awareness, energy, and beauty, all inter-operating seamlessly together.

Everything is fresh with meaning. Unfortunately, reading isn’t good enough; there are too many mental ideas. We added 18 meditations, and 61 group exercises to translate written words beyond mere thought to feeling tones, intuitions, and clarity. With courage, beyond our old mental ideas, we relax into an effortless unbounded dynamic life of open ongoing discovery!

We are on an epic journey in comprehending alive nature, understanding ourselves, to align by feeling an inner world of meaning with the absolute; in short - revealing in an ongoing open experience the total meaning of life.
This being human is a guest house.
Every morning a new arrival.

A joy, a depression, a meanness, some momentary awareness comes as an unexpected visitor.

Welcome and entertain them all! Even if they're a crowd of sorrows, who violently sweep your house empty of its furniture, still, treat each guest honorably. He may be clearing you out for some new delight.

The dark thought, the shame, the malice, meet them at the door laughing, and invite them in.

Be grateful for whoever comes, because each has been sent as a guide from beyond.

~ Jalāl ad-Dīn Muhammad Rūmī
(30 September 1207 – 17 December 1273)
Rumi: The Essential Rumi (p 109) Translated by Coleman Barks.
INTENDED AUDIENCE

Not everyone will like this book. One must have some curiosity about how the universe works, with some intuitive feeling that it has hidden meaning. Besides being logical, one must also have the capacity to appreciate beauty. It helps if there is enough insight to enjoy poetry, and not just live on the surface of things. One must have their own wisdom, insight, and integrity. The author (a retired engineer) hopes to reach a wide audience of people feeling spiritual, but also those who occasionally dismiss “tree huggers” and might cherish sober thinking. Whatever your orientation to life is, you are interconnected and enmeshed. We will explore life’s aspects, as engineers and scientists with some amount of commitment to open curiosity.

The author presents a perspective on truth as the unity in everything but intends the book to be useful beyond the material presented. The included DVD on Enlightenment Intensives has another style (or perspective) of deep truth. Since no one individual perspective includes all truth, both book and DVD complement each other. These differences allow users to experience their own style with this material. It is only this living difference (of many styles) that makes visions of inclusive unity possible.

Challenge this common belief that everything is separate, isolated, and too confusing. Underlying meaning has great beauty, interconnectedness, and clarity. We will take readers each step, taking apart years of culture’s false imagination and “our” wishful private thinking. To this end, readers will find nothing has been “wrong,” nothing has been “fixed,” and yet great clarity is everywhere, perfect, fresh and hidden in plain sight, where almost no one can see it. Once awareness is open, only clarity allows us into life’s flow.
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SECTION 1: ALIVE NATURE

Each of us has unique connections to being alive, unique capacities with awareness; we can call this “alive nature.” This book intends to provide missing links into comprehending it. We can all experience alive nature, struggle discovering its essence, embody it, be fully aware, open, fresh, clear, and completely awake. By connecting dots in understanding, between psychology, science and various religions, we experience realization and more motivation to be effective. New words facilitate deeper experiences of respecting others. Old words need polish of current experiences to deepen meaning, providing better access to the flowing interconnectedness of all reality. We wake up, finding ourselves more alive. In open experience, as fresh alive realization, we connect to even deeper understanding. We get living from life itself. Fresh, in obvious understanding, we might say we comprehend. This integrating comprehensive approach allows a completely alive inner path into deeper spiritual meaning. All of life is now made available.

“There are only two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle.” ~ Albert Einstein (1879-1955)

Words, even the best, cannot substitute for alive realization. Alive nature enables and leads the meaning of written words. Reality is first. Learn to ride a bike before we can correctly describe, in words, how it is done. Alive nature, on a perfectly moving balanced bike, with flowing energy gives by grace, alive realization. From within alive realization, we may convert it into an indirect experience by writing it down. Then, others might read our indirect experience, and make alive decisions. They may or may not ride a bike. This indirect experience, the mere words, can only indirectly motivate or perhaps clarify a possible future direction, nothing more.

Even perfect words are faded, pale senses of alive nature in action. The decision to transform indirect experiences into alive realization is yours. Without participation, alive nature will not be felt; it will not be yours to know. This book, grace permitting, points to truth that is fresh, open, ongoing, fully alive, and certainly more than can be logically placed into mere words.

“What lies behind us and what lies before us are tiny matters compared to what lies within us.” ~ Ralph Waldo Emerson (1803-1882)

Books and words can facilitate and support added realization of alive nature. By actively merging awareness within words, comprehension is made fresh again, more alive. We do this. It isn’t just the words or book. We uniquely involve ourselves to be alive. Our comprehension is by nature transformational, it changes everything. Consider the comprehension of happiness.

"Happiness is when what you think, what you say, and what you do are in harmony." ~ Mahatma Gandhi (1869-1948)

Alive nature is whole, interconnected, influencing, and interacting with all other consciousness. Comprehension allows us to completely flow within experience. By fully energizing in “doing” as “being,” we know how to effectively live in harmony. No separation between being, doing, or knowing. There is no thinking or separation about experience, we operate without boundaries. Unbounded comprehension influences, embodies, and empowers, not only ourselves but what we might call the “emergent translucent culture.” Emergent culture is that part, aspect or facet of culture that is currently changing and unfolding into something new. This book shows alive
translucence to be omnipresent; it has expression seemingly everywhere; these are not then merely isolated events. Comprehension is both emergent and translucent. This amazing alive nature is built into and is a subtle part of consciousness itself.

Comprehending alive nature drops old attitudes, opens, releases, and heals, by making local language fresh. We awake more, pick words for clarity, energy, power, and integrity, to connect more alive nature. New felt engagement, fresh language, further shifts consciousness. As local language shifts, others feel more respected, engaged, alive, and so culture changes. Alive nature touches what is real, fresh, and now. Culture automatically shifts as result of all of us being alive. Words, culture, even awareness doesn’t seem the same or fixed as everything now becomes fresh, flowing, and more openly alive.

This “being alive” spreads out to heal everything it touches. Healing occurs in cultural media (i.e. books, music, movies, recorded history) resulting in transformation becoming alive worldwide. Deep shared (more alive) comprehension of truth is always a profound cultural transformation. We become more alive, as others also become more alive. Both are aspects of this same alive connection viewed from different perspectives; one side is self, the other side is culture, and together unity emerges energetically fresh and beautiful.

Our intent is to present visions of being more alive, then to use that to comprehend what alive shared nature is. With grace, awareness enables, energizes, and engages more alive awareness. Alive nature interconnects to accelerate inner comprehension, allowing further changes. In this total perspective, alive awareness is open, transformative, and unboundedly interconnected.

This is a new view. Understanding ongoing transformation by engaging in consciousness might motivate reading this. This view is different. In our past, individual religions, provided society an inner comprehension, but that single approach often resulted in wars that go on for years. For example, in the Middle East (2019) they seem unable to stop fighting, with religious viewpoints unable to bridge gaps into understanding. Only this reality of alive nature, experienced directly, provides the unifying comprehension needed to transcend these ego fixations.

Ego wants to be superior. Instead, comprehend deeper shared reality to see each person as a reflection of us. In other words, see their inner consciousness as and in reflections of our inner consciousness. If we understand this deeply, and start to live this new perspective, amazing things happen. One by one, or sometimes all at once, our mental conclusions loosen and then flip over; joy arrives. We become clear, open, alive, and boundless without end. We transcend cultural programming that resulted from older mental fixations, to discover our true nature isn’t individual, but united. Giving ego up is then no loss at all.

Private feelings of anxiety, confusion, and envy simply fall away. “Self” and “other” were labels, attached by mental simulations, which by confusion seemed true. But now, in comprehensive experience, awake, we are one together. Everything is different. It is no longer possible to fight, as we are this other. Comprehension changes everything. Compassion, generosity and other words used to “solve” separation issues become meaningless. There is no separation, no gap to be bridged, no need to even put words around conditions that don’t exist.

“When the mirror of my consciousness became clear, I saw that my family and others I love are the same as me. The 'you' and 'I' thought does not occur. The entire world is God.” ~ Lalla, (1320 – 1392) Naked Song (p 56) translated by Coleman Barks
The insight of “each person is a reflection of the other person” is called the mystical experience of oneness. It is reflected in all great religions. But it is also one of the most controversial claims of religion, even within the religions themselves. Some religious leaders even speak good words, while still acting against the comprehension of oneness. These are often fundamentalists of that religious branch who are stuck in an individual view. Often they’re driven by fear, a strong need to be “right,” and so just fail to see a complete or integrated view of open ongoing unity.

“We must not allow other people’s limited perceptions to define us.” ~ Virginia Satir (1916 - 1988)

This book is full of words. Words are tricky, as they take on private or cultural meaning, which is often different from meanings taken from the dictionary. It is common; words are automatically used, but not respected. Words often hide truth. One just has to look at how language is used in political systems to see that actions are often opposite of the dictionary meanings.

We can get stuck in words. Words may, or may not, fit into experience. Each of us has different childhood experiences, religious experiences, educations, and some of us are merely different. We might see “compassion” as an always needed, or we always want to be “generous.” We love certain words, but boundless is open beyond words. Yet, we don’t feel fully interconnected, or don’t comprehend life from perspectives of “they are us and we are them.” If that is the case, a bridge might be needed to make this mystical open understanding possible.

THE BRIDGE TO ONE

"People are lonely because they build walls instead of bridges.” ~Joseph Fort Newton (1876-1950)

Our bridge is both mental and emotional support, allowing thoughts to connect in new ways. Thoughts connect by emotions, so to change thoughts one needs to also support the underlying and often hidden emotions. With a correctly built bridge one is able to change one’s mind, to build new ways of viewing reality. This book, “The Bridge To One,” will help build a bridge from where our current culture is, with its viewpoint of individual isolation, to the direct realization of oneness. Just like other bridges, we can stop, take in the view, digest what we see or feel, and move on only when we are good and ready. This open journey into wholeness is timeless, and ongoing. The intent here is to hold and support you above the ocean of reality until you are fully ready to get wet. You pick, if or when, to leave these logical supporting words and get wet.

We describe how each “individual” person is mostly an illusion. It isn’t that we don’t exist; it is simply that our isolated autonomy is illusion. We are not what we mentally think we are. Facts reflect how each of us has been taught by interactions with others. Each of us is constructed from outside ideas or conflicts, and therefore not separate from these influences. As individuals, we are not separate or unconnected from others around us. Truth, when it is fully described, is a bridge back into itself. Truth connects, and when experienced, it has deep beauty and clarity.

“The fundamental delusion of humanity is to suppose that I am here and you are out there.” ~ Yasutani Roshi (1885-1973)

If truth can be experienced directly, truth is always the path forward. Unfortunately, truth might be obscured, requiring guidance to experience. We need bridges building comprehension. This book intends to build those bridges. We polish the old word “mind” to help guide us into direct experiences and away from indirect experiences. For now, we want to point out some problems
when we look to either science or religion to provide us with intuitive inner meaning. Science often avoids the word “truth” because the word is confusing. Too often it flags a closed mind. A closed mind signals an end of real science because it is an end of open-minded experimentation. When we believe “the truth,” we are no longer openly curious, so we stop learning.

**The limits to Science:** Science, when required to provide “truth,” just gives us facts; it doesn’t give us inspiration or wider meaning. It doesn’t give us enough information to comprehend our place in reality. We must find something deeper than what science gives us. Language can start in science, but must include personal experience, deep felt inquiry, to go quite beyond “logical” science. We need more than facts if we want comprehension; we also need poetry, music, and a full spectrum of open living. Rational thinking is simply not enough for a full and complete life.

“I never came upon any of my discoveries through the process of rational thinking.” ~ Albert Einstein (1879-1955)

**The limits of organized Religion:** The full spectrum of modern life also pushes past our earlier religious solutions to comprehend reality. Science provides worldwide transportation and that puts religions directly in front of other religions. Unfortunately, our current religions are not comfortably located next to other religions. They all seem to fight and then cause wars to start. Religions provide cognitive maps. People pick a religion because that particular cognitive map internally serves them. Spirit has therefore been culturally mapped to encapsulate into language each of these individual religions. But true spirit is unbounded, beyond any such encapsulation. We see these old encapsulations simply fail to be inclusive. Religious wars must end. In Spirit, all “separated” religions don’t add up to the inclusive whole. Transportation has thus opened doors into new experiences that have yet to be bridged into full alive understanding.

**Integration is needed:** We presented five examples of where comprehension has been blocked: needed new words, unpolished old words, the limits of science, individual religion not reflecting the whole, and language itself. If alive realization alone provides comprehensive understanding, how do we get to direct experience? We must address that which obscures a direct path, which is the conditioned or ego mind. Conditioning is what we think, know, and believe we are; it is hidden right in the middle of a “me” thought. Rather than comprehend a well knit integrated reality, ego through its conditioning, simply disrespects others to take all credit, swelling inside with unnecessary pride. We want to look a bit deeper into this ego “me” aspect of living.

**THE CONDITIONED MIND**

“It takes a thousand men to invent a telegraph, or a steam engine, or a phonograph, or a photograph, or a telephone or any other important thing—and the last man gets the credit and we forget the others. He added his little mite — that is all he did. These object lessons should teach us that ninety-nine parts of all things that proceed from the intellect are plagiarisms, pure and simple; and the lesson ought to make us modest. But nothing can do that.” ~Mark Twain (1835-1910) (Hint to Understand: Thomas A. Edison (1847-1931) had an insufferably big ego!)

Dealing with ego can be hard. You must want truth more than being comfortable in ego. We involve ego, but this involvement is often hidden, as we don’t see it. Wanting to investigate, we ask for your permission. We must choose to allow this hidden part to open. We relax in a certain kind of way, to let new views make themselves known. Relax and breathe a few times. Being...
relaxed helps us learn about our sticky ego. We introduce a calm relaxed state to comprehend what is really going on, and why we might have these five blocks against comprehension.

We introduced ego as the conditioned mind. We use a common word “mind,” but we also polish it into a specific meaning and use. Ego is built in beliefs, by thinking, and it is confusing. Culture assumes, we think “me” in a brain using a mechanism called “our mind.” In accepting this as our belief, mind becomes part of our inner nature. “I am just me.” We often think this is true, but in reflection and reading this book, we might come to see that this old understanding is simply not true. We are not what we think we are; mentally figured ego-centered understanding is totally inadequate and very misleading. We are not ego, even if we believe it!

We can believe we are the mind, but that doesn’t make it true. It’s simply a perception of a true belief until we change that belief. Beliefs appear to be true, but they change over time, so they aren’t ultimately true. Once we understand other logical possibilities, engage in intuition, learn to focus, and feel subtle energy, we open into something new, beyond our old beliefs.

That “we are the mind” is just a long story held in conditioning of our personal thought history. We all have a name, place of birth, personality, and many stories explaining our meaning. Our mental conditioning seemingly answers everything. Mental certainty (commonly called ego) is conditioned thinking. But underneath this historical structure is the open state of pure mind or unconditioned mind. Relax into this possibility. We don’t normally experience nor have access to this hidden aspect of our own true nature. In spite of this, we can gain sufficient awareness to unmask conditioned mind in its dualism, to open some of what lies beneath, as we relax into it. This book will attempt to expose these open and deeper truths.

We are not our mind; but alive awareness itself. Of course, this contention is only a theory until we experience alive awareness directly. An example of alive nature’s action: consider awareness as we read words on this page. We either passively see words simply arranged one after another without meaning, or actively comprehend as having a specific meaning. Only alive nature is able to read words and translate them into meaningful thoughts and ideas. Thus, we operate as alive awareness engaging in the world around us. Notice how we can increase or decrease this alive awareness in short bursts, with pure will power alone. It is an amazing power.

In alive nature we are authentic, responsible, and responsive. In short bursts, we can engage, pay attention, stay awake, communicate, make decisions, and be fully alive. But as time passes, one of three things inevitably happens to shrink or close alive awareness. We become emotional with anger and pride, caught up in aversion and desire, or we find ourselves confused. All three of these (The Three Kayas⁴⁷) cause us to drift into future or past thoughts and lose presence. We then discover that we are no longer relaxed and open.

"The most precious gift we can offer others is our presence. When mindfulness embraces those we love, they will bloom like flowers." ~ Thich Nhat Hanh – Buddhist (1926~)

A quality of alive awareness enables the unfolding quality of reality. This revealed reality further enables awareness; our awareness thus modifies our awareness. This dynamism is built within awareness itself. Awareness is constantly changing in ongoing recognition. This has always been true; never otherwise. Therefore, this book is designed to be read three times. On first read, we can be intellectual, skip all the exercises, and create understandings from pure mental concepts.
It will then be an interesting and challenging experience. On second read, we might have faith to be open, actually do exercises, meditate, and have deeper felt experiences somewhere in our body. Experiences further refine and reflect how we engage life. With knowledge we can open.

“The most beautiful thing we can experience is the mysterious. It is the source of all true art and all science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed.” ~ Albert Einstein (1879-1955)

Awareness is a dynamic changing process without any limits; it can become a precious receiving vessel for profound truth. As we change to bring ethics and positive virtues into actual life, that effort modifies us. Therefore, each time we start to read this book it can seem new. On the third read, with deeper commitment, eyes and heart wide open, words burn into a fire of illuminated bliss; as indestructible truth. We get it! Rumi poems speak of bliss from Inner transformations. It can be our intimate personal reality. But keep some healthy skepticism; avoid settling thoughts into beliefs, by trying it out in ourselves, to let life directly teach itself. Open, relax, and take it in all of it; anything can and will happen on this amazing inner journey.

For each of us, ideas proposed will either make sense, or not. In all cases, alive nature will lead a way to new understanding, maybe inner feeling, or perhaps to inner comprehension. We don’t yet know where this alive adventure leads, so simply begin and see what happens! It might also take the whole book being read several times for it to happen; perhaps for some, the proposed ideas will simply “not compute,” or be convincing. Nothing true is automatic, so we shall see!

**Exercise.01 Alive Nature:** (Suggest: Read book without exercises, then on second read, do them; If working with another isn’t possible, then journal to paper.) With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “Are you conscious?” And, “How do you know that?” (See Appendix C p. 280 & App. D p. 282)

This book in your hands is about alive nature that is you. There is a difference between alive nature, and thoughts about alive nature. Reality found only by thinking is too shallow, abstract, wishful, and dreamy. Truth has a complete union; intimacy, indestructibility, energy, and beauty missing from thinking. We can’t simply think everything out, that isn’t good enough; we must live it out. Keep in awareness, it is always about alive you, not about mental images of you, or a thought of you. It will not be sufficient to just believe this book; we intend a deeper and more transforming experience, a fire of clarity. You are that amazing always changing fire.

Life is transformational, it brings about change. We will examine and become friends with this changing part. *Life is an individual transforming journey to be whole; it requires us to be living in awareness.* To naturally grow beyond mechanical thinking, allow some intentional quiet time. Make a place for inner peace with enough down time to become calm.

**Warning:** We can easily get caught up in pride of how much “we” understand. Ego compulsively tries to organize thoughts to “tell” others. Instead, resist this false power; try to feel just slightly beyond thoughts. Touch fresh into life as direct experience, not as thought, story, or way of thinking. In this process, space expands as more pieces of life integrate into feelings; eventually it opens an unbounded flow of diamond like clarity, a fire that burns confusion and dullness into an all-pervading bliss; be vividly awake! Understanding, or a comprehension of life, must be big.
and open enough to directly feel truth as being in alive nature. It may be subtle, but we want to start a fire, beyond thoughts and self-images. This is the amazing fire of being vividly awake.

“I have discovered that all of mans unhappiness derives from only one source, not being able to sit quietly in a room” ~ Blaise Pascal (1623-1662)

We connect words, and ideas, with your unique private inner subjective world, to become a felt bridge to one, an ongoing union of alive awareness and inner peace. Directly experience life’s deep meaning in finding an open, fresh, all pervading peace without boundaries. This journey out also becomes your inner journey in. Balance this book as an external source, with the inner journey only you can make alone. Work at your own pace, in your own time, in your own way. In this journey into your wholeness, you are always free, so know this. The inner journey is also assisted by meditation, which has two functions, calming the mind and developing wisdom.

**M.01 Silent Meditation:** Set aside 20 minutes each day, where you don’t have to do anything, and allow yourself to have some quiet time. Allow any thoughts that arise to not be elaborated upon. Don’t plan future activities or dwell on the past, or chase after ideas. Just relax the body and maintain open awareness to the present moment.

**Reasoning behind this meditation:** In our busy modern lives, we have little down time, or time where we are not driven by goals. Since mind uses goals to automate activities, we cannot easily experience life without mind being in charge. Anxious, we don’t relax. If we set aside time where we are without goals, we both calm ego and allow experience to grow that is beyond ego. Relax into open experience. Allow feelings of open space to form in awareness, to improve clarity, which supports greater wisdom. Slowly, naturally learn to expand; engage in a more alive awareness. Wake up. (See insightful comments by Suzuki Roshi p. 278)

**Possible inner experiences:** The mind will reject this meditation activity because it will automatically think “nothing can be gained because (without a goal) we are not doing anything; we are just “being.” This belief that “doing” is more important than “being” can be challenged by engaging in silent meditation. After perhaps two weeks, we can see beneficial inner changes made possible because of this silent meditation. Alive nature gains space to manifest as mind is made calm. In these more tranquil and relaxed states we begin to recognize a dawning of wisdom, we begin to wake up.

**Possible outer manifestations:** It will quiet down the endless chatter, the need to talk to fill the space that many people use to avoid silence. Friends may say you seem different, calmer, more present, clear, less nervous, aware, and real. It has been said (by Rumi), “Silence is the language of God.” Only by our becoming friendly with silence, can our awareness extend into our divine or unified unbounded nature.

This book points to alive nature as a direct experience. In direct experience the merged unity of oneness is completely obvious, there is unbounded certainty. But a book, using only words, and thoughts, has only indirect mental experiences. That small level of mental understanding isn’t enough. It is a mental story built from words. Words aren’t life itself. All indirect experience is contracted, small, and ultimately belief based. Fortunately, the full experience of *riding* a bike,
transforms indirect into direct. You can do this. You will need yourself and a place to work in yourself. Silent meditation is a tool that makes this inner journey more possible.

Start this journey of discovery by feeling into conditioned mind. It is an internal structure built from past thoughts; it serves as our validator of meaning. We feel comfort by mulling over past events or planning the future. Mental comfort, this egoic thinking process, is our conditioned mind. It is our toy box of “what if” and “should be.” Ego is a simulation of reality, carried within thought, in privacy, by thoughts alone. This simulation isn’t actually part of reality, but an extra activity occurring along with reality. Unfortunately, if the ego mind is active, we are essentially ignoring everything else.

We either use our five senses (see, touch, smell, taste, or hear) or we think thoughts. We can’t do both. We might think we are “smarter” by obsessively thinking. But we don’t know, it is only mental comfort. Mental activity believes it is riding in parallel within reality; it deeply believes it augments reality, holding true, passively comprehending reality as it unfolds. This isn’t the case. Mental activity is done in place of all other activities. In truth the mind runs in series, not in parallel with everything else. In thinking our privacy just grows.  

In thinking we become isolated. We choose to ignore the raw input feed from our five senses (eyes, ears, touch, smell, taste) by placing attention into these purely mental constructions. This mental ego operation, as extra activity, can be noticed. Notice it in ourselves and others. It can sometimes even appear exhausting. Feel into a mind that is making constant comparisons with past experiences or projecting out future possibilities. Feel all the work of that mental activity. It blocks out reality; we call it “worry.” Others might even comment that someone “worries” too much. This “worry” can easily lead to mental exhaustion.

Focusing on these pure mental thoughts, we ignore the real world. Future or past simulation is done now only by taking awareness away from our five senses. The mind always exists (provides results) in the past or in the future, it isn’t capable of operating on this present moment, only around it. The mind thus conflicts with this very “now” moment! We replace actual reality with our private subjective reality. In effect we dream we are awake. We “think” we are alive, but we are not connected enough to actually be alive. We are in a dream, mentally stuck (with anxiety) in mental simulations. Thus, mind can grow in activity and has no limit in how much attention it uses up. These on-going dreams cut intimacy, freshness, clarity, and real contact out of all our relationships with others. We find at best a simulation of what we want.

This ego mind only has power because we don’t know we can operate without it. We don’t feel comfortable operating without ego because it is our validator and we are addicted to this need. Perpetually insecure, ego needs to believe it is exactly right. For those of us entangled, what is missing in this inner world is feelings of support in our environment. Somewhere in childhood we weren’t allowed to trust our inner voice or feelings. We were invalidated and taught, often by force, to substitute a series of rules for our alive aware attention. In this intense process alive open attention was eventually replaced by dogma. Of course, we don’t internally call it dogma; we called it “Truth.” However, this “Truth” isn’t that, which is alive with inner beauty. It is more rigid and dead. It is the “rules” and without alive feelings. Ego mind was thus placed in control; inner access to awareness was placed behind mind and its rigid rules. This is the how, when, and
where we lost our sense of self and went to sleep to true nature. We lost a sense of optimism, a precious intimate natural connection, and the open sense of freshness in living.

**Exercise.02 Validation**: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “In childhood, what did your Mother value?” And, “How did that make you feel.” (Appendix C p. 280 and Appendix D p. 282)

Do we feel valid? Some of us don’t! Validation by only following rigid automatic rules makes one inflexible. It can be very painful for the person so affected. Alive, fresh, now feels like a personal attack against “who” they think is real. Blame gets projected out from inner self hate. It might challenge love they had for parents and the way they treat children. It goes to the very core of what motivates them and allows their survival in this world they live in.

For those who fully believe they are only their conditioned mind; to spare the rod is to spoil the child. They might imagine or feel this alive nature of consciousness is the work of the devil or of idle rich kids. In any case, for them, alive nature must be opposed and opposed immediately, or else the whole world will literally end. When thoughts are fully in control in this way, they are very hard to challenge. They are deadly serious. There is no humor, only anxiety. The dogmatic mind is (within itself) completely logical and not at all flexible. So rigidly narrow and filled with anxiety that it fails to be logical. It becomes strong, irrational, and disconnected from reality.

Societies built by conditioning mind often don’t allow dancing, drinking alcohol, bright colors, loud music, spicy food, speaking out of turn, touching, or anything creative. Anything unusual makes them feel uncomfortable or tense. They resist change in any form and tend to mistrust outsiders. They can’t relax. Teaching is done in special or traditional ways (often requiring great punishment) for this society to continue unchanged. Dogmatic conditioning (as they might do honor killing) can grow without societal limits as cultures fully resist change. Outside societal influences become reactive driving forces (motivations) for ongoing inner mental conditioning.

> “O Seeker! These thoughts have such Power over you,  
> From nothing you become sad, From nothing you become happy  
> You are burning in the flames, But I will not let you out  
> Until you are fully baked, fully wise, and fully yourself.” ~ RUMI (1207-1273)

Once mind is engaged, and a story is locked in, it is hard to break out of ego (which is indirect) to return into open real experience (which is direct). Our conditioned mind is an internally created thought machine which is always directed outward. It only conditions before we are consciously aware. We don’t notice it feeding us answers, as it affects comfort by reframing outer situations to fit within an inner (private) storyline. Ego contains stories, it keeps track, organizes them, and interprets all inputs (sound, visual, touch, smell, taste) to the nearest story it can match. Finding a match, it clicks into place. Carefully using attention, see this subtle ongoing process take place. If we are quick, catch it come in and take over. Feel the seeming comfort it supplies.

The mind is very hard to experience while it is happening. But it is easier to see when it grabs or manipulates others. It is widely understood and used by business. In a short personal example, after College, I worked for Proctor and Gamble (P&G), at the Cincinnati Paper East building. My first assignment was to put the “Quilted Pattern” in Pampers Paper Baby Diapers.

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Why would business want to put a quilted pattern in a diaper? It had no real physical effect, but it had an effect on which story would be used to sell it. P&G put hydrophilic desiccants (water loving) and surfactants (to lower water surface tension) in a diaper. These chemicals combined to absorbed water and they worked very well. The problem was P&G could not simply tell the public, “We put chemicals next to your newborn baby.” They understood the real story would not sell diapers! But by placing a quilted pattern in the diaper, people could see the pattern and falsely think it was doing work of keeping baby dry. In 1978 they were fooled! Mothers around the world wanted to buy diapers with the brand name “Pampers” on it. (I regret my role in this deception. The public was taken in, facts spun to make a new story that had credible deniability. Lawyers could, by my actions, defend public announcements from outside lawsuits.)

This act of deception by P&G could only work in a mostly unscientific culture. Few are trained in the scientific method or understand how to check out “facts.” Those who wanted to know might have noticed that when the diaper was used how much heavier, and at the same time dryer the new diapers were. If a quilted pattern was in fact responsible, it required air circulation and then evaporation. That would cause the new diaper to weigh less than other diapers after use. But evidence was the new diaper weighed more after use. Water was staying in diaper and wasn’t evaporating. Simple enough task for the open mind. This P&G story was perfectly wrong!

“Three things cannot long be hidden the sun, the moon, and the truth.” ~Confucius- (551–479 BC)

Because our 1978 culture was so uneducated in the ways of scientific inquiry, it just substituted a series of stories that provided all the needed explanations. Comfortable stories learned from others are hardly ever challenged. For it to work, two things were needed. First, provide a very simple explanation. Second, make sure a new diaper wouldn’t produce a rash on babies because it would open possibilities this story was wrong. Deception can be managed and is a useful tool for business in the overall goal of making a profit.

Our point here is widespread deception would not be possible without the conditioned mind. It makes people unaware and makes us look stupid. We don’t see we use mind to make decisions for us. Mind is hard to experience because it substitutes story for actual awareness; it puts us to sleep, making it seem this present moment is a continuation of the past. Reassuringly, mind tells us, “Nothing new is happening.” This is often news we want because we don’t feel supported by our current knowledge of life. We hold a reactive attitude; life is struggle, it seems everything is out to get us, as we seem never supported. We hold it all back, but if we do pay actual attention to what is happening now, we suffer even more bad news. We believe our fears. This dreadful “me” core of mind is all reaction, ongoing in its very lack of inner alive support; we call it “ego.”

There is still a raw feed; eyes are seeing, ears listening, nose smelling, but because of this power of story, we’re not paying attention. We experience only a story, buying into mind hook line and sinker. Lost is alive nature, this fresh present moment, where all change takes place. Instead, we substitute belief, “it is all the same,” feeling comfort without change. We sleep to actual change, instead preferring the comfort of mind. Mind, of course, merely filters direct experience out of attention and substitutes old lists of indirect experiences from past stories. Thus, we “know” our self as a story; therefore, we only need to keep these stories protected from harm. As a result, our mind hides while pretending to help.
Is this help? Self-representation takes place in the world of thoughts. Internally to these people, they are mind; there isn’t a difference. They forget mind is only the story interpreter, not reality itself. Looking at a map (story) isn’t the same as walking on land (reality). Instead, they see this world as a place only full of stories. They ignore fresh or raw feeds in preference of old packages provided by ego. They feel safer, smarter, and supported by this internal ongoing mental “me” thinking arrangement. They are asleep (in a map) and stuck (without land). Since this map we hold in thought is built from our history, it isn’t new, open, or fresh. Ego then isn’t helping us.

“The illiterate of the future will not be the person who cannot read. It will be the person who does not know how to learn.” ~ Alvin Toffler (1928~)

Are we open to change? Ego thinking is a master at its own self-justification. It works hard to defend itself from any slight change to the system that gives it power. This inner voice of the mind might say; “Why not play it safe with indirect (map) experience, which can be managed. Why risk a direct (land) experience? You would be without me to help you out. Relax and go back to sleep, I will handle this. Later you can always check back and see how well I did this.”

Ego mind is the voice inside our head trying to guide all our actions; it is hardly noticed because it looks like us and is protector of our self-image. Self-image is held (in reflection) by mind, as a map of this “you” self. Maps look like territory but are not the actual real territory. The mind does this same trick (reflection) with consciousness; it immediately pretends to be! It pretends to be an even better you! Unfortunately, because a conditioned mind is completely automated, it doesn’t know how to be quiet. It never stops and that can completely wear us out.

“Become empty of yourself and realize inner silence.” ~ Lao Tzu–Tao (~450 BCE)

Exercise.03 Mind: With three people using 15 minutes each, answer the inquiry: “What is “good” or “bad” about having a mind?” (Appendix C, p. 280 and Appendix D, p. 282)

This me - in simulation- in “my” mind, what is it? Ego mind is a structure that is built over time and it props up our mental self-images. It is easy to fall into thinking these self-images are real, but they are merely mental structures. They are only flat caricatures, stiff, seemingly wooden, and incapable of intimacy. If we are alive to our nature now, we don’t want, use, or need them.

“There is no place to seek the mind; It is like the footprints of the birds in the sky.” (Zenrin Kushu, compiled by Eicho (1429-1504) The Gospel According to Zen)

We think “I understand,” but mental understanding is taken as belief; it is somewhat limited, we don’t often comprehend. Life’s comprehension has been limited in five ways: some needed new words, old unpolished words, a limit to science, individual religions not reflecting the whole, and language itself. These are all aspects of mental machinery, or mental footprints of the way mind works. A journey to wholeness provides new words, and polish for old ones. We will expose how to relax, to naturally expand into alive awareness to not then need any mental conditioning. Like the truth of “footprints of birds” in a sky, mental conditioning only seems needed if we attempt to impatiently catch all of reality within the logic held in ego mind. In this ongoing mental effort, we complicate reality by building a story, then saving it away in our heads. This resulting story (an ongoing “me” story) then simply blocks genius because it limits intelligence from being fully awake. Instead, we might learn to wake up by simply engaging fully in being more alive!
ON GENIUS AND HIGH INTELLIGENCE

"Neither a lofty degree of intelligence nor imagination nor both together go to the making of genius. Love, love, love, that is the soul of genius." W.A. Mozart (1756 – 1791)

We have already seen (in the diaper story) how building a mind with its habit energy and story line can make us stupid. But we are alive now. Our life is under our influence, so what are the opposite qualities that can help create or release genius? What associated qualities manifest intelligence, and how might we use these to become more alive?

“The greatest discovery of my generation is that man can alter his life simply by altering his attitude of mind.” ~ William James (1842-1910)

What is our attitude? We might become aware of brilliant aspects in us. This book is ultimately based on unity; the author is a retired Electrical Engineer. That working life was full of brilliant moments of insight where problems were solved; new approaches were shown to be effective. There is nothing achieved by one that could not also be done by anyone. Being brilliant isn’t that hard or that difficult, but we must first start to think for ourselves.

“Borrowed brains have no value.” ~ Yiddish Proverb

Be your own person, living your own life. This exposure opens direct learning. Resist the cultural mandates to be like your friends. Risk enough to become your own person. Life might be risky, but this is the open path to insight and wisdom. Life has deep meaning, outside of habit energy; it is fresh, awake, and brilliantly capable of teaching. Once aliveness is known, appreciated, and nurtured, brilliancy grows spontaneously, effortlessly manifesting. Awake, rested, and open; we are all brilliant (we live). Brilliance isn’t propped up mental images, but alive experience itself. As we accept this functioning brilliance, we become awake and alive into this moment now. Alive and brilliant, consciousness grows by simply allowing it to grow; it emerges naturally as we unfold within alive awareness. We are all, in deep open natural exposure, brilliant.

Exercise.04 Recognizing Your Brilliance: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “When were you brilliant?” And, “How did it manifest?” (Appendix C, p. 280 and Appendix D, p. 283)

To foster brilliance, nurture the following: allow yourself to be interested, energetic, curious, and absorbed in one-pointed focused contemplation. If you lose focus, bring it back without punishing yourself. Don’t fall into “group think,” but keep your own way. Recognize you can be as clear or precise as you want. See consciousness as without any long-term limits. Appreciate aesthetically appealing solutions. Have fun. These are all brilliant aspects or qualities of living awareness that can be developed by simple recognition and attentive orientation. In this way, we birth our own brilliance. This is a natural open process, available to all who have awareness.

"Everybody is a genius. But if you judge a fish by its ability to climb a tree, it will live its whole life believing that it is stupid." ~ Albert Einstein (1879-1955)

In this book orient to being more alive, then use alive experience itself to build a bridge into the comprehension of being. Next, feel within being, into a flow including everything. Consider being as unity. No separation. This is the bridge we are on. We are heading into unity. But for now, we start by opening awareness. Perhaps we have an overview of mind and natural innate brilliance,
but most important is to have *self* compassion. We need it for ourselves and others. Compassion allows growth. Compassion allows us to grow and expand in consciousness. *Open compassion is essentially unity.* Compassion is the best way to be gentle with ourselves and others, as we hear and learn about operational details of mind, how ego was built, and why it is mostly automated. "An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity." ~ Rev. Dr. Martin Luther King, Jr. (1929–1968)

**COMPASSION**

We want to open, contemplate and inspect conditioned ego. Normally this doesn’t happen. Ego wants to hide. We must prepare in a special way for an opening to occur. **We must deeply love and forgive ourselves.** *Compassion does this.* It is sensitive, open, and kind. If we are to gently allow authentic truth into our comprehension of everything, self-included, we must create a big place for compassion. If we don’t, we will not be able to get through the pain of internal change. There is often a lot of pain involved with consciously exposing ego and how it operates. To help us travel upon our bridge, we will need some amount of real compassion.

Compassion is often misunderstood. My old 1973 Webster’s New Collegiate Dictionary gives this definition, “sympathetic consciousness of others’ distress together with a desire to alleviate it.” But, this is a little too simple; it may even be taken literally. If that happens, the intended deeper meaning will be lost. Compassion isn’t a quick fix for seeming problems. For example, if a person is having a temper tantrum (angry fit about not having things their way), is it really compassion giving in to allow them to have it their way? In many ways, it would make the problems worse. It wouldn’t objectively serve truth, but only habit energy that “works” to get its way. We are, after all, very smart about getting what temporarily feels good. We will need to get beyond these old fixed or stuck mental self-images. We need “objective” compassion to let truth in.

Objective compassion is a sympathetic inner connection which reduces long-term stress while still allowing the growth of wisdom. It is kind, inclusive, and gentle; directly reducing stress by forgiving of our old ways and accepting all the new growing possibilities. Objective compassion reduces how serious one is being. Then, we relax, lighten up, and open, which **objectively** gives us real compassion. We become teachable, allowing, and patient. Only compassion can do this.

In contrast, the mind is impatient, it is where we get quick fix solutions; it contracts around logic. We contract, focus on logic; turn ourselves into a robot, to proceed automatically. But with only logic, we stop feeling, so love is made flat and is easily lost. If mind’s logic doesn’t produce quick results, logic is what builds the power of thought into a temper tantrum. It just makes our heads swim as we end up in a rage. It isn’t full awareness. If we are to learn about ego, orient away from any of these “quick fix” approaches automatically offered by the mind.

Using objective compassion we grow to a bigger reality, which opens places for wisdom to arise within experience. We give it time, rejecting any quick fix judgment call. If we want real wisdom, and not just alleviation of stress, we surrender into giving ourselves time, so more inner space is allowed to grow. This is real compassion; it allows us to become wise **by expanding our world.**

“A human being is a part of the whole that we call the universe, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest – a kind of optical illusion of his consciousness. This illusion is a prison for us, restricting us to our personal
desires and to affection for only the few people nearest us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty ... We shall require a substantially new manner of thinking if mankind is to survive.” ~ Albert Einstein (1879-1955)

We expand our world view. With self compassion we give ourselves a place to hear what otherwise might be too uncomfortable to take in and fully consider. We invite into presence objective compassion which translates to an ability to hear new things. Engage in gentle listening, even to something “old.” Allow compassionate self-image flexibility; opening, to relax into listening. We open fresh in a way that allows us to be deeper and more inclusively whole.

Exercise.05 Objective Compassion: Two people using 15 minutes each, answer in a loop (p. 281) two questions: “When did you experience objective compassion?” And, “How did that make you feel” (Appendix C p. 280, & D, 283)

HOW TO “TRY HARDER”

To make progress understanding ego conditioning, we must know how to orient ourselves. If we simply “try harder,” we will not make progress because the logic of the mind will, most likely, be in charge of progress. Ego cannot find the thinking mind. Mental energy is the real problem, not the solution; it blocks (by belief) deeper comprehension. Alive nature can fully comprehend (by using beauty and open intuition) in a way that transcends both mental boundaries and logic.

When we “try harder,” what are we really trying to do? If we feel driven by external events, anxious, tense, and our stress levels are up, then we have probably fallen into a superego attack. Superego, as we will learn more about later, has the job of fixing ego. It is a program (or mental attitude), built by parents that yells at us to “fix whatever is wrong.” We are caught in childhood experiences, internally, to just try to fix ourselves. This anxiety driven effort blocks alive nature, making us rigid by focusing all attention on idealized mental concepts of old judgments and self-image comparisons; it isn’t awake. Automatic mental action just produces self-image, simulated from our past, without any new understandings.

Ego mind is very tricky. If we “try harder” we are likely believing ego to limit alive nature. Mind automatically assumes an adversarial perspective; it reacts. In this sense, ego is simply a strong dream of being awake; it isn’t the same as being awake. Ego’s thinking logic is very literal; it counts, measures, tracks, validates, or endlessly worries, in a pure mental attempt (a dream) to understand. We eventually will learn exactly how ego functions to divide problems into various aspects, then by analyzing each aspect (but only within a perspective of “our” control).

But with inner work, Alive nature isn’t a problem; we don’t need to “try harder.” We just need a more beautiful open approach. Don’t let cold logic decide us, open into feelings. We don’t want to live from mental beliefs in our head; we want to intuitive know at deeper levels. We call this process of going to deeper levels Inquiry (p. 136). With inquiry cultivate an open awareness of being curious. Reject beliefs in labels, instead let it stay to tell us what it’s about. Stay; to deeply become ourselves; wake out of these beliefs. If not, we become plastic-like robots, successful like a good worker bee, but without any mystery, or joy. We want deep feelings to be involved.
Leave judgment behind as it just reflects the bias of unfinished history. Relax without a goal to discover felt understanding. Feel awareness to comprehend possible hidden meanings awaiting us. Allow everything to be without expectations or hidden mental agendas; open awareness to feel, in intuition and in curiosity, then just relax. Meaning then naturally integrates awareness.

“Look nakedly at whatever appears at the moment it appears. By relaxing in that state, awareness – in which there is no grasping at appearances as something – arises nondualistically, intrinsically freed” ~ Longchenpa (1308-1363) translated by Lipman & Peterson

When we “try”; orient towards meaning, not words; orient towards essence, not the personality of the writer; orient towards the real meaning, not the provisional meaning; and orient towards primordial awareness, not judgmental perceptions (from dualistic thinking). In this way, we can enter with awareness and curiosity into continuous contemplation.

True ongoing understanding occurs when we don’t try to “fix” things, but observe them with enough compassion for direct experience, in alive realization. Become impeccable, letting in all as it is; adding nothing, taking away nothing. We open to truth by having compassion for others and ourselves. This effort creates natural space for something to arise within awareness. What arises isn’t selfish mental effort, but spontaneous clarity of deeper truth, in alive realization.

“A shortcut into the path is to be inwardly empty and outwardly quiet, like water that is clear and still, myriad images reflecting in it, neither sinking nor floating, all things spontaneously so.” ~ Fu-Jung (1043-1118) {Teachings of Zen: Thomas Cleary p80}

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**UNCONDITIONED TRUTH**

We want to comprehend truth at a level beyond effort; this might be something new to most people. Much culture is built around conditioned truth, which is often something like, “America is the land of the Free.” This is a statement of conditioned truth, requiring loyalty. It tells of how we will work to maintain this concept of Freedom to even how we serve each other by certain lifestyle choices. We might join the Army to “Serve our country.” Perhaps joyfully pay taxes to maintain strong military forces. We may work in political parties and then go parade on a 4th of July. In any case, the statement has implications from past and implications into the future. With combined efforts of others, we make “true” this statement, “America is the land of the Free.” It is the world of conditioned truth, which is limited because we are making “truth” as a promise.

“When all choices are taken away, a perfect path remains.” (The 21 Lessons of Merlyn by Douglas Monroe)

If we focus only on conditioned truth, we won’t allow attention to experience the unconditioned truth. This is how our culture keeps itself running. If we always mow our lawn, keep up with the neighbors to perfect our self-image, we then satisfy cultural requirements for conditioned truth. This is the truth of the conditioned ego mind. This is the truth our self-images prop up. We will need to keep this vigil and to always react whenever challenged. This is the conditioned world of living in and from the mind as ego. It is held inside but it requires all of us. It is “us” as judgment, self-image, goals, ongoing effort, and as a continuing promise. In joy, I simply say, it isn’t real.

*A monk once asked Zen Master Yun-men (864-949 CE), "What is the essence of the Supreme teaching?" Yun-men said, "When spring comes, the grass grows by itself."

What then is real? There is the world where truth is unconditioned; no more effort is required to maintain it. It was as true a thousand years ago as it will be a thousand years from now. This
Learning deeper truth, truth beyond effort, allows us to align efforts within the ongoing flow of life. We surrender efforts to deny reality; then we learn and become wise. Growing wisdom acts to guide everything. Our limitations of mental understanding don’t block ongoing connections to beauty, energy, and joy. Reality opens beyond what can be contained in thoughts and held in a private point of view. Unconditioned truth is a mind-blowing experience we feel in our body. It isn’t an imagination, promise, or wishful in any way. It’s found with great courage, compassion, and uncompromising awareness. We enter the flow of life, by just being more fully alive. In this process of learning unconditioned truth, the simple yet profound understanding of Karma can help, if we have enough courage to feel into and understand beyond mere intellectual beliefs.
THE LAW OF KARMA

“Karma moves in two directions. If we act virtuously, the seed we plant will result in happiness. If we act nonvirtuously, suffering results.” ~ Sakyong Mipham (1962~)

Understanding Karma informs us of our limited ability to cheat, lie, or deceive reality. Karma is called law because it operates in life beyond our mental ability. We don’t choose to have or not have Karma, if we think, it is always operating. With karma, effects of deeds actively create past, present, and future experiences; thus making one responsible for one’s own life, and all pain or joy it brings to him or her. At the deepest level, we relate with reference to ourselves. This open accumulating effect is called “the law of Karma.” Ancient India discovered this powerful hidden source of justice and also noticed it operating within and from the nature of awareness itself:

“Belief in karma ought to make the life pure, strong, serene, and glad. Only our own deeds can hinder us; only our own will can fetter us. Once let men recognize this truth, and the hour of their liberation has struck. Nature cannot enslave the soul that by wisdom has gained power and uses both in love.” ~ Annie Besant (1847-1933)

Karma is tricky to understand because; we are deeper than we think. By conditioning we think, “I am me.” We believe in our mental “self.” Ego judges reality, as mental comparison is core to ego conditioning. Ego knows only by judging, it cannot understand or experience karma because ego operates dualistically, using judgment between two concepts. For example, temperature can be “understood” using judgment of two concepts, in this case, hot and cold. In this way dualistic mental understanding occurs. But Karma is deeper, unconditioned, and more transcendent; it is beyond what will fit into mental concepts held in ego. Ego mind is inner mental conditioning it is disconnected (in privacy) from true reality. In open awareness, we are deeper than ego.

Ego thinks selfishly. Ego misses the absolute; its understanding is mentally filtered. Conditioned mind (ego) is limited to making comparisons, then calling results understanding. Even “absolute” temperature is by comparison. We might not recognize how comparison is so widely used. In 1848 Lord Kelvin wrote a scientific paper “On an Absolute Thermometric Scale.” Technically it speaks of Absolute Temperature, which measures in degrees Kelvin. But this doesn’t allow us to measure absolute temperature, without any comparison. We have just shifted the details of how relative comparison works. We have zero as “cold” without a comparison, but never find “hotter” except by comparing with energy units. We measure how many energy units it takes to make a similar material equally vibrate, to then hold equal energy. We count energy units.

Normally we operate using comparison; we don’t deal with the absolute. Reality is understood as relative to something else, not in the absolute sense of what it actually is. In a relative sense “understanding” is equated to measurement. If we count or measure something, then it is said to be “understood.” This is a very small understanding; the kind of understanding a robot might have, and it is doomed to prevent real understanding. Relative (selfish) measurement is simply too limited to experience Karma. Karma is beyond an individual mind’s mental understanding.

But don’t give up. Karma can be partially explained dualistically using “lower self” and “higher self.” We might call “higher self” a conscience, which is aware of any inequalities, or short cuts taken by our lower self. Our higher self keeps track of all these "tricks" and as they accumulate, they become a reverse driving factor, a coloring of reality, played by the higher self back down.
to the lower self. This reverse driving force, largely unconscious, is called Karma.
Karma is very deep; it is the sphere of meaning that overlays and organizes all of life. It keeps us from cheating. It is also the transcendent mechanics of where absolute meaning comes from. It is built into all awareness and acts to connect us to reality in a meaningful way. It goes beyond privacy. Karma is an unavoidable part (a law) of our connection with others. It is more important than life itself, since without it we could not have meaningful reality. We might even attempt to communicate, but there wouldn’t be meaning under it because our words would not have any history to it. We would be trapped into a kind of continuous doublespeak, which would violate long-term facts you have already established with others. **Karma is the hidden reference point for all meaning.** Without karma, everything would be a lie and not make any sense.

When we think, Karma is background, existing as comprehensive context of all experiences. We think on this background. You are the apparent driver of experience itself. This experience itself is conscious, and can therefore be called "known," while the context is often ignored, but it "colors" all experience. Karma is this ongoing “color” effect. It cannot be avoided by thinking. This ongoing color effect, when understood, is another “bridge to one,” another demonstration of the unity of all existence. It is important we see the deeper truth here. All personal conscious decisions are in a sense absolute, but all egoic understandings of others are only relative. As you move in some absolute direction, Karma is the process of shifting the relative distance between you and others to compensate, since we can only communicate at the deepest levels when we are equivalent to others. The Law of Karma points at deeper truth, that all meaning is based on the underlying equivalency of others. We are, in effect, relating to ourselves, which is where all meaning comes from. Conditioned mind, in dualistic thinking, with automatic self defensive bias, simply cannot understand. It takes fresh awareness, more open and alive, to see Karma.

We are deeper than ego. In understanding Karma, see there are no private actions. We may hide for a time, but in the end others will know. This is especially true when a person’s body dies, the deeper truth of Karma floods in, as the body can no longer hold it out. Later we will investigate death (p. 195) and its full meaning. But for now, recognize effort is often placed resisting reality, and Karma is that larger unavoidable consequence.

“What I’ve found to be important is mainly just the realization that everyone has all knowledge and all humanity within themselves. Individual minds are connected to a universal mind. All people need to do is find out how to get it and reach it when they need it. Karma is simple truth: you reap what you sow.” ~ Willie Nelson (1933~)

Life has deep balance, through meaning (in hidden equivalency), ego can’t see. Ego’s vision with its conditioned logic isn’t enough. Something big is going on, ego can’t comprehend. Ego’s logic, with a goal to comprehend facts, compares, reduces, and deduces in attempts to make reality simple. We believe, but our resulting labels (perhaps warm mental feelings of “I understand”) don’t allow consciousness to grow. Responsive, fresh, and open reality is rejected by preference to comforting habitual thoughts coming from “our” story. Ever-present reality in life's complete balance is rejected. Without contact in unconditioned reality, Karma isn’t a possible experience. Ego, as our story, conditions what we actually believe. Ego is always unconscious (privately) busy fixing reality, in indirect historically referenced mental judgments. It makes all ego actions wrong! **The conditioned ego mind is blind to karma because the ego mind is always selfish.**
**Exercise.07 Vengeance:** With two people using 15 minutes each, monologue on the meaning and significance of vengeance. (Appendix C, p. 280 and Appendix D, p. 283)

*Karma is in essence all about balance and one’s true relationship with reality.* If that relationship is out of balance, it can’t be sustained; Karma takes place to try to bring about balance. From a deeper level Karma is about knowing the world is interconnected so you don’t get something for nothing. Ego mind doesn’t understand this. Ego’s habit defends self-image, to fix reality to make it more acceptable. Karma is therefore invisible to the conditioned ego. Tonglen meditation will directly remove this ego barrier. It is proven, practical, and a balanced way to live less selfishly.

**M.02 Tonglen Meditation:** As you breathe in, take in and accept all the sadness, pain, and negativity of the whole world, including yourself, and absorb it into your heart. As you breathe out, pour out all your joy and bliss; bless the whole of existence.

**Reasoning behind this meditation:** Tonglen is translated by the Tibetan Buddhist tradition as, “Sending and Taking.” Tonglen involves redefining, re-conceptualizing, and reprogramming one’s intent or life orientation. By giving ethics, patience, joyous effort, concentration and wisdom this meditation reduces selfish attachments. We are opening our attention to new experiences. This meditation directly transforms negative mental habits. It’s a way to improve one’s Karma. Do it for twenty to thirty minutes daily. Traleg Kyabgon in, “The Practice of Lojong” (Appendix H, p. 301) tells us (p. 65) the following:

“In tonglen, we are trying to adopt a radically new way of looking at things. Tonglen is called ‘exchanging oneself for others’ because it involves giving away everything that is good in our lives and taking on everything that is bad in the lives of others. It is a training in courage because the whole point of doing it is to train ourselves to be less fearful and anxious. Our capacity to feel love and compassion for others, and our courage to take on their suffering, will increase if our tonglen practice is working. This practice is so extremely beneficial because we’re training ourselves to stop thinking about everything from a defensive posture. The more selfish and egocentric we are, the more defensive we become. If we think about sharing our happiness, we will become less self-obsessed, and our conflicting emotions will naturally subside.” ~ Traleg Kyabgon (1955–2012)

If you have resistance to doing this meditation as written, start smaller. As you breathe in, take in or accept a small amount of sadness, pain, or negativity from yourself, hold it; give it time to absorb into your heart. As you breathe out, pour out health, joy and bliss; bless yourself. As you find you can handle these feelings, turn it up by accepting larger amounts of sadness, pain, or negativity. Breathe it in and send back health, joy and bliss. Once this becomes stable, expand out to other people, start with your best friend, and then slowly include others until you can eventually do it for your worst enemy. Work at what you can, go at your own pace, and grow in your natural inner courage.

**Possible inner experiences:** The mind is likely to complain about this meditation, as it undermines, and challenges automatic judgments built and provided by the conditioned mind. In a couple of weeks of doing this every day we will see how it enriches our lives, releases us from compulsive defensiveness, and allows awareness to expand. We then
see wisdom spontaneously arising naturally in spite of the mind’s resistance.

**Possible outer manifestations:** People will find it easier to be around you because they are more able to communicate without having to defend themselves. You will be more compassionate and less judgmental. There will be less effort in your life, and more of life will be getting through to you.

**Reality has an intimate, fresh, and personal feel only when we are fully awake.** These natural unbounded feelings are missing when ego mind is active. The conditioned mind is automatically trying to make our “self-images” look good. “Gain” and “loss” decisions (judgments) are biased by our history. This bias actually filters out the deeper inner beauty of life itself. Joy is gone.

Our ego spends its thinking life building a narrative, we are “good,” and they are “bad.” Without challenging our ego, we are blocked from any deeper realization. We only think all these mental thoughts in our own privacy. Mental conditioning fights, ignores or just blocks Karma. We think we know. The truth of the conditioned mind isn’t really true. Mental conditioning is only bluffing when it tells you it knows better than you do. You are alive with change; it is dead in its dogma. Further, ego’s “loss” isn’t without some gain (you become exposed to life). This lifts the mental veil of conditioning to open the darker shadow side of life, which is the source of great ongoing gifts. These are all the gifts of inner growth. In alive realization, awake, fresh, the open meaning of Karma can be seen. **We are the same.** If instead, this deeper shadow side gets rejected, ego is unchallenged; Karma simply operates without being seen. Justice is ongoing and complete.

When ego mind is not operating the open heart can directly see Karma. The justice of Karma is felt as shared universal meaning. It takes patience and courage to allow these effects of Karma to be fully experienced. Vengeance is the way ego tries to do the work of karma, but ego, or the conditioned mind, fails because it attempts to act as an isolated private individual. Vengeance only makes things worse. Karma does what the ego mind cannot. Karma is beyond individual or personal feelings, beyond isolation. Knowing the ongoing unbounded perfection of Karma, and also practicing Tonglen, we can better loosen and drop the conditioned and reactive ego mind.

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**DROPPING AWAY THE CONDITIONED EGO MIND**

Ego’s conditioned response is optional, we can live without it. If we drop our ego, we naturally become brilliantly creative. But to do this we must grow into something deeper more connected to reality, freshly exposing us in ways that see, feel, touch, or experience beyond limited private thinking. We drop self-images, validations, and all resulting habitual patterned thinking. Such big changes will at first be very confusing. The poet Rumi dropped his fixed way of seeing reality and all his old fixed self-images. He left all privacy behind, dropping his fixed ego conditioning, and in so doing, lost his comforting dogma. He woke up, into the vast open boundless.

“Whoever Brought Me Here, Will Have To Take Me Home. All day I think about it, then at night I say it. Where did I come from and what am I supposed to be doing? I have no idea. My soul is from elsewhere, I’m sure of that and I intend to end up there. This drunkenness began in some other tavern. When I get back around to that place, I’ll be completely sober. Meanwhile, I’m like a bird from another continent, sitting in this aviary. The day is coming when I fly off, but who is it now in my ear who hears my voice? Who says words with my mouth? Who looks out with my eyes? What is the soul? I cannot stop asking. If I could taste one sip of an answer, I could break
out of this prison for drunks. I didn’t come here of my own accord and I can’t leave that way.
Whoever brought me here, will have to take me home. This poetry. I never know what I’m going
to say. I don’t plan it. When I’m outside the saying of it, I get very quiet and rarely speak at all.” ~
RUMI (1207-1273) (Translation by Coleman Barks)

Rumi suffered this chaos when he broke through his veil of conditioned mind in 1244 and wrote
the above poem. It is true for everyone who breaks conditioned (or ego) mind. There is a feeling
of not being completely sober, of having something like invisible wings, in deep open experience
of fresh presence. The outward result is that you become both creative and brilliant. Cognitive
space opens up and awareness becomes lucid and flowing. As conditioned ego mind is dropped
away, these are typical experiences we can recognize, feel, and experience. All people have this
capacity to be fully awake. Most people just don’t make any real effort to wake up, fresh.

“You do not realize your own situation. You are in prison. All you can wish for, if you are a sensible
man, is to escape. But how to escape? ... If a man is at any time to have a chance of escape, then
he must first of all realize that he is in prison. So long as he fails to realize this, so long as he
thinks he is free, he has no chance whatsoever.” ~ G I Gurdjieff (1866–1949)

It might seem easy to “drop the conditioned mind,” or “drop your ego,” but in reality it is more
complicated and multi-dimensional. Yes, the conditioned mind is merely a thought machine, a
simulation, but it hides something much bigger. It hides our reaction to alive nature. Woven
into the fabric of mind is emotional history, enshrined in the unconscious ego. We are reacting,
so we must stop this. We can’t create “mind energy” to drop our conditioned mind - this would
be intellectualism. Inner work must be authentic. We must be fully awake to enter reality. Other
people tell us that real inner work can be accelerated by daily sitting meditation.

"Meditation is running into reality. It does not insulate you from the pain of life. It allows you to
delve so deeply into life and all its aspects that you pierce the pain barrier and go beyond
suffering." ~ Bhante Henepola Gunaratana (1927~)

By expanding alive awareness, “dropping ego” becomes something we are capable of doing (and
not just another idea). We need to run into life and allow life to come without rejecting any of it.
This is deep inner work. Ego is more than a simulation of reality; it’s deeper than that. Thoughts
(simulations) serve to protect self-images. They make us look good, keep us insulated and away
from exposure. Reality and exposure isn’t exactly what we wanted, we wanted our privacy. Ego
creates privacy. We press ego conditioning to service self-images. We use privacy to fix all kinds
of things we don’t accept. These inner images become our “pretend world” which is where we
prefer to live. We pretend within mental simulations. Claiming to be “me,” we outwardly appear
disconnected as we inwardly only blame others. Fixing reality within these internal mental self-
images, our privacy becomes a completely believable “me” as we become seemingly separate.
Belief protects us from open exposure. But belief creates privacy as a self-inflicted barrier. If we
could actually drop ego, personal privacy, we naturally connect directly to unconditioned reality.
We experience more alive nature. The whole experience of unity becomes open awareness. This
is more than a mere shift in perspectives, it is without perspectives. Take in all of reality as it is
without mentally doing anything to it. Simple words, but shifting consciousness is hard. Where
to start to mentally understand this? How to shift beyond all our old beliefs? Start as a child.

“If we could see the miracle of a single flower clearly, our whole life would change.” ~ The Buddha
(563 BCE to 483 BCE)
The aspect of being aware *without perspectives* begins by giving up judgment and comparison. It isn’t easy, especially as an adult. Reading these words might even sound crazy. How do we live without a perspective of private judgment? This isn’t so hard to understand, as we occasionally already do this. Little children who have been loved *operate openly*, and to some degree we do too. It reveals privacy, in all of its forms, as mere illusion. Consider, for a moment, a bowl of fruit sitting on the kitchen table. In this bowl are three bananas and three oranges.

For a well-loved child, walking into a kitchen and seeing this bowl of bananas and oranges is a normal event that is just an organic, fresh, and living part of their world. Of course, they notice it because they are alive and awake to the world around them. Everything is open, translucent and natural. The inner world of this child supports them, so there is no need to worry or have any fear. There are no hidden mental images of being hungry for long periods of time. Everything is in a flow with everything else in life. The inner support around this child has four immeasurable aspects always present within awareness: 1) unconditioned love, 2) unconditioned sympathetic joy, 3) unconditioned equanimity, and 4) unconditioned compassion.

There are more immeasurable aspects, but these four are the root that others can spring from. They are called immeasurable because ego mind cannot understand them enough to put exact numbers around them or for them to have any real meaning. We can experience them, so they are real aspects of reality, but we are simply not able to codify these aspects and *think* about them. We intellectually *know* about these aspects *only when they are missing*. We can codify that. We can think about that. At best we can think around it, but not think it directly.

> “Not everything that can be counted counts, and not everything that counts can be counted.” ~ Albert Einstein (1879-1955)

Our child walking into the kitchen has these four aspects that cannot be held in the ego mind (in the Mahamudra tradition, as practiced in Tibet, these are called “The Four Immeasurables”). We point with language, so the reader might be able to sense what they feel like. In reading these descriptions, try to experience *intuitively* rather than intellectually. Feel beyond the concepts.

1. **Unconditioned Love**: This is love that is always abundant, kind, warm, available in every situation, and quite beyond any logic. It isn’t given under some circumstances as reward or withheld under other circumstances as punishment. Unconditioned love is like the ocean, unending and *always there*.

2. **Unconditioned Sympathetic Joy**: Joy is always reflected back from others; it is also never withheld, toned down, or made quiet. As joy comes and goes, there is never a reason for it coming or going. Joy is merely *with no thought or effort involved*.

3. **Unconditioned Equanimity**: Equanimity is seeing everything without preferences. It is without any aversion, attraction, or indifference. In the Sufi tradition, it is called “One Taste.” Everything is merely what it is and nothing more. In other words, no attachments, no clinging, no sense of repugnance, and no preferences either positive or negative. When Unconditioned Equanimity is present, being fully awake is easy because everything is equally good, and without effort.

4. **Unconditioned Compassion**: Unconditioned Compassion is compassion untainted by selfish concerns. We feel the suffering of others as we feel about our own suffering.

Since this child (unconditionally loved and treated well since birth) has all of these boundless
aspects as part of awareness, there is no reason, concern, or issue that is driving the thinking process. Under these conditions, this child isn’t *privately* thinking. No inner reflection occurs, there is no doubt. This child is simply lucidly aware. Everything is unboundedly fresh; nothing is at all mechanical or rigid. No attitude is held from the past, no envy, no issues, no perspectives, except being alive now. There is just a bowl of fruit holding bananas and oranges.

Comprehension takes place from natural open states, within vivid awareness. This child feels no preference, aversion, or reaction, nothing automatic happens to what is. It is just what it is. It is not even special, or distracting, as there is flowing equanimity to the whole kitchen. Under these conditions, no mind is operating. There is no fear, no history of fear and therefore no reason to even think thoughts. No holding judgments, no perspective is held in mind, so nothing is private. All is natural, open, unfolding, alive, lucid, uncontrived, in harmony as just ordinary reality. This is what is meant by having no perspectives. It is suchness (just “such,” nothing added or taken away) of reality itself. Tibetans call this open state Samadhi.

This visualization allows us to understand, to some extent, what life might be like without the conditioned mind. It also reminds us of feelings we might have had as a small child. These two clues, the kitchen visualization, and our childhood remembrance, can help us to reengage our desire to drop using conditioned mind. The four immeasurables hint at the flow that supports dropping the conditioned mind or perhaps, the easiest way to let it all go.

Without comprehension, conditioned mind is the fixer of reality, privately attempting to bring back to our world four immeasurable aspects of our holding environment, to artificially enter back into comprehension. Unfortunately, no matter how hard we try to make reality different, by thinking, we only separate, isolate, and fall into our own perspective. Privacy holds us tight, nothing else happens. We are not able to “win” against life; we only lose and diminish our own world. We trap ourselves in “our” delusions, stuck in “our” privacy.

>  “Truth is completely spontaneous. Lies have to be taught.” ~ R. Buckminster Fuller (1895 –1983)

Privacy is a habit, we learn from parents, and culturally share with others. To really see, feel, or experience conditioned mind as a compulsive private habit, we need to disconnect its automatic operation. But, doing this *without* support of these four immeasurables feels like death because ego is intimately connected with mental images of self. It is self-operating in a world of thought. Ego is always trying to “think” its way through life by mentally propping up old, idealized, and fixed self-images.

Ego will figure out, and simulate a “you” that is “improved.” This mental work “makes” us feel supported. We can *only* do this *unconsciously* because mind can only compete for attention; it only operates while “you” are missing. 1 Otherwise you would see yourself, and this would *not* feel like *external support*. This delusional mental world, which we might know as “our privacy,” is revolving around “you” appearing as “self” images.

>  “When you are dreaming with a broken heart, the waking up is the hardest part.” ~ John Mayer, Continuum 2006

With a broken heart, or in more technical language, missing the four immeasurables, it is very hard to wake up from the mental dream of self. The heart is hidden because we are not awake to its meaning. Instead of being aware of our heart, we think a thought. Thoughts isolate and separate us from the thing itself. We isolate from the open exposed heart in this private “self.”
This “self” is only a thought, a concept we privately use to represent ourselves. We are this hand, arm, waist, head, neck, etc., and with these mental boundaries, we separate ourselves from the wall, floor, and other things in the room. It is a construct of language, allowing us to speak. Over years, speech, within the thinking influences of others, might convince us that “we are this self.” With better fortune, or when the heart has these four immeasurables, we never think about it. We don’t feel a need to reify ourselves into concepts. We don’t need privacy. We are exposed and connected. We are not that which is bound up or held in thought, instead, we can feel. We might even think thoughts, but they are empty, and not really us, or others.

Within a conditioned culture it is very difficult to drop a conditioned ego. We deeply believe in a mental concept of “self.” We think we know (in a concept) who we are. “This is me; I know me!” Unfortunately, it doesn’t work very well. The conceptual “self” is limited and disconnected from reality. For example, in ego we might believe we are “only” this body and nothing else. But without fresh air, a fresh breath, we die in less than 15 minutes. If we are “body” we must also be “some” of the air in and around that “body.” Without plants, converting CO₂ back into O₂, we would not last long either. Even iron in blood comes from exploded stars; as our sun is too small to make iron. Upon objective real reflection, in consideration of actual reality, we might include plants, iron atoms, and those exploding stars. The more we consider, the larger we become.

The more we contemplate this “self,” the more it opens. We are part fish because they are part of our early genetics. “The genes in fish are the genes that make teeth in humans,” says Gareth Fraser of Georgia Institute of Technology in Atlanta (from internet). Genetic building blocks did not simply start with our birth. See, “Your Inner Fish – A Journey into the 3.5 billion-year history of the human body,” written by Neil Shubin (H.21, p. 304). We didn’t just pop up from nowhere, starting before birth; our creation is very old. By allowing some interdependence, we might see that all the other “not me” parts are also involved in getting us here, or in our survival. When we open up awareness, fixed concepts of “self” lose their small definitions. We are not just what we think. With ongoing contemplation, in this new open focus, we experience life fresh.

What happens if we focus on something? It opens to larger experiences and loses independent self existence. Separation melts. We find it “in relationship,” by lifting issues out of mind, where everything is simple, bounded, labeled, and organized. It opens it up into fresh alive awareness. Originally, we thought it was simple, but it really isn’t, everything is vastly interconnected.

Focus does that, the more we look the more we find. Are we not also air around the body? Our body has always had air around it. Where do we start and stop? Are we not “some” air? We are attempting to clearly think this all out. How do we know where we exactly start or stop? Can we define ourselves in our thinking? Reflect on this a bit. Our deeper thinking is a loop, a conceptual reflection, in consciousness. In this conceptual loop we separate from ourselves to know. What is this reflection? In this separation we have a chicken-and-egg type problem, an infinite logical loop. We can’t have a chicken (knowing) that wasn’t hatched from an egg (thinking), and we can’t have an egg without a chicken to lay it. Simply because we reflect on a self image, does this really “know” anything? We are not an even deeper dream, just built out of thinking thoughts!

Is “thinker” real or merely false imagination? We might dance in unconscious loops of old habits. Which side started first? Which is real? This thinking/knowing loop goes around and around.
without a simple place to start or stop. Our “relationship” with mental consciousness is just such a problem. Are we “real,” or is all this other stuff (our thinking about “our” thoughts) “real.” The air we breathe, if we can’t live without it, are we not also that air? Is our blood red with iron? When we look deeply into reality as this and that, we find our thoughts are formed, not by reality, but by language itself. We were taught to speak by others who spoke before us. Each speaker is following a habit from a hundred years before. Do we trust our now experience, or do we emphatically try to fit all of reality into language? Language is old, limited, and inadequate. We must learn to contemplate outside of language. It isn’t easy, but if we try, we get better at it. To do it look directly at awareness; don’t spin off into a word story. Allow pure awareness to be uncontaminated with language concepts. Everything becomes itself as we settle into a natural flow. It is like unwinding a watch or letting air out of a bag. Everything then just settles in itself to become what it is, naturally and without help. We shift out of self-image and fall into natural awareness. Reality is flowing again.

This book is dedicated to the task of bringing back the flow of reality, and to curb the influence of comparative thinking. In contrast, if we stay only in language, thought, self-images, in a mental self, or ego “me,” we are missing. We dream we are awake and paying attention. Conditioned mind has slipped in, pulled by past conditioning (confusion, envy, ignorance, resentment, desire, anger, or pride) as ego pretends to be living. Thinking as ego mind itself; believing we are awake, we have science, religion, and all validation of other people in their egos. We might even think, “I am awake,” but that isn’t alive awareness speaking, it is accumulated habit in a private dream reacting to or from outside challenges. Our private habits seem somewhat comforting, but they are not very easy to break out of. We get stuck in “our” privacy, as there are many layers to how all this simply works to fool us. Everything in the conditioned ego is attached, with logic to something else. It is a web of logic on every subject. Nothing is without “because.” Nothing is simple. Nothing is free, or there as itself. Nothing is naturally in its own beauty; rather, it is all connected because. The “because” is itself, another reactive thought stored in a conditioning field of reactive thoughts. Nothing in ego is fresh and awake because it is playing back old stories, trying to fix a past, or creating a “better” future. We mentally believe this to be “living.” In this we are addicted to intellectual ideas and positions, even when attempting to be spiritual. But all intellectual positions eventually fail, so recognize this. Life cannot be “fixed” because it is flowing, so intellectual positions are always a distraction from flow, which we feel when we open, relax, be attentive, to thus stop thinking.

“The beginning of freedom is the realization that you are not “the thinker.” The moment you start watching the thinker, a higher level of consciousness becomes activated. You then begin to realize that there is a vast realm of intelligence beyond thought, that thought is only a tiny aspect of that intelligence. You also realize that all of the things that truly matter – beauty, love, creativity, joy, inner peace – arise from beyond the mind. You begin to awaken.” ~ Eckhart Tolle (1948~)

Our mental approach wasn’t fully alive; we need deeper, less private, more heartfelt approaches into experience. We don’t want ideas; we want embodied felt comprehension. The intent of this book is to provide ongoing realization. For it to happen, we need to be vividly awake. Recognize trying hard or being serious, merely keeps the habit pattern of conditioned ego mind in control.

“The Hidden Power of the Heart: If you are dealing with fears and insecurities from old head
programs, have compassion for yourself. Just love your insecurities, fears and resentments. Release and forgive them as they come up. Judging, beating or repressing insecurities just gives them power. Then you have a pattern that never gets resolved. Recognize that your real security is built from your relationship with your own heart.” ~ Sara Paddison (1953~)

To actually “drop ego” meditate on space between thoughts and relax into experience. Stop believing “our” beliefs. Stop reacting to “our” reactions. Allow “our” fear to fall away. Simply allow all reactions to stop. As natural uncontrived experience expands, it gains space and we learn (as fresh emergent beauty) to detach from “our” thoughts; privacy ends. Thoughts arise and dissipate without building story lines out of them. Freedom is now. Beauty provides everything the story was trying (in fear) to force true as a promise. With open experience known and eventually stable, we originate intention outside of ego. When we do, we find (in an impeccable clarity) that a big part of getting free from ego is mind’s deeper connection to “our” old motives.

“Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification but through fidelity to a worthy purpose.” ~ Helen Keller (1880-1968)

To find real freedom, we must open. If we aren’t completely satisfied (whole, impeccable, clear, open, and without perspectives), we tend to create mental baggage. We tend to step back from reality to generate thoughts about that reality. Motivation is tricky, since thoughts accumulate. We call it baggage because it has to be carried everywhere. As baggage accumulates, naturally we start to create stories. We have “our” collected past, always pointing out and forward. This creates ego mind and interferes with being present in reality. Often when people do first drop conditioned mind, they build a new kind of mind that serves the same old purpose of providing a mental “self” for comfort, which is then, as always, “selfish.” We must, therefore, deal with underlying motives. We must see the whole and not the “issue” we just selfishly think about.

“Everyone thinks of changing the world, but no one thinks of changing himself.” ~ Leo Tolstoy (1828-1910)


Motivation is important. If we try to be better than others, control others, or teach others how wrong they are, or merely ignore others, we will be in for hard times. Our inner judgments will reflect back. Life is designed that way. Life always teaches unconditional unity, that everything is one without separation. There is no real privacy. If we create against unity, life only manifests as something we didn’t expect. Life is the great teacher. To make progress, motives must be pure. If we feel resentment, ignorance, or envy of others, we hook in privately to conceptual reality, flow stops; then again, we start compulsively thinking. We go around and around, stuck in loops, held in privacy, held in there by our own motivations.

This book is about motivation, an outside (which we will show as an all-pervading peace), and breaking past this convincing illusion of being small and separate. Our culture has programmed us to expect personal failure and then accept outside leadership. We must each break into that programming. To openly experience the fullness of life, motivations must be real and not driven by private illusions. We explore causes of private illusion as we explore the Nine Enneatypes (p. 52) which all interfere with wholeness. We also need to get past our shallow beliefs by building some amount of one pointed focus. We have a natural power that is discovered as character.
TASK AT HAND – ONE POINTED FOCUS

Culture is full of habits, full of ego mind activity. How do we rid ourselves of unconscious habits, to go beyond these very shallow surfaces? Often, we just need to learn how to improve focus.

“Everybody wants to be somebody; nobody wants to grow.” ~ Johann Wolfgang von Goethe (1749 - 1832)

Learn careful focus. One-pointed-focus is an inner practice allowing us to go beyond the mere surface of things. Being skillful within persevering focus, we wake up; become capable, aware, build character, open integrity, to eventually allow us to be impeccably whole. Our seemingly many parts become integrated, connected, unified, and open to greater inner strength. Focused integrity helps us wake up. One pointed focus allows us to recognize the web of inner support. It thus powers comprehension, allowing us to go deeper, beyond our privacy. We use any outside task which can be observed by others. Observation makes it open and hard to pretend it didn’t happen. We just focus on doing it well. At this time, realize performing this task one-pointedly isn’t about anything but ourselves; exposed growth then becomes our natural open character.

Learning one-pointed-focus requires us to be impeccably honest with ourselves. If we think this is about other people, we slide into blame, mental tricks, and it then becomes precisely another self-image builder, which only builds ego. We slip into emotions of pride and vanity. It would not serve our integrity or commitment, clarity, or integration, and it wouldn’t be a spiritual tool.

Any task that is hard can develop one-pointed-focus. Since the age of 13, I have used chess as a spiritual tool to enable one-pointed-focus. I learned to concentrate, play with intensity, and how to learn from mistakes. It has served me well. It is a wonderful game played with wooden chess pieces on a board of 64 squares. It has six types of pieces; each type has a different pattern of moves and a few cases of exceptions. Chess is 2000 years old; it has some history and it also has an evolving technology of strategies, with many new books on this changing subject.

Without going more into the game, let it suffice to say each person (two people per game) has limited time and turns alternate. Typical games last 3 to 4 hours, with each person making 40 to 60 moves. To me it feels like riding a motorcycle naked because it is so open and fast moving. That inner feeling of exposure and excitement allowed chess to be my path to inner focus and therefore inner growth. The more exposed you feel, the better that approach is in this spiritual task of building one-pointed focus.

Regardless of the spiritual task chosen, we can only make progress if we allow truth in. We must allow ourselves to be vulnerable, which isn’t easy. Wanting to be good, we fear bad self-images, dreaming of what others might think. Fear is unproductive. Fearfully playing spends more time compulsively thinking, habit building ego (imagine winning or losing) with less time doing chess. This self-image focus makes us less alive and thus stupid. Ironically, we don’t want to be stupid, so we are likely to worry more. But worry is unproductive. In contrast, open acceptance of truth allows us to learn how to learn, improve and thus grow. This open growth allows us to be whole, intentional, and thus more alive. We must accept our vulnerable states in order to learn.

Start practice from where we are now. Perhaps a friend told us we were “not good” at chess and for a time we might have thought this “seemed true.” Our friends all wanted to be great chess players, so we might have simply let them win. To fully engage in the task of one-pointed-focus
we must first recognize in theory we are unbounded, and what we have been taught and our resulting beliefs are only seemingly true. They are not fully tested true. Second, to grow beyond “seeming truth,” we must stay curious in an open way and fully test reality to apply ourselves.

We fully apply ourselves. If we practice chess, perhaps we visit libraries and check out books on chess, eat lighter meals before we start to play, and avoid being overconfident while playing. At some point, we start to see how smart other chess partners actually are, so we stop expecting them to lose. We don’t hold back or complain. Curiosity allows us to explore many possibilities. Because we open, we willingly try to do a variety of experiments, external and internal. In time, the tricks and traps we once fell for in chess, we avoid. Further, the tricks and traps now become weapons and new skills. In our experience we learn to get beyond our old judgments.

Using skillful means in one-pointed-focus, we experience and therefore adapt to what is getting us stuck. We don’t quit. Using alive experimental truth in this public exposure way, from within apparent embarrassment, we learn to open places where before we were only unconscious. We let bright public light into our privacy; learning open exposure makes our unconscious conscious. It builds one-pointed-focus. No hiding, pretending, wishful thinking, and therefore getting stuck. We do this activity in public. We don’t need the bubble of personal privacy. We avoid false pride or building a big personal ego. Rather, we skillfully attend to the task at hand with one-pointed focus. Without trying to hurt or humiliate others, we do this one-pointed focus in an open way. This is very useful spiritual work and it can be done outside the traditional church, synagogue, or monastery. We build; use our own spiritual tools, in our task of one-pointed-focus. In immersive focus of courage, we build integrity as we then become impeccable, deep, and true in character.

**Exercise.09 One Pointed Focus**: With two people using 15 minutes each, monologue on what process you have for yourself that brings you into one-pointed-focus. (Appendix C, p. 280 and Appendix D, p. 283)

What we find, when looking at life will depend on our character; our ability to bring all of our character into life with one pointed focus. We can’t get this “character” out of books; it can only come from integrity. None of us are different at our roots, so this book intends to allow deeper connections to be fully recognized. We are all on a journey into living life together. To go deep, to find love, we need strong character, and ability to focus to get past the mere surfaces.

We are fully connected into life. Covering basic alive nature, we might be able to feel it some. As we learn to openly work at a task to build one-pointed-focus, it helps us grow into character. We learn trust by sticking with things. Learning focus, we discover an inner trust; with a capacity to comprehend beyond our old past history. We become teachable. It might look like we get good at external tasks, but we are really building inner character. Inner character once recognized can be found everywhere. We find character, as we lift above “our” mental stereotypes, into open experience. This edge of inner power connects to unify. Only when we are complete whole will the root unity of everything be recognized. Everything learned eventually helps us openly learn, as life naturally flowers. The next section addresses spiritual environments, as what it means to deeply adjust living to make awareness emergently work by just being naturally open. We can then work past mere surfaces of things. Learning about life, we can open all life’s experiences.
SECTION 2: ALIVE ENVIRONMENT

The “Alive Environment” is that aspect in our world which supports alive nature. “Support” allows attention to discriminate between conditioned ego mind with its habit energy, and fresh perspectives of alive awareness in this moment now. With this support, we can then connect in alive awareness and avoid getting stuck in our conditioned mental attitudes. Within this alive environment support, we make progress in opening up our awareness in ways that work for us, emergently translucent from within our history and situations. Our environment becomes open. This section provides conceptual information, the details, to help establish a path into your alive awareness. If everything you have read so far seems strange, lacking detail on what to do, or too idealistic, or too simple, you are not alone. This section is practical, filled with details of what to do, and more complex and realistic. In this sense we build a conceptual toolbox. Plumbers need tools, and we do too. These will be our own personal tools. We use our own logic, our own way to do this; we actually feel it within ourselves. If in reading this, inner clarity isn’t possible, then we just generate enough faith to believe a small bit. Beliefs are somewhat weaker tools. It is only when we step into ourselves fully, with courage, that this book will make obvious sense.

Start with five general purpose tools: (1) mindfulness, (2) middle way, (3) the inner practice to become adult, (4) remembering our causative nature, and (5) dismantling fear. We then revisit mother and father and see how early life influences inner structures. Next, specifics on how self-image concepts (1: reformer, 2: helper, 3: achiever, 4: individualist, 5: observer, 6: loyalist, 7: enthusiast, 8: challenger, and 9: peacemaker) automatically operate, and how to deal with these mostly unconscious habits. The more we learn the more translucent and open we become.

Perhaps the biggest habit of all is how we communicate with others, so we provide new detail to better understand communications. Even with expert communication, it doesn’t always come off smoothly, so we can also learn how to fight fair. These are all practical concepts that can be written down and learned. We want good tools. We wish to make words more useful. Perhaps we start with the word “flow.” Relax a bit, feel into this word, and give it some space to grow.

Being fully alive is all about being in flow. Flow is a give and take with all of reality; we can only experience this with a detached mind. This experience of being in flow is without limits. We do not reactively pull or push, and thus create a smaller conditional mental reality. In a flow, in this open objective reality, it is natural to communicate without mental judgments.

Mental judgments create private mental attitudes. Over time they block flow and result in large interlocking fields of fixed beliefs. It validates itself by just keeping awareness from being fresh. Communication allows detachment. If a belief is stated, it loses some of its strength as a belief. It bleeds down from a strong belief to a normal belief and eventually to just another thought. This is what happens if the listener has no judgment. We enter into life’s flow. For that reason, it is useful to become part of a community that communicates without mental judgments.

Something else occurs if there are either positive or negative judgments. If communication is met with negative judgment, defense is required. That defense builds ego because it concerns self-image. We either replace our belief with a new one supplied by that other person, or we
strenthen our earlier belief. If communication is met with positive judgment, our egos are directly fed, since we want, long for, and therefore “deserve” that validation. Our belief then grows. Being in this “battle of beliefs,” as a “me,” just blocks any spiritual growth. Don’t let ego run the show. Recognize some activities may damage our ability to embrace positive change. If judgment is likely to occur in communication, then silence is actually appropriate. Automatic arguing merely builds two minds at the same time, so don’t choose to engage in it, just be more appropriate. We will learn skillful communication later. It takes a high level of skill to effectively communicate when the other person is stuck in their conditioned mind and speaking from ego.

“When you are deluded and full of doubt, even a thousand books of scripture are not enough. When you have realized understanding, even one word is too much.” ~ Fen-Yang (947-1024)

30 minutes

Exercise.10 Flow: With three people using 10 minutes each, answer in a loop (p. 281) the inquiry: “How do you know when you are in a flow?” (Appendix C & D, p. 284)

Supporting alive nature internally we build alive environment. Besides this toolbox, we also seek communities supporting flow. We find people who support communication without forcing us into their judgments, free of cross conditioning, to freshly communicate. We don’t fix them, and they don’t fix us. We simply allow diversity, and so encourage flow. With this open intention we choose to be part of an alive support community. It doesn’t have to be named, as many named communities associate only around agendas. A strict agenda will bias communications that take place and therefore, be less than ideal. We want to open flow. We suggest joining an Alive Circle (p. 163) or finding an Inquiry Partner to actively support your unfolding alive nature.

“The process of encouraging spiritual growth does not lend itself to being organized. To the contrary, when a spiritually focused organization becomes successful (recruits a sustaining broad membership), it inevitably becomes part of the problem – it begins inhibiting spiritual growth instead of encouraging it. Although the raising of consciousness quality requires an individual process, the raising of good feelings within a secure ego requires a group process. Because the two processes are generally incompatible and destructive of each other, it is a good idea to be clear about which process best represents your personal investment in conscious quality.” ~ Thomas Campbell (My Big Toe book two, Discovery Page 140 see App. H.23 page 304.)

Focus on flow to build alive environment; our toolbox supporting alive nature. We start, here, now, where we are, with what is. We simply relax, and pay attention. We build mindfulness.

MINDFULNESS

Consider mindfulness in its missing context. What is going on when one isn’t mindful? One is left merely being robotic, unconscious, or immediately reacting to what comes up, mentally reading parts of scripts from old stories and dreaming from their conditioned mind? What is it, mere comfortable thinking without courage? It is common for people to dream they are awake.

Mindfulness is a question of the quality of aware engagement. Where is engagement centered? Where and what is your awareness? What is life? Should one calculate and “react” to life, or should one live and engage it fully in the moment? Vernon Howard puts it as being alert!

“Let every crisis in your human relations serve as a signal for your alertness, for example: An alert pause, instead of an impulsive move
Mindfulness, or being fully alert, has the advantage of being two-way, or fully interactive! Our awareness is taking in as it is putting out. See it as flow. One learns as one engages. Reaction, on the other hand, blocks that learning process. Flow stops. When one reacts, it looks as if all of life is known, dull and repetitive. Learning from life then stops. One who is reactive is just waiting for time to pass, waiting in their private mental attitude. To call this life, is stretching a definition of living. With mindfulness, life always has a real place for you, right now and right here!

"You must be the change you wish to see in the world.” ~ Mahatma Gandhi (1869-1948)

Gandhi alertly enters into the flow of life. This is mindful living. Mindfulness opens a middle way where living isn’t just predictable, known, flat, logical and simple. It’s a path to flowing ingress of novelty and alive experiences. Mindfulness – or being mindful - is engaging fully in life just as it is - now. Sylvia Boorstein tells us this with:

“Mindfulness is the aware, balanced acceptance of the present experience. It isn’t more complicated than that. It is opening to or receiving the present moment, pleasant or unpleasant, just as it is, without either clinging to it or rejecting it.” ~ Sylvia Boorstein (1936~)

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**Exercise.11 Mindfulness:** Two people (15 minutes each), answer in a loop (p. 281) two questions: “Become aware.” And, “What did you find?” (Appendix C&D, p. 280, p. 284)

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**THE MIDDLE WAY**

The “middle way” is a slogan (Buddha, 2500 years ago) attempting to keep people from reacting out of mental understandings. Recognize mind has preferences; it’s full of yes or no attitudes, all of which compete for attention with this present alive unfolding reality. Buddha, awake, built a spiritual environment for us to live from, as a practice.

Ego works to “figure-out” all possible future situations to prescribe ideal actions. The energy of this preparation is done by the emotional charges contained in the stories stored and held in the conditioned mind. Stories can’t be left in the past because they are too painful. This pain drives them from “our” past into the unconscious and thus away from conscious awareness. From the unconscious they just operate without restrictions. Our hidden painful experiences culminate in deep unconscious fear and that fear does all the work of organizing future actions.

Fear drives ego. Our conditioned mind is an effort to control life by mental preparation. But this preparation is more than past projections; it also ignores our present moment because it is done exactly where the present always is. It is mental activity rather than alive now activity. Ego mind is, after all, a mental simulation connected in series with reality (not parallel ¹). Fear activates it, making ego look needed. But this optional mental activity blocks out reality and makes us dumb.

“If you are in the future, then ego seems to be very substantial. If you are in the present the ego is

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Ego automates experience. Mental attitudes are arranged by ego into categories of opposites, like hot and cold, good and bad, left and right, etc. This mental process of organizing is called **Dualism**. Dualism is an *information stripping process*. It creates an organizational “key” (or label) that reduces something to a category, a shell of its former self. It strips out information (filters reality) and makes everything simple (using abstraction). Ego mind *automates experience* just like a modern digital computer (using binary comparisons). It blocks out any subtle mystery and any magic and instead just “keys it” into place. Thinking becomes fully automatic.

The “middle way” (or Sanskrit word "Madhyamaka") is an invitation to avoid the simple, pre-evaluated, mechanical, yes or no, and instead form a new *middle* way, between the two older opposite pre-calculated options. By avoiding old judgments, we open to something new, more connected to now. This brings back stripped out information, lost from using dualistic judgment. Thus, the middle way is more alive, and we are more awake and aware. We are alive and not automatically reacting *from* a past *to* a future. This middle way brings more information into awareness and makes it possible to have real choice. We are here now. We stay awake and achieve awareness by being mindful and following a more open middle path, or middle way.

**Exercise.12 The Middle Way:** With two people using 15 minutes each, answer the following inquiry: “What is right about mentally reacting?” (App. C, & App. D, p. 284)

The “middle way” is initially a mental concept to learn. It can then become a useful tool in our conceptual toolbox, which when used, allows us to build our spiritual environment. Further, as we integrate this concept into awareness, it eventually becomes a felt experience. It becomes a realization allowing us to go beyond mental concepts or thinking, to natural awareness beyond all effort. Awareness awakes into fresh clarity. In this middle way we grow more alive and realize alive truth as the natural freedom inseparable from being. Fully embodied, beyond effort, this non-conceptual realization becomes our natural open purity of being.

The middle way is a tool that builds the spiritual environment from the inside out. We wake into its use, from within our situation. This isn’t the only way. There are other approaches that work from the outside in. One of these is the practice of non-expression of automatic emotions.

**NON-EXPRESSION OF AUTOMATIC EMOTIONS**

This is an interesting and useful practice to sometimes engage in. It means that we pay added attention to our feelings and emotions, to notice them coming *before* they erupt. Then, using even more attention, we keep them to ourselves! It isn’t an easy practice. How to orient to the work is critical as it isn’t useful to shame ourselves into doing it. That would simply build a new branch of our mind. That isn’t useful. Instead, be gentle with our self and have compassion. We only want more awareness in our lives when we do this.

When this practice is done in open curiosity, we expose unconscious feelings and emotions. We grow up. This can be very useful. It allows us to learn, to take more responsibility for our own spiritual development, and to then become what might be called, a spiritual adult. We grow up in this practice of non-expression. We are not trying to suppress feelings. We just want to keep...
them to ourselves. We let heat build. That heat can then be used to uncover what is going on with our feelings. We catch our habit energy and don’t act it out. We don’t display and indulge in childish behavior. We make some room for a more skillful and adult response. Our emotional games stop. This practice shows us where and how we are performing to others to get validation. It will also show us where we are being childish by expecting others to bail us out. In this practice we begin raising ourselves, out of our spiritual childhood. The resulting adult behavior is more effective and longer lasting, leading to deeper awareness of alive nature.

“Your vision will become clear only when you look into your heart ... Who looks outside, dreams. Who looks inside, awakens.” ~ Carl Jung (1875-1961)

We stop projecting, to instead become deeper. Open what otherwise would be unconscious or hidden and make it come out. Practice allows us to clearly see into our heart. It works from the outside in because it sets outside standards. We thus build an adult spiritual environment. We hold an outside standard, and we experience what comes up as a result. This is exactly opposite of what the conditioned mind does. It sets an inside standard, and projects out like a child.

Spiritually we grow up. We expose unconsciousness with this practice (see Suzuki Roshi p. 278). We add this practice of non-expression of automatic emotions into our conceptual toolbox. We learn by doing and so learn exactly how to be more authentic and less of a victim. Spiritually we learn to become adult and our spiritual environment becomes stronger as a result. We build an open spiritual environment supporting alive nature. In this more open awareness, we can notice consciousness is causative, so we can then further benefit by actively being causatively awake.

CONSCIOUSNESS IS CAUSATIVE

Become willfully awake. Our conscious orientation to awareness has a causal effect on what we experience. If we are happy, it is easy to see a bright blue sky. If we are sad, we might not even notice. This effect isn’t just recognition of how our moods translate into our experience; it has also been demonstrated on the practical level of physics. Reality requires your awareness.

If we set up a physics experiment to determine if reality is wave or particle, experiments will return which ever result we oriented our experiment to prove. If we oriented the test for particles, we find particle effects. If we oriented our experiment to prove wave, we find wave effects. This has baffled science now for more than a hundred years.

The very real effect of “observation” transforms (affects) nature. How we orient ourselves in awareness changes how the world essentially appears “to be.” Either we measure a wave or a particle, depending on how we set up our experiment. In technical terms it collapses the Erwin Schrödinger probability wave equation (published in 1926) into a measured event. Reality only happens as we test it. Science thus shows consciousness is causative. This isn’t to say we caused a particle to change into a wave. But our private perspective (particle/wave) was biased in such a way as to make it appear that way. From our perspective, consciousness is causative. Further, quantum mechanics doesn’t let us make distinctions of what reality is if no one measures it!

“I think that a particle must have a separate reality independent of the measurements. That is, an electron has spin, location and so forth even when it is not being measured. I like to think the moon is there even if I am not looking at it.” ~ Albert Einstein (1879-1955)

Einstein wasn’t alone when he looked at the moon to resist the reality of quantum mechanics as
most intelligent Physicists did too. Intelligent or not, parents didn’t have a full understanding, when they taught us this bias. But reality doesn’t just let us off the hook! Experiments all done on “physical reality” simply dragged these reluctant scientists into opening their minds!

“When there are two mysteries, it is tempting to suppose that they have a common source. This temptation is magnified by the fact that the problems in quantum mechanics seem to be deeply tied to the notion of observership, crucially involving the relation between a subject’s experience and the rest of the world.” ~ David Chalmers (1966~) (This simplicity is outstandingly obvious.)

Our total relationship within physical reality is very interesting. Science, since 1935, has shown “Quantum Entanglement” between observer and observed. An observer changes reality simply by measuring it. This was generally confirmed by John Bell’s Inequality theorem when it was experimentally tested by Alain Aspect in 1982. This entangled interconnected effect is a big irritation for those who think reality is a purely mechanical system. For those who think they are not interconnected to reality, think again, you have it wrong. Reality isn’t nearly so simple! Your consciousness is causative. You are (for better or worse) fully entangled with this world!

"I cannot seriously believe in quantum theory because it cannot be reconciled with the idea that physics should represent a reality in time and space, free from spooky actions at a distance." ~ Albert Einstein (1879-1955)

Einstein and other famous scientists were just wrong! Gut feelings, these internal notions of our “place in the universe” as theories were incorrect. In spite of widespread emotional resistance, quantum mechanics slowly built real observational test data. New quantum physics, with all the strange notions, was successful in many experimental predictions. Quantum theories, built from experimental data, allowed the creation of transistors, medical magnetic resonance imaging, lasers, quantum chemistry, and many other inventions, all amounting to an economic value too important to our modern way of life to ignore. Scientific tested quantum reality is both non-local and more magical than our gut feelings, or what our ordinary “common sense” logic will allow!

"The doctrine that the world is made up of objects whose existence is independent of human consciousness turns out to be in conflict with quantum mechanics and with facts established by experiment." ~ Bernard d’Espagnat (1921~)

Trusted gut feelings were wrong, reality is even stranger; it also depends on what an observer is thinking and knowing! Information is a force. Science (Charles Seife, “Decoding the Universe,” pub. 2007) shows conservation of information outside black holes. Mathematically information can be measured and when that information interacts with a black hole it shapes how the black hole event horizon appears. Information content in matter dictates the event horizon surface area. Information is conserved against the awesome power of near infinite gravity. Information makes any black hole bigger than it would otherwise be. In effect, information, and therefore its raw meaning is conserved! Thus, consciousness (as meaning) is interactive with the universe on some very deep level.\(^3\) Physics Nobel winner E. Wigner tells it this way.

“When the province of physical theory was extended to encompass microscopic phenomena through the creation of quantum mechanics, the concept of consciousness came to the fore again: it was not possible to formulate the laws of quantum mechanics in a fully consistent way without reference to the consciousness.” ~ Eugene Wigner (1902 – 1995)

Since this consciousness we are deeply involved with is causative, we are causative! We need to understand this. This is us, building a bridge to one. We want to fully comprehend what entire
Let me say this again, in a more descriptive way. Without a doubt, we can choose to be fully conscious of it. Even if we are not even consciously aware of it, we can still be open to the possibility of being causative. Our life is a reflection of our thoughts. If we can be aware of thoughts, and our storyline of ego, we can stop reacting and live. Consciousness is causative. Everything we think is important.

“Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draws it. Our life is shaped by our mind; we become what we think. Joy follows a pure thought like a shadow that never leaves.” ~ Buddha (563-483 BC)

Exercise 13: Consciously Is Causative: With three people using 10 minutes each, answer the inquiry in a loop (p. 281), “Give an example of how orientation influences our perception.” (Appendix C, p. 280, and Appendix D, p. 284)

Open into exposure, accept it the best you can. You are powerful. Feel imaginative influences by intuition and direct power from conscious living. With faith and courage, see life’s flow. Yes, you are amazing! Feel causation; open alive nature, this is life essence. If skeptical of exposure, read Dan Radin’s book (App. H.18, p. 304), “The Conscious Universe: The Scientific Truth of Psychic Phenomena,” it might help you realize your own hidden power. We often think to fix reality but thinking from a lack of faith or courage only characterizes fear. It isn’t open. Intuition gets closed down, when we allow fear to take hold. We do this fear inside us, by pure speculation. Often our brilliant imagination is just generating fear, but in fully understanding fear we can dismantle it.

“You gain strength, courage and confidence by every experience in which you really stop to look fear in the face. You must do the thing which you think you cannot do.” ~ Eleanor Roosevelt (1884-1962 First lady of US 1933-1945)

Dismanteling Fear

“Fear is the main source of superstition, and one of the main sources of cruelty. To conquer fear is the beginning of wisdom.” ~ Bertrand Russell (1872-1970)

Fear is the motivation for most of our excessive and compulsive thinking. We need to review it to release us from the damage it does. Fear has no life unless we give it attention. Feel into this. In our field of awareness things can arise, and we therefore become aware. But, there is no fear that can directly arise. This is because fear isn’t a thing, it isn’t real. It is a reaction to things. Recognize we can choose to be openly aware without reacting since consciousness is causative. Fear is a reaction based only on logic and mental speculation. Furthermore, it is only logical when based on, and within, mental self-images. But since you are not a thought, you can exist without a self-image (as nothingness). When you know yourself to be that which can never be fixed into a thought, you are free of all these illusions. There is no fear.

“Life shrinks or expands according to one’s courage.” ~ Anais Nin (1903-1977)

Let me say this again, in a more descriptive way. In the imaginary world, the thought world,
where we think our thoughts, we run simulations (which we call “thinking”) which are all linear and we predict resulting outcomes. If we like the outcomes, this is good. If we don’t like the outcomes, we call this (or unconsciously feel) fear. Fear requires that we judge. We call (in judgment) the outcome “not good.” With this we think we are done. But time still goes on. The outcome isn’t really finished but is ongoing. Maybe judgment of not good is premature and the long outcome (with Karma) was in fact good. Believing our mind, we didn’t wait to see that fully. If we see fear and act on it, it then becomes real. We buy into the “simulation result” as if it was real. Sometime later we must overcome our own judgment to see that good actually occurred. At no time was fear useful. It only obscured reality and lowered our ability to be open, fresh and aware. Watch reality; live fully, by giving up simulations. Closely watching reality we are brilliant; experience is real. Intuitively we know many more things through awareness rather than fear, all of which used to confuse or baffle us. Instead, be aware, awake, and alive in this new freedom.

“When one door closes another door opens; but we so often look so long and so regretfully upon the closed door, that we do not see the ones which open for us.” ~ Alexander Graham Bell (1847-1922) who invented the telephone in 1876.

**In summary:** There is no fear, unless we make it. In observation we can see how fear is built out of private imagination using simulations because we demand, right now, to know the future. We guess! But that future can’t be known in advance! We guess, using faith and history. Faith that nothing new is going on is ignorance. Desire to automatically know the future is only ignorance or impatience, which just might instead actively nurture fear. *We do this habitually.* In understanding this habit of fear, we see through its empty promise of knowledge. It is empty because while thinking, we block the present moment.¹ We block reality in hope fear gives us, by our guessing, some personal control. But guessing is disconnected. Instead, consciousness is powerful; it is causative, so we stop. Feel this change. In comprehension we stop, to completely dismantle fear (Suzuki on stopping p. 278). Fear is an obscuration of the real; it blocks truth, so don’t engage it, don’t create fear. Instead, use awareness to re-engage life’s flow, and in doing - **have more faith in life.** Faith in life brings both contact and intimacy.

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**Exercise.14 Fear:** with three people using 15 minutes each, monologue on the subject of fear. (Appendix C, p. 280 and Appendix D, p. 284)

Relax without either fear or trying harder, to gently intend self compassion as we become more mindful. We already have some awareness of how the mind might get stuck. We learned, in the story about diapers (p. 20), how “quilted” was merely substituted for real knowledge. That was a public story needed to sell a product. In contrast, our inner story isn’t so easy to see because it is part of deeper self-images. It might be time to wake up, learn, and discover by taking deeper perspectives. Therefore, it is appropriate to descend to more specific details. Let’s go deeper. It is useful to view or study the ego mind within a context of feelings and personalities. We might openly see with lucid clarity how it all fits together. We intend to be tender (avoiding judgment), strong (having objective self-compassion), and united in courage, as we introduce details of the “Enneagram.” In deeper perspectives, we build an alive environment which supports clarity in experience. Unfortunately, we can’t go alone; we need to revisit Mom, specifically our private copy, the simulated inside of us “Mother.” We are on an inner journey into deeper connections.
Our Relationship with Mother

Our mother’s love teaches us how to be ourselves... nothing else works as well.

This book is about a journey into unbounded wholeness, a bridge to one. Most adults are highly skeptical of this unifying perspective. They feel separate, individual, and disconnected. We can and will bridge this gap. This gap is false imagination, a no reaction, created in panic, out of the complexity of being in a child’s body. The “feeling of separation” is an internal, ongoing symbolic relationship with our Mother! We work at it. This is ego’s root. Hold on, as it might get a little strange, but feel into this. We each keep a Mom substitute inside (as ideal mother), and we use it to mother us! It forms our core of “self!” We simulated and borrowed Mommy. Now it’s me.

Exercise.15 Relationship with Mother: In groups of four people using 10 minutes each, monologue on your relationship with mother. (Appendix C & D, p. 280, p. 284)

We keep Mom because that is our start. We had no choice. We (in body form) start from inside mom. For nine months we felt her emotions. At birth, our inner conscious reality was borrowed from her (or our subsequent first caregiver). Initially we are what mom perceives us to be. She gave physical birth with her body. Our identity was in her consciousness. Originally, Mom felt like our stability. In later thinking, we separated and internalized both “mom” and “me,” as we discovered ourselves. These two inner feelings adjust (by emotions), to grow (by thinking), so eventually we build into an ego (= me) and superego (= mom) inside awareness. Modern child psychologists provide a road map, describing various stages of this inner process (App. H.7, The Pearl Beyond Price, for details). We build our identity in and from our split with mother.

Our history is complicated. We don’t just grow up in a simple process. It isn’t just baby and our mother. Mom is complicated. Mother has a largely unconscious complex ego structure. This structure also has another mother at its core. In this sense, ego reacts to what has happened in the past. This is the “mom” internal to her mother. Mother acts (to baby) within an ongoing internalized relationship with her own mother. This mother internal to mother isn’t objective truth, but an old internal relationship partly based on imagination. If the internal relationship appeared good, she will then attempt to act like her mother acted years earlier. If instead, the relationship appeared bad, she will attempt to act against her mother’s appeared actions.

Mother has a history, and this often results in ongoing attitudes. Mother’s ego is influenced by what is going on with the whole family, the food supplies, the world, and stress in all directions. She is complicated, but baby is like a sponge, taking everything in. We start out simple, open, and raw. Initially, baby is just too simple to have internal ego structures. Baby starts from an all inclusive unity, an internal state of simplicity most adults cannot even imagine. Everything for baby is open and raw in an ongoing non-conceptual experience, with no way to hide in privacy.

Baby starts from unbounded unity. After a few weeks, this all inclusive unity becomes bound, or tightly limited, to just mother and child. This is a state of “Dual Unity,” a feeling of mother and...
child together **merged** into one. Baby sees mother as an extension of itself. But baby isn’t thinking “extension of itself,” that is just a way of expressing this unbelievable non-conceptual relationship. Baby is in pure effortless simplicity. It is so simple, fresh, connected, and real, it is actually impossible to communicate in words. Words invite us to “think.” Once we start to think we lose contact, by starting psychological realms of object relations.  

Thinking diminishes our experience. We find a label which acts as an abstract symbol (or key) for the thing itself. As adults we have two labels “Baby” and “Mother.” We can talk about each side using logic and further symbols, *as if we had* a personal connection to truth itself. Thinking just allows us to distance ourselves and find a **comfortable perspective**. We like to think. Let us think then about baby. In thinking this out as adults, we might now appreciate how confusing this can be for baby. Mother has a complex relationship with food, money, time, shelter, environmental contamination, and culture with which she operates. Often mother has unconscious habits and is enmeshed in her ego. Mother must take care of two, herself and baby. In thinking this out we can see how all these factors might stress mother and create inconsistency in treatment of baby.

To baby this “complexity” appears as disconnection and a loss of presence. So it does get quite complicated and therefore confusing. Baby has no symbolic self-image, no ego to hide behind, and no way to fix reality. Baby doesn’t think thoughts from a separated individuality. There are no comfortable conclusions. No object relations. Baby has **now-experience, without separation.** This **inner struggle** in the merged state is called **negative merging**, and it really challenges baby.

In negative merging, difficulties occur before we are cognitively able to label and speak, so we have no way to localize the problem. They get entangled within us. These difficulties become part of everything we experience and **end up shaping awareness.** Eventually, they get encoded (by shaping awareness) into everything that exists for us. They become part of the language we learn from our parents. We end up having a unique meaning for all the words we know. The structures and walls of our inner world are built from negative merging. In this way no two people are alike (see Negative Merging p. 161).

As adults we are all very complicated. Understanding our first year of life is key to understanding our unconscious adult behavior, sense of intimacy, survival, and our source of social energy. If we are lucky enough to still have family members alive, we can ask about these early years, to feel into what it might have been for us growing up the way we did. In reading this, we might have just stepped into a flood of emotions of things that “need to be said.” We can feel anxious, tense, or cornered, as ego defends itself. It is expected, and impossible to prevent. We will build a toolbox, and soon learn more things to help, but for now we need short term help, and a way to stay open. Do this exercise; speak up, to just clear out what is coming up for us.

**Exercise 16 Childhood:** Two people, each using 15 minutes, answer in a loop (p. 281) the inquiry, “Tell me what your childhood experience was like.” (Appendix C & D, p. 285)

Just as most five-year old’s lack introspection, most adults just resist going into their **feelings** to discover how and why they operate the way they do. Within our privacy, we keep an inner copy of Mom secret and operating unconsciously, denying where our strength comes from and how we operate. Instead, as adults in denial, we might call these human instincts and think they are
all hard wired into our genetics. But children raised in the same family, with mostly the same genetics, turn out to be very different adults. If we are to expand our consciousness, we need to become interested in our childhood, and to open some curiosity as to what occurred. Otherwise our privacy (and all its objects) will simply never ever end.

The specific history of anyone alive today is filled with a long history of wars and difficulties. The power of negative merging, and the resulting object relations, is unavoidable in our process of fully becoming human and functioning within our culture. With time negative merging brings on or encourages stages of separation. This is where baby can see itself separate from mother, as a separate object. This new experience of separation (being an object), can also be quite stressful, and not easy to resolve, so it has been given its own name Rapprochement.

Rapprochement is the stage of child development that might find a baby sitting on mommy’s lap but looking at a bright red ball on the floor several feet away. The red ball encourages baby to separate and move toward the exciting red object, to possess it. Baby starts moving, getting off mom’s lap and crawling in the direction of the red ball. But after some time, baby looks back at Mom and now feels a strong longing for the comfort and warm support mother offers. This new longing overwhelms the older feelings about the red ball, so baby just crawls back to mother’s lap. Rapprochement is this back and forth connection with mother. Baby is trying to separate while still forcefully keeping (as an object) a merged state of dual unity.

Rapprochement teaches baby how to deal with separation. The baby learns and becomes more complicated as a result. As baby changes, mother can react, becoming upset. This creates whole new complications and our deep inner relationship with our “inner mom” records all these changes. By the age of 5 our inner mom has split into two, becoming our inner “mom” and our separate “self.” Our thoughts become objective. We also have a “good mom” and a “bad mom,” and the same happens to our self-image. In later years, we add new layers to object relations, and fight to keep ourselves together. In this struggle, we are becoming uniquely complicated.

Starting from a merged state with mother, we learn to imagine (in thought) when mother isn’t immediately visible. Each possible aspect of mother is imagined, when we find them missing in our awareness. We keep (in thought) her strength, smell, eye contact, will, joy, intelligence, warmth, and support, to resolve in ourselves rapprochement and its challenges. We build these many support structures within ourselves to make us more independent. In this inner building process we learn to grow up. We buy into an Enneatype, which we will soon cover. As adults we all now live in our privacy, stuck within these many attitudes we built during our childhood.

In our separation process we have internalized our feeling about mother. In growing up, we learn to say “No.” Eventually we learn to be seemingly strong against her, seemingly free of her, and “ourselves.” Internally our collected mother images engage with our self-images and are either reacting into or reacting away from mother. Our struggle with mom becomes our core ego structure. We think this ego is who we are. We are that which struggles. Ego blocks us from an inclusive (and real) experience of our situation. We define ourselves, not in the absolute sense, but in the relative sense, relative to “mom.” This isn’t the real mom, but the one inside our head. We have fallen asleep, but in the comfort of ego, we feel “awake.”

We fall asleep because we deal with reality in a symbolic way, and we do this in our heads. We
think thoughts of mother, and we make our self “feel safe,” or “feel free,” or “feel powerful.” Father also is part of this dream. We create an inner world in preference to the real world. This is false imagination, done in privacy. We dream partly because we don’t see our consciousness as being causative; instead we feel a deep inner deficiency which we fill with our ego structure. In this way we fake being confident in life.

A lot of people in our culture have broken relationships with their mothers. This breakdown makes them avoid being tender and sensitive, and they lose the ability to cry. This damages their heart because they can't process emotions, they become dead inside. Of course, they think they are normal, but they can't fix it (the lack of being tender) with logic. It just hurts too much. If we don't see and understand this, they become dangerous. So just be gentle with them and it will slowly work its magic, and eventually they’ll open to love. Love will bring back the lost tears.

**OUR RELATIONSHIP WITH FATHER**

“When a father gives to his son, both laugh; when a son gives to his father both cry.” W. Shakespeare

To get a human body, we all need both mother and father. This isn’t a matter of preference or about who is more supportive. Our body is as much father as it is mother. It isn’t a concept or a feeling; allow it fully in to become whole. First think this as a concept, then feel into its meaning, then deeply accept it. On the path to unity with all that is, we must take steps forward and we are not done yet. We are not creating a belief; we are not trying to be done. We are opening a door to what is. As much as you can, just relax into this as a natural experience.

“He wanted a father, and for the same reason, he wanted to be a father.”~Ian McEwan (1948~)

We have a Dad, even if that man was missing at birth. Our relationship with father represents “action at a distance,” which is then internalized just like our relationship with mom. If we are lucky enough to have a father in childhood, it helped us to separate from mom to give us new possibilities in the rapprochement phase of becoming who we are in our inner conditioning. Our operational relationship with father gives us feeling tones of essential intelligence, universal will, impeccability (he made us) and existence. These can all be considered “action at a distance” as considered from a mother perspective. In a balance between mother and father we build our imagination of who we are. These essences then form into mental images that enable our ego formation. We believe and work hard to defend this ego, as we feel this to be our “real” self.

**Exercise.17 Relationship with Father:** In groups of four people using 10 minutes each, monologue on your relationship with father. (Appendix C, p. 280, and App. D, p. 285)

Our mentally created “self” relationships with Dad are just habitual reactions of some kind. We logically defend our private imagination, as we might have been doing for many years. We believe we know Dad. History has driven us into mental formations, and we believe our beliefs. Our imaginary beliefs, unfortunately, just make us ignorant. We lose the ability to be alive, fresh, and in alive contact with Dad. We think we mentally know Dad, and he (as we know him) doesn’t change. This separation is our mental attitude, formed in the making of “me.”

Now, instead, we can choose to be less reactive by opening into alive awareness. This isn’t an effortless path; we must build an alive understanding of early relationships with both mother
and father. We must decode their adult habit energy. This inner effort supports our awakening because it gives us a way to unhide pre-cognitive aspects of early childhood. We open a space beyond what our ego automatically understands. Once we actually decode specific habit energy and see it in its full perspective, it no longer acts to substitute, pretending to be Dad, Mom, or "me", as it pretends seemingly to be alive. We experience a freedom fresh and ever changing.

“Freedom and love go together. Love is not a reaction. If I love you because you love me, that is mere trade, a thing to be bought in the market; it is not love. To love is not to ask anything in return, not even to feel that you are giving something- and it is only such love that can know freedom.” J. Krishnamurti (1895-1986)

This book points to open aspects of alive nature; to unbounded awareness. Feelings, cognitive skills, courage, and Karma, all assist in unfolding awareness. We teach broken or disconnected parts to open, allowing alive nature to surface. Old egoic ways, the way of “no” and of reacting to reactions (in ongoing conditioning) no longer feels best. Therefore, naturally we lower “self” defenses in a compassionate way. We stop our belief in beliefs. We just slowly stop everything, and everything opens up. Alive impeccability (dawning as already here) is then fully discovered, which brilliantly transcends all fixations. We wake up fresh.

This new emergent brilliance, beauty, and felt sensitivity must also find support from within our lives. This book will help recognize and achieve that needed support. Conceptually we simply build more tools to place into our conceptual toolbox (thereby taming this ego self). We do this by teaching the Enneagram of Personalities, to lift into awareness more of how conditioned ego mind works. New understanding supports alive nature, by taking back cognitive space hidden (in judgment) by ego conditioning. Consciousness becomes subtle and more flexible. We also teach our mind that consciousness is causative. In this sense we are teaching mind to be open, which then allows us to be free. In effect, we just defend ourselves against this old false support. We see more of ego with its old habits, and now see it did not really serve us well. Even though we might know less mentally, we feel more energetically connected, open, and fresh.

ENNEAGRAM VIEWING OF PERSONALITIES

We have long trusted habits being “the way we are.” But people forget how they were damaged in childhood by their holding environment. Under long forgotten pain is a hidden experience of pure being, unity, and joy. But we disconnect, mentally adapt by blaming others, and “grow up.” We now believe we are mental ideas operating within our logical history. In trusted automation, in this dreamy mental approach, we only act within a closed structure of enneagram personality types; we aren’t fully awake or aware. We project out our mental bias. We aren’t present, living now; instead we live (by thinking from our past history) in the ongoing belief we are awake.

In belief of this “me” we privately operate from ego conditioning. We might wake out of this ego dream if we can see how ego holds perspective, limits choice, and keeps us endlessly thinking all the time. It isn’t the natural flow with life! To instead support alive environment, learn details of how these old beliefs work, to add new tools into our conceptual toolbox, so we might wake up.

Enneagram is a conceptual tool. The term "enneagram" derives from two Greek words, ennea (nine) and grammi (line). An enneagram (pronounced any-a-gram) has many applications, one of which is the nine enneagram personality types (or also called Enneatypes) which represent ways
people experience, organize, and engage in life. By learning one’s type, the patterns and habits associated with that particular view, one can use the enneagram system as an effective tool for self-understanding and self-development. Enneagrams of personalities are identified as a circle, triangle, and hexad (p. 109), shown below (diagram 1).

9 Peacemaker
8 Challenger
7 Enthusiast
6 Loyalist
5 Observer
4 Individualist
3 Achiever
2 Helper
1 Reformer

Pictures help us understand. There are many good books on enneagrams (App. H p. 301 for books by Sandra Maitri, A. H. Almaas, and Riso & Hudson), as we start in a brief overview, but everything deeply interconnects and interrelates. There are insights that will emerge and clarify as we go into this. The nine enneatypes can be described as follows:

**Reformer:** Type Ones are focused on personal integrity and can be wise, discerning, and inspiring in their quest for truth. They also tend to dissociate themselves from their flaws or what they believe are flaws (such as negative emotions) and can become hyper-critical of others, seeking the illusion of virtue to hide their own vices.

**Helper:** Type Twos, at their best, are compassionate, attentive, generous, and caring, but they can also be particularly prone to clinginess, neediness, and manipulation. Twos want, above all, to be loved and needed, and fear being unworthy of love.

**Achiever:** Type Threes tend to be especially adaptable and changeable. Some walk the world with confidence and authenticity; others wear a series of public masks, acting in ways they think will bring them approval, but losing track of their true self. Threes are motivated by the need to succeed and also to be seen as successful.

**Individualist:** Type Fours are driven by a desire to understand themselves and find their place in the world. They often fear they have no identity or significance, and everyone else has what they lack. Fours embrace individualism and are often creative and intuitive and at best they are very humane. However, they feel they lost out and then have a habit of withdrawing to internalize, searching desperately inside themselves for something they never find, creating a spiral of depression and envy.
Observer: Type Fives are motivated by a desire to understand the facts about the world around them. Believing they are only worth what they contribute, Fives have learned to withdraw, to watch with keen eyes and speak only when they can shake the world with their observations. Sometimes they do just that. However, some Fives are known to withdraw from the world, becoming reclusive hermits by fending off social contact with abrasive cynicism. Fives fear incompetency or uselessness and want to be capable and knowledgeable above all else.

Loyalist: Type Sixes long for safe stability above all else. They exhibit unwavering loyalty and responsibility, but once betrayed, they are slow to trust again. They are particularly prone to fearful thinking and emotional anxiety as well as reactionary and paranoid behavior. Sixes tend to react to their fears either in a phobic manner by avoiding fearful situations or by confronting them in a counter-phobic manner.

Enthusiast: Type Sevens are adventurous, constantly busy in many activities with all the energy and enthusiasm of the mythical Peter Pan (a boy who never grows up). At their best, they embrace life for its varied joys and wonders and truly live in the moment; but at their worst, they dash frantically from one new experience to another, too scared of disappointment to enjoy themselves. Type Sevens fear being unable to provide for themselves or to experience life in all of its richness.

Challenger: Type Eights value their own strength and desire to be powerful and in control. They concern themselves with self-preservation. They are natural leaders who can be either friendly and charitable, or dictatorially manipulative, ruthless, and willing to destroy anything in their way. Eights seek control over their own lives and destinies and fear being harmed or controlled by others.

Peacemaker: Type Nines are ruled by their empathy. At their best they are receptive, gentle, calming and at peace with the world. They also, however, tend to dissociate from conflicts and to court approval in going along with other people's wishes. They may also simply withdraw and try to shut down emotionally and mentally. They fear the conflict caused by their ability to simultaneously understand opposing points of view and seek peace of mind above all else. Nines are especially prone to dissociation and passive-aggressive behavior.

Personalities form from experiences in childhood which then mature into adulthood. We cannot understand adult behavior patterns without awareness of childhood experiences. The following exercise intends to open that inner door into old possibly hidden private childhood attitudes.

30 minutes

Exercise.18 Childhood Difficulties: Two people using 30 minutes total, alternate (p. 281) answer the following, “What childhood difficulties did you have?” (App. C&D on p. 285) Each enneatype falsely believes they are unique and unlike other types. They don’t consciously understand how reactive (or automatic) all these views actually are. With different childhoods we could be any of these types. We gain humility by understanding enneatypes. They express how common, predictable, logical, and seemingly powerful personality structures are and how they work to fool us. In humility, we start to wake up. Ego’s historic predictability indicates the
The underlying mechanism involved is, in fact, past undigested experience, rather than life itself. Alive nature has been usurped and taken over by the old history-filled conditioning of ego.

**EGO PERSONALITIES**

We now focus on personalities from a conditioned mental perspective. Set aside complex body and interpersonal social enneatype structures to consider only the ego mind connections. The nine personality types shape ways ego automatically functions for each person. In this context, the enneagram can be thought of as a (seemingly) brilliant automatic thinking machine, a map of the ego, or an inner picture of the conditioned mind.

“If we lack emotional intelligence, whenever stress rises the human brain switches to autopilot and has an inherent tendency to do more of the same, only harder. Which, more often than not, is precisely the wrong approach in today’s world.” ~ Dr. Robert K. Cooper, (1942~)

The power of mind, in its essentially mental essence, is the word “automatic.” When something is automatic, it seems to happen on its own. Ego does its work in the unconscious, where you don’t have to be. It seems a bit of magic, appearing to save us so much work. Attention can be elsewhere, perhaps in a pleasant daydream. To reverse this effect, we just need to be awake. In a deeper (as now within a feeling) understanding we actually see how each of these habits work, decode them, and thus build an alive environment. We activate feelings rather than react from our old thoughts. Our personal feelings are much more connected, clear, fresh, and alive.

Deeply learning enneatypes might make you brilliant, clear, and so freshly awake. Conceptually understanding ego mind is easier today than it was 50 years ago because we’ve been exposed to computers. Once programmed, a computer will carry out all the instructions one at a time and do it until it breaks or runs out of electricity. All of us have been raised on stories of robots, so concepts of automation are easier to see, believe, and realize. But this doesn’t make the real job of ego comprehension any easier. It just makes it easier for our mind to collect another story! To comprehend we must still go beyond a “story of our lives” to what is going on, our feelings, and especially how we deceive ourselves in our private thinking world, hiding in thoughts. Make the ongoing choice to simply be more awake, to allow us to see how our thinking, as a habit, works.

“The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.” ~ John Milton (1608-1674) Paradise Lost

To break into our inner world of private thinking, we need to see its hidden goal. Personalities have nine major mental functions; each has an associated goal. Goals need to be exposed. To help make mental complexity of each enneagram simple, its function and goal are given below:

1. **Reformer**: Automatic comparing & judgment *(to be brilliant).*
2. **Helper**: Automatic helping of other people *(to bring love).*
3. **Achiever**: Automatic display of self *(to be noticed).*
4. **Individualist**: Automatic finding loss in the building of stories *(to be more meaningful).*
5. **Observer**: Automatic separation of emotions from memories *(to have knowledge).*
6. **Loyalist**: Automatic nurturing and masking of fear *(to have certainty).*
7. **Enthusiast**: Automatic mapping and planning *(for positive outcomes).*
8. **Challenger**: Automatic avoidance of any weakness *(for power).*
9. **Peacemaker**: Automatic peace maker *(to avoid confrontation).*
These nine goals distort life, by seemingly fixing it. They fix something we think broken. This is privately done in ego, where it is hidden. Review each enneagram by story to illuminate deeper understandings, to help us wake out of this dream of mental conditioning. We might, with new awareness, drop ego’s conditioning and learn to live better without it. Exposed, unprotected by self-images, fresh, and open, we can see past this old selfish illusion of a private “me”.

"Whatever happiness there is in the world has arisen from a wish for the welfare of others; whatever misery there is has arisen from indulging selfishness." ~ Buddhist proverb

In our personal “story” we dream a dream about ourselves, in privacy, that really blocks us from being with others. Our feelings are pre-determined and automatic. We appear with others, but ego is in charge, so we only work on self-images. “Do I look good?” Unconsciously we choose to be in our heads, rather than with alive others. We miss life itself. We miss life because we are so busy doing, driven by thinking in the constant motion and action of ego (as it is all mental).

CONSTANT MOTION OF EGO

Ego is always in motion. This is because it is defending something that isn’t there. It is our mask, which is our logical defended place we take ourselves to be. We just know we have to be some “place” and we have to represent some “thing,” so our mind “figures out” who we are. This is our personality, and it is only being logical. Unfortunately, logic doesn’t have enough life. There is no room for poetry, music, or laughter. No real joy! This is why the mask must be in constant motion, to both make room for our alive nature and to hide it away (right in front of us).

Ego is stuck defending our past and in keeping all our old stories operational. Thus, ego fights our spontaneity. Ego isn’t a friend, as it doesn’t support alive nature. It demands that we are logical. It tries to control the “who” that we are and make us consistent with the “who” that we were. As ego manages our self-images, it attacks our alive nature. Our alive nature struggles in a constant battle with this egoic demon. Ego is always in motion, first pretending to be us, or if that doesn’t work pretending to help us.

Ego is joyless. If seeking comfort with a past or hopeful future, ego is involved, we are unaware of what is now going on around us. This is normal for most of us. Unfortunately, in this normal process, we are asleep, caught in a mental dream of being awake. But the constant motion of ego fools us into thinking everything is real, alive, and therefore physically logical.

When awake (not in ego), we are spirit having a physical experience. We cannot explain this to our minds. We have a mask (me) which is physical; as ego. We keep ego in thoughts. Thoughts are physical things which make them seem logical. To ego everything must be a logical thought.

“Oh, you who are trying to learn the marvel of Love through the copy book of reason, I’m very much afraid that you will never really see the point” ~ Hafiz of Shiraz (1315-1390)

Because our nature is alive, fresh, and never robotic, we don’t fit into what the mind can really understand. Ego is held together by denial. Ego thinks it is in control, powerful, and impeccable. Otherwise, it would be intimidated each time spirit acts without it. Ego is a robot computer; it only “understands” what is logical. It is trying to organize everything that is going on and fit everything together mentally. Actual alive nature (spirit) creates and expands, so mind can see something is going on. Mind then assumes spirit must be a logical “thing” inside itself, which it sees as new self images. The mind only assumes “self” is a bunch of active parts that are not
unified. Ego can’t see you because it is all your reactions automatically “living.”

**Ego hides things;** its mental logic is wrong. Ego says, “I am you.” But this is false. You know you directly (not as concepts) and you don’t have to think about it to know. You know directly. Mind cannot do this; it is strictly limited to the world of concepts. You are not a concept or a “bunch of self-images” like the mind thinks you are. You directly know yourself as singular. No matter how small you might make yourself, you are still you. There is one, and only one, you.

Since this “alive you” isn’t a concept, ego is always struggling to catch up. When spirit pops up, something spontaneous, strange, alive, fresh, and maybe even magical happens. Something is deeper that doesn’t fit into past stories or make ongoing sense to mental logic. Spirit is beyond mind’s control, so mind is struggling to fix things. Mind creates new self-images that pull reality back from being magical, spontaneous, or out of its control. It labels things. It makes life logical. After these many fixes, we might have any number of new self-images ego considers logical. The mind “fixes us,” because mind doesn’t understand alive nature, and without these “fixes,” ego would just feel illogical and lost.

**Ego keeps moving.** Fortunately, alive nature easily manages being around ego. To be alive to culture requires both ego mind and alive nature manifesting together. Ego isn’t capable of this understanding. It is just too logical. But spirit isn’t supported or encouraged by culture, so ego steps in and covers for us. Ego explains what happens, making it logical. It constantly builds new self-images connecting within old stories to see everything conceptually and therefore logically.

For example, as spirit you might engage in alive nature by pushing mind aside. You write an original song. “Wow” the mind says. The mind can’t do that, but it has to feel it is in charge, so it calls itself a “song writer.” Using labels and other self-images, it logically hides spirit away. Life then goes back to being normal, “no spirit here, just a song writer.” The more creative we are the more we struggle in this way with our limited conditioned mind. Alive nature is able to do this because it isn’t separate, not individual, the individual perspective is only mind generated.

A study of enneagram personality types is a study of habit energy; specifically how we believe in “our” reactions. Reactions feel real, the more we believe, we exist as a bunch of mental images. We may believe we are a type because we identify with a fixed perspective (in a judgment) of childhood. We believe our history, and this locks us into “being” this enneatype. We mentally think we understand. But we are not any of these nine enneatypes; our past judgments make it look real. We believe one type fits us, and we also think other types fit people around us. Thus, our ego conditioned mind is still active; in control. This ignorant attitude prevents any further learning. But attentively, in open curiosity, we can push past this belief barrier to go deeper.

Building deeper understandings of enneatypes lifts awareness. Enneatypes are just automatic connections operating in patterns, they point to old judgments that have been fixed over time into beliefs. We revisit these judgments, to de-identify with what holds them in place. We bring awareness into these old beliefs so they may dissolve into more open experiences. In time, we then enter into non-dual awareness, or awareness not built on beliefs. We want open natural awareness fresh and not old mental beliefs. Later, as we understand Enneatypes, we will again revisit this motion of ego, and put it into a reactive pattern of patterns (p. 106). Recognize for now, that ego is built of many layers, each hiding an experience that is missing in awareness.
WARNING FOR PARENTS

Before we start exposing how mind works for each personality, we need to warn parents. Views presented in each of these enneagram personality types are interior views. We are presenting a child’s view of their childhood, not exactly what happened from a parent’s view! Mothers and Fathers, no matter how aware or mindful, cannot control the experience reflected in a child’s experience. They have their own mind. This is the human condition; it isn’t ideal and is far from perfect. Therefore, we warn parents not to be overly sensitive to what your child is putting out. We are not saying the child is right. We are only exposing the inner world that blocks the child. Therefore in time, it also blocks the resulting adult. To heal these old blocked conditions this adult will need to see the light of day, fully feeling childhood, and to move from unconscious to conscious. This adult will need to clear out these old blocked viewpoints. Often, pain is involved.

“The mind is like a parachute - it works only when it is open.” ~ Frank Zappa 1940-1993

For the parent, until unity is realized, it might look like suffering, so just keep going. The effort to open and hear brings great freedom and universal understanding. This is the fruit of selfless love, the love that doesn’t ask, “What is in it for me?” To be open as a parent takes great desire for the truth. Further, recognize this is a book; it can’t reflect exactly what happened in your life. We use words like “parent” but this isn’t an exact meaning. “Parent” isn’t isolated or separate; it also includes family, culture, environment, and everything that affects the child.

REFORMER: ENNEATYPE ONE

Subjective Inner View: I am very smart; you won’t catch me making mistakes. Don’t worry, if you make a mistake, I will correct you.

“The quality of an individual is reflected in the standards they set for themselves.” ~ Ray Kroc (1902-1984)

The Reformer: Automatic comparing and judgment (to be brilliant): All enneatypes, including the Reformer, are masks. Masks are personality structures covering over alive nature in some automatic way. They fix something seemingly broken, fill a hole felt inside, or act as solutions to what is missing. They believe natural alive nature is inadequate, so they “fix it.” Type One has a deep (and painfully hidden) belief they are inadequate or bad. Because of this inner belief, they feel it isn’t okay to make mistakes.

“Freedom is not worth having if it does not connote freedom to err. It passes my comprehension how human beings, be they ever so experienced and able, can delight in depriving other human beings of that precious right.” ~ Mahatma Gandhi, 1931

But, if we believe we are bad, or inadequate, we must do something to fix that. We must not make mistakes. As a result, internally, we wear a Reformer mask, to stand in self judgment. This isn’t easy. This self-resentful mental attitude compares one’s self-image to all others. It is harsh, accompanied by intense, painful, and cruel internal self-criticism. Over time it just becomes an obsessive and compulsive mental activity aimed at fixing a bad self. Freudian psychologists call this a Dominating Superego. It becomes hidden and feels like the who we actually are inside. We forget how seeming bad we are, to believe instead in reforming, vigilance, and keeping integrity. But because of forgotten internal pain, passing judgments on others is often done, considered normal, and so completely justified. By mindful awareness alone, in meditation, we can find our
judgments of others point back to ourselves. These hidden attitudes don’t belong to others; we use them to project our difficulties out, to avoid our own internalized pain.

“Everything that irritates us about others can lead us to an understanding of ourselves.” ~ Carl Jung (1875 – 1961)

Children, who have been traumatized by judgments of powerful Enneatype One adult figures, tend to use this style of control and power when they grow up. Parents teach by doing, and children have a compliant ability to accept roles provided by parents. If parent is stuck running automatically in their mind, a child can’t discern this might not be either healthy or desirable. Children adapt to make do. If surrounded by critical adults, the resulting judgments create cruel social pressures to conform. In “make do” ways, a Dominating Superego gets deeply internalized in attempts to find missing perfection. Also, external social pressure to conform is allowed to go unchallenged because it is generally felt social pressure will “fix” them and make them “right.” Instead, this cruelty just makes them more like their parents and perhaps not as in touch with themselves, and the present more alive moment.

Mind, within a personality that is an Enneatype One, is automatically being judgmental. Ego conditioning provides bias by structures of mental associations and banks of stored stories. It is designed (in and by shame) to connect automatically as only “brilliant thinking,” making them feel “right” and “justified.” Since this operation is all automatic, part of reality is being blocked out. Further, only a single-story line provided by mind is allowed to pass through to the person hiding behind the mind. This is basically how our ego conditioning works.

Unfortunately, it isn’t fresh and open. This ongoing critical tone and mental effort makes people feel a bit negative for all the “achievements” ego produces. Down deeper in quieter moments of clarity, it is felt as fake perfection. “Fixing others” makes situations worse, responsibility more distant, and so, harder to repair. This inner logic of being “brilliant” and “right” is therefore a dead-end path into a mentally perfect, ongoing lonely, isolation. It just doesn’t work. As ego is automatically used, isolation increases, and longer the path out becomes. Recognizing how it operates over time allows us to challenge, to eventually stop its false perfection. It isn’t at all an easy thing to do.

Superego is just a way of holding all this mental machinery in service to the missing contact with unconditioned reality. Not having real contact (which must include some grace), one can only keep trying, keep being judgmental, and keep up efforts to fix that, which is now (in belief) already gone. This unconscious effect (of automatic judgment) might take some real effort and compassion to understand. Again, hate, pain, and anger are hidden within this core belief.

Interestingly, the source of judgment isn’t them. Where most people might choose to defend themselves, an Enneatype One will defend their parents. Their parent’s views were copied into their young minds and in adulthood those old viewpoints assume the role of the superego. Accepting this parental role, with its negative inner judgments feels like accepting love from Mommy and Daddy. This means their new alive natural self is being usurped and punished by an old internal mental structure borrowed from Mom and Dad.

This core confusion is very painful to expose. They don’t know who they are, or when they are. They live in long past mental structures (their parent’s dogma). They think (in belief) they are their parent’s old judgments about them. When they try to have self-compassion, they fail.
They feel from their parent’s point of view. To themselves, this is cruel. They beat themselves up; they are not good enough, not bright enough, too small or maybe too large. They never measure up. They fail to see these old attitudes are just stereotypes that haven’t changed in years. The alive part of life is pushed down and not even allowed to show up. This is the harm superego does. Superego is missing contact with reality, delivering idealized love, which isn’t anywhere near actual love. This deeper hidden part is painful to realize or to fully experience.

Forces of love and hate will need to be seen and felt. Childhood pain drives-the-show; motivates into a resulting self-critical adult. We avoid feeling childhood motivations, which makes it all unconscious. Ego’s goal is to love parents. Children do this, as other options aren’t available at tender early ages. Parental love and self-hate are taken together in child logic. This confusion is very deep. Ego is full of self-hate, making parent tenderness hidden. But tender early parental love is still here, hidden under superego false love. To unmask this hidden tenderness, we must learn to defend ourselves against this tough inner critic which is superego. In defending against the dictatorship of superego, childhood issues become exposed, painfully known, and then deeply felt. Open tenderness will eventually return, as childhood isn’t over, or not yet dead.

Real love is awake and aware of how life unfolds, fresh with change. To err is also perfect. This thing the superego does is tired, resentful, insensitive, and cruel. Most of all, the superego is a betrayal of the life force; it attacks life itself as not being perfect. It replaces alive wonder with dogma, programmed in from overly judgmental parents. To grow, one must defend against this.

Exercise.19 Superego: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “What is a message your superego gives you?” And, “How do you defend against it?” (Appendix C & D, p. 280 and p. 285)

Missing in a full comprehension of reality for an Enneatype One is a presence of unconditioned perfection. Real perfection is unconditioned and beyond effort. It might be called the essence of perfection, or alternatively, the natural state of brilliancy. Brilliance can synthesize, analyze, and otherwise comprehend with instant clarity. No pause, mental effort, or struggle seems needed when alive unconditioned perfection is present. Brilliance has this full and complete aspect. A key aspect of this comprehension is that it is beyond effort.

Without this aspect of perfection, type Ones try to mimic it. Since true contact is lost (no grace), this artificially created aspect takes an infinite amount of effort. It always falls short. This creates inner anger, which has been automated by the mind into being critical. After years, it is acting as habit energy that is just being ignored and so now, it is all mostly unconscious.

We are still alive, so abiding grace is always available. To reduce the unconscious habit energy contained in a type One, he or she can learn to inhabit and fully feel a serene attitude. Whatever arises, allow it to be touched in grace rather than with judgment; allow for less than ideal inner formations. Allow reality to unfold with natural meaning, while not providing any effort or doing anything to fix it up. Further allow spontaneous feelings (to be felt) rather than idealized mental versions (to be thought). Simple living offers us more than we can take in by thinking.

This serene attitude is very difficult for an Enneatype One to fully experience in surrender. It means (from the old perspective) that something will not be fixed and it will again be their fault.
and they will be wrong. This inner feeling, which is the dominating superego, is all their past history hiding out in the unconscious mind. For real change to occur, these hidden experiences must be exposed and made conscious. Comprehending these depths releases an alive presence that is many times more powerful than past approaches of automatic mental judgments. Being awake will be worth all our efforts.
The path out, for type One (or any type), is to actually feel the old habit of how this personality works automatically without alive nature. Use silence as a tool. Serenity and grace were driven out by resentment, so feel it coming back as you hold silence. Observe (to the best of ability) the urge to project this resentment out or to fix others. When efforts to fix others are meditated on, and followed down into inner depths, he or she uncovers anger, rigidity, or contraction. These fixations can be eased by discernment, natural intelligence, and full synthesis of alive felt nature. Feelings now take the place of compulsive thinking. Work is done now, not in the past where it started, and it brings authentic alive nature into old unconsciousness. Now, in silence, meaning and realizations just pour in. Brilliance is energetically delivered, and always discovered fresh.

"Silence is a privileged entry into the realm of God and into eternal life. For silence is a language that is infinitely deeper, more far reaching, more understanding, more compassionate, and more eternal than any other language." ~ Meister Eckhart (1260–1328)

Find in isolated silence some serenity. Once silence can be achieved, increase the skill of holding serenity around others. Now with awareness, catch any resentment felt inside before it pushes out that serenity. Don’t be unconsciously entangled, trying to correct others. Ride it down into inner feelings of what might happen inside. After all, ego is just a thin cover over something we avoid. When we get to the bottom of experience, we contemplate. We give it space and we feel all around it. We speak about it and make it visible to us and others. What emerges from that effort is authentic understanding about reality itself. We allow ourselves to grow. Grace returns to living. It gives birth to a wonderful reality that is without blame or shame, in a world that is far better characterized by its freedom. Grace is now fresh and not mentally planned.

Exercise.20 Fixing Others: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “What is wrong with the people around you?” And, “What then is the right thing to do?” (Appendix C & D, p. 280 and p. 285)

“We are never more discontented with others than when we are discontented with ourselves.” ~ Henri Frederic Amiel (1821-1881)

Reality works as itself, but all enneatypes react in habitual attempts to fix this reality. If all types, especially Ones, can allow reality to come without reacting, it would heal everything “wrong” with the world around us! This habit of reacting, hiding in type One, is based on parental values experienced in negative merging. Children follow their parent’s pattern. Old habits are seen as parental love. Perhaps years ago, child did something the parent reacted to. Parent was in ego, reacting, but child wasn’t. Child feels love, merged with parent. But something had gotten under parents calm state, causing parent to react. The reaction becomes verbalized. On hearing words from parent, child now believes they are “wrong.” Child (in feeling) takes parent’s ego state and becomes (in belief) a label parent is thinking in their thoughts. Child is “wrong.” It often happens very fast, sometimes even exploding in anger. As the child gets older, punishment is increasingly
used, and punishment will not stop until the child “buys” into this belief. In this automatic and unconscious way, feelings, thinking, and believing all became artificially attached, driven, and entangled together. In this way the child becomes programmed “to do better.”

The parent reacts, to an error they perceive child is making. Parent “thinks” this “desire to fix” comes out of love they have for their child. But this isn’t in fact true. It actually comes from programming parent got as a child. In this sense, words spoken by parent are not aligned with feelings of that same parent (they use their programming instead). This difference (between direct feeling and ego thinking) is called negative merging. Because type One is filled with states of negative merging, to work on one person is to work on all. They feel “as adults” they must react. Because negative merging is one sided (as the speaker is actually hiding), the parent does not fully connect with the child receiving the discipline (see Negative Merging, p 161).

All negative merging held inside the adult eventually gets pressed into awareness of the child. But since child doesn’t know any better, these parental reactions get labeled as “love.” They (our parents) reacted, so we (as child) now react (as adults) to show and reflect this “love” back to them (our parents). But our reaction (of anger) doesn’t make this “love” real. It is just all our parent’s reactions. Our parents have programmed us because they felt their parents “loved” them. Reactions are automatic and come without choice. Parent’s reactions are passed into the children. In understanding these old mental habits, they are no longer hidden, and we can stop.

The actual meaning of our parent’s angry reactions was unknown to us. We (as a child) imagined them to be concerned for us, with their angry actions being a demonstration of their love for us. This belief (anger=love) can now be challenged; as an adult, appreciate all the stress you were entangled with as a child. Fully understand your child’s imaginary solutions. Now is different; it no longer has to be exactly that way. We can be more open. This old habit of reformer can end.

Reacting as our parents, in anger, isn’t a true display of love. Instead, we can just surrender into being, without any reaction. We see beyond this habit of artificial perfection, free at last from a need to react or limit what reality is. In open, fresh, new, and boundless comprehension, we start to see others for the first time. We get ourselves out of the way (see Alive Realization p. 172), and then love naturally flows in. Perfection, brilliance, and impeccability continue without any effort on our part. We turn away from reflecting our parents’ values and discover relaxing into natural perfection and ever-present brilliance. All things are made new. We are now open.

Deeper Work: When we work on taking back the unconscious part of our enneatype, our style of power, or the type of mask we habitually hide behind, we do this work intentionally, “we are doing it.” This is how most books on the enneagrams are written, read, and used. Nothing is wrong with stopping here. Learning enneatypes in this way will lead you down a road to power, wealth, and a high level of social functioning. People will look up to you and universally consider you successful. This is all well and good, but there is more, a type of work with no “you,” a type of work that is completely universal. We call it Boundlessness Meditation.

**M.03 Boundlessness Meditation:** Hold focus on Love, Compassion, Sympathetic Joy, and Equanimity. Direct these boundless states at yourself, and then slowly move out to close friends, friends, distant friends, strangers, and eventually enemies. Allow any thoughts that arise to not be elaborated on. Just relax the body and maintain this focus as well as you can.
**Reasoning behind this meditation:** Enneatype One is held together by a mistaken belief in the simplicity of boundaries. Without boundaries there would be nothing to fix, no automatic way to engage in comparisons and judgments. Old reactions stop, mental effort stops, and feelings of serenity are revealed. The illusion of simplistic boundaries diminishes as we focus attention on the “Four Immeasurables”: Love, Compassion, Sympathetic Joy, and Equanimity. **These connect and exist only because of unbounded unity.** We discover boundaries drop away holding any or all of these experiences. This Boundlessness meditation acts to cut the roots of how this enneagram maintains its illusion.

With alive nature we focus on love, compassion, sympathetic joy, and equanimity. We watch reality closely, and don’t react. In contrast, ego operates elaborating (reacting) to the mind stream. In this boundlessness meditation alive nature has the intention not to get hooked or distracted into doing this. We let whatever occurs within attention to be just as it is, without elaboration. Don’t try to do this meditation perfectly, as that would tend to draw us more into judgment and therefore the mind.

If you have great resistance to doing this meditation as written, start smaller. Relax and simply hold focus on the tip of your little finger on your left hand. Feel it and give it love, compassion, sympathetic joy, and equanimity. Don’t try to be perfect, just feel a little bit. Notice, as you give these boundless qualities from your true nature, you are part cause in these perceptions. As love, compassion, sympathetic joy, and equanimity come more into awareness, you actually make fewer comparisons and have fewer judgments about your little finger. New space then opens around the little finger that can now be stronger, supportive, and not so “little.” If judgments are now completely dropped the experience becomes both undefined and unbounded. Experience arrives in awareness of “little finger” as we drop our mental labels. Eventually, “little finger” defines itself (we drop our mental label) and open learning takes place.

See “little finger” as not separated from the next finger over. See it as unified with the hand, and how it also connects with the arm, elbow, shoulder, heart, stomach, eyes, teeth, shoes, car, parents, job, culture, and all that is. See this little finger as not just a simple little thing but connected boundlessly to all that is. Experience itself comes from awareness mixing in the presence and is only broken and limited by comparisons and judgments. Automatic ego judgments are false brilliance, but with this Boundlessness Meditation we can now open up into authentic brilliance.

**Possible inner experiences:** Anger is likely to arise because this meditation requires causing love, compassion, sympathetic joy, and equanimity, but these qualities might seem beyond our capacity to create (see, “The Value of Struggle,” p. 132). Type One has difficulty creating boundless qualities of love, compassion, sympathetic joy, and equanimity. As these illusions get challenged, and we keep at it, our bounded labels will fall away and desires to fix others will diminish. At some point pride is likely to arise, and eventually this will pass. As this meditation is done, awareness metabolizes or burns off barriers that have locked this type in place. It will also build a natural affinity replacing the underlying reactive or defensive mental formations. Eventually, serenity will replace...
any resentment, and open tolerance will abound. Type One mind rejects this meditation activity because it will immediately think, “But, these other people are wrong.” “There is nothing I need; others are the problem.” By engaging in Boundlessness Meditation this belief that fixing others is more important than being can be challenged. After two weeks of doing this 20 minutes, both morning and evening, we usually find beneficial inner changes more openly possible. Alive nature gains space to manifest as mind is made calm. In this open tranquil state awareness will just begin to recognize unending freedom.

Possible outer manifestations: People will find it easier to be around you because they are able to communicate without having to defend themselves. With a new tenderness you will be compassionate and less judgmental. There will be less effort in your life, and more of life will be naturally getting through to you.

Dealing with Enneatype Ones: We have just described how type One works from inside, but there is also an outside view. We find an outside view when dealing with another person who corrects us again and again. We come to realize they are wearing the type One mask; they are being a reformer. From reading this material, we might take an intellectual understanding of how this mask works, how it is mostly unconscious, and how we can use intellectual knowledge to gain advantage in this relationship. We might start reforming this reformer, correcting their corrections; fixing them with the force of “our will.” This is what ego wants, power and control, but it is also the path to sorrow and suffering. In this book we want another path.

Under all willful actions are motivations; are we motivated to be separate, or not? Each moment is an opportunity to choose life as we live. We don’t need to engage this person as our reaction, reflecting their reactions. We recommend a path of non-judgmental silence. We let them do and be what they wish, at the same time, don’t react. Instead, be consciousness with a being behind that personality, which is - in essence - equivalent to us. Love them. At this open level of contact we may experience uncomfortable emotions arising in us. With courage, recognize what arises is only us, uncomfortable emotions are only about us, our history, and our ego responses. Without believing ego, silently watch from a place of equanimity, the unfolding of this reality. By giving unconditioned contact, we do know eventually they will receive and experience that they are enough, and the motivation for the old type One behavior will slowly evaporate. All of this work can be done in silence, with love. We know they are not basically different in any real way from us or from any other person. Silent love leads us into each other, as a bridge to one is revealed.

HELPER: ENNEATYPE TWO

Subjective Inner View: I am your helper; you can count on me.

“Be advised that all flatterers live at the expense of those who listen to them.” ~ Jean De La Fontaine (1621–1695)

The Helper: Automatic helping of other people (to bring love): These are people who believe it isn’t okay to have your own needs. Children who were ignored unless they “give help” will learn they must “do something” to bring other people in. “Help” then becomes part of their inner self-image. They feel worthy insofar as they are helpful to others. They learn to flatter and (or) play some sympathy cards even when it isn’t appropriate. Help becomes used as the single most
active part of life. It then eventually becomes an automatic con job filtering all experience. The more mind works in this way the less a person knows this effort isn’t needed. The “help” it provides is “proof” sympathy/flattery is always needed. Using this logic, mind works at getting more and more control in our lives. When Enneatype Two uses “help” as automatic support, it is not using “help” as help, but as “you owe me.” The real open meaning of “help” got modified. Nothing is simple because ego mind is “helping” our broken reality. Mind uses “help” in ways that prevent alive nature from being open, fresh, or simple. This enneagram “mask” isn’t a friend because it fights our true nature.

Anything (like a type Two personality) held as a goal, automated by mind, will fight our alive and present awareness. Ego justifies and fights with awareness only because it runs in series and not in parallel with reality. Therefore, the real world must be ignored to “run the simulation” that is ego mind. Mental simulations will always compete with reality, so the more the ego mind runs, figures, and thinks, the less realistic and true the simulations become. They lose the deeper real connections in being alive.

In their imagination Twos feel unworthy of love, so they both flatter and give sympathy. They are automatically driven to help. They feel forced into it. The more mind works (in helping) from the personality of a type Two perspectives, the lower a person’s real self-esteem becomes. They feel this loss as inner pain. Therefore, in this painful inner automatic reaction, they just live on a shallow surface and lose touch with their deeper authentic self.

This shallow surface image is willing to manipulate others with flattery, emotions, and drama. It all looks logical to them. They need others to see them as loving, empathic, kind, generous, and most of all, “there” for others. They simply expect to ingratiate themselves with others, thereby manipulating others into supporting them. In their need to be indispensable, they don’t have enough self respect to ask directly for support; instead, they just become master manipulators.

**Exercise.21 Sympathy:** With two people using 15 minutes each, loop (p. 281) on the following two questions, “When do you feel you deserve sympathy?” And, “How does that work out?” (Appendix C & D, p. 280 and p. 285)

Sympathy, even if they have lots, just feels insufficient. Flattery also will only take them so far; what they really want is love. The harder Twos work for love, the less any resulting love means, so they continue to experience rejection. Felt as desperation, in the sense of not being enough for others to love; longing authentic love, they work even harder. They may even seek relief in transcendent romantic love. Yet a lack of inner depth limits the resulting intimacy to shallow sexual encounters. They repress what they feel to anesthetize themselves to their own deeper impulses, so when they do act dramatically it all seems surface and therefore hysteric. Romantic love can then appear as falsely abundant and yet still not fully satisfying.

> “Using another as a means of satisfaction and security is not love. Love is never security; love is a state in which there is no desire to be secure; it is a state of vulnerability.” ~ J. Krishnamurti (1895-1986)

It is often very hard for a Two to stand up to their mind. This is in a big part due to how strong emotions are hard wired and strongly connected within mental thoughts. There is a lot of drama
involved in all the stories held in the mind. This is also more difficult because of the very tough outer surface needed to manipulate others. Others are *obsessively needed*, so they are willing to part with their own inner freedom in order to pull people in. To avoid inner grief they are willing to be tough, even ruthless in getting love.

**Exercise.22 Love:** With three people using 10 minutes each, monologue on the subject of love. (Appendix C, p. 280 and Appendix D, p. 286)

Pride is used to hold it together. In great need of love, Twos forsake chances for inner depth by getting immediate surface relief. Being ignored as children, they don’t have enough self love to support real love. They can’t wait. Feeling not worthy, they settle by *causing love*, which, can only be one sided. **This isn’t real love.** A surface pride, imitating love, driven by desire from self-images, is a pure addiction. The more this energy is served the more it becomes master. They are left a slave, getting less after each effort. Both the need for love and a lack of real love are big issues for Enneatype Twos. Eventually, pride and images are not enough. A shift is needed.

**Exercise.23 Imitation Love:** With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “Give an example of imitation love?” And, “How does it pretend to work?” (Appendix C & D p. 280 and p. 286)

Real love is best. We are real when we are outside of any enneatype. Actually, all types are false, lies, mere facades, operating within permission, improving reality in some imagined way. When any enneatype operates, it only operates as an automatic process. To awareness it appears to be a tightly coupled infinite “because,” connected “because,” as a fully automated field of *truth*. If we follow this false truth, without awareness, “just because,” then personality gets stronger, and connections to reality become distant. To lessen this false “truth” (this power of enneatype) we need intentional practice, some way to practice that doesn’t make that type stronger. How to practice real love? When false truth (one sided love), is automated, it externally hides as help; internally it is driven by the grief of not being enough. Choice doesn’t seem possible. Help is automatically given to ingratiate others and manipulate others to our needs. This help is self-serving, and not true help, as it is missing any sense of *generosity*. **Generosity can’t come until the person loves themselves.** Real love kills the field of “because” by bringing back contact with exposed living. Exposed, open and curious, we find energy and beauty, connecting into clarity.

> “You can search throughout the entire universe for someone who is more deserving of your love and affection than you are yourself and that person is not to be found anywhere. You yourself, as much as anybody in the entire universe deserve your love and affection.” ~ The Buddha (563 BCE to 483 BCE)

Love yourself; make it fresh, open and real. Flowing reality will fill awareness as selfish ego mind opens. The intentional path out for a type Two is true *generosity*. With generosity, help given by a giver, is *fully* given, there is no need for a further pay back. Help is restored to pure experience without generating stories, and this opens contact to be clean and not sticky. Real love arrives. **Real love has no sides.** Quality and strength of generosity is key; it isn’t the dramatic generosity designed to bring about public pride, but quiet surrender in deeper experience. No bigger-than-life idealization, drama, or working on self-image, just a turn towards inner truth, humility, and

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simplicity. Within love, we embody and practice authentic generosity. Experience itself replaces an envious focus on others with a new compassionate focus on Twos inner depths and a new willingness to say “no” to other’s requests. Type Two eventually realizes only by sharing life fully in equality with others, can real love be fully shared and experienced.

**Love is real.** For enneagrams, especially Twos, if we can feel the universe fully supporting us, we can relax into love, without having to do something to make it happen. Our habit of ingratiating by flattery and sympathy was based in childhood feelings of being ignored. We felt our parents repeatedly ignored us. In long difficult childhood struggles, we discovered flattery and sympathy “worked” to get them back. In effect “solving our parent problem” (the one we imagined) by learning to manipulate them out of ignoring us. From child perspectives “It worked,” so, “It must be true.” We not only believe conclusions (they ignore us) are true, we feel better because we “know what to do.” This “accomplishment” (of fixing parents) defined who we were then and how (with a lifetime of practice) we are now so much better at it. We feel, through our own history, that we make people love us.

We might feel this to be true, to value Enneatype Two understanding. But do we actually make people love us? Have we ever “made” someone love us? What happened in childhood to start this impression? Did our parents ignore us? Now, as adults, do we still believe this? Our parents were influenced by forces and entanglements beyond our childhood understanding. They did the best they could, and our imagined desire to be loved doesn’t change that. They fully loved us. If we get ourselves out of the way (see Alive Realization p. 172), we find others already love us. We let others go free and grace floods in. We drop the “helper role,” with the constant effort to bring others into needing us and being dependent on us. There is now currently nothing to do because nothing is actually needed. In fully being, we can have a healthy emotional life, where longing for love isn’t driven by a give and take of self created ego events. The childhood started habit of making others love us, can simply stop. We open.

“Our” mind cannot create love, only reality can do that. For real love, we must reject imitation love and all the efforts to ingratiate others. We do this by relaxing into the real. Simply relax. In being fully present within our inner feelings, real love has a place to flower and grow. We drop efforts to create love, and with time a love arises spontaneously that is just more than we could have hoped for, a love that is omnipervasive. This reality must be lived. In real contact with this omnipervasive truth we no longer engage in effort from a selfish perspective.

The fact that other people can resist you is the joy of diversity, and that keeps life from being boring. We thought we needed love. Mindful awareness focused on inner reality reveals you were never ignored, cannot be ignored, as there was always love abundant. In this perspective there is no need for effort of any kind, as all real love is unconditioned. The truth takes no effort. Only illusion (in imitation love) separates (in thinking) you from love.

**Deeper Work:** In practicing authentic, real, and direct generosity, we heal our relationships with others. We reach a point, where much unconscious power of this enneatypet can be mitigated. We have tools to make life good. It is now possible to become very successful at wealth, power, and social functioning. Nothing is wrong with stopping here. But there is another deeper level of understanding. Leave behind a selfish entangled “me” concept, by opening a direct experience.

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Comprehending reality as a type Two misses both Unconditioned Freedom and Unconditioned Will (which together can also be called Omnipervasiveness).

Unconditioned Freedom understands where real freedom comes from, how it works, and more importantly, how we embody (in being) this aspect of reality. It is a vast surrender to a flow of freedom everywhere in this Universe. Without being in touch with Unconditioned Freedom, individuals must then struggle for this very freedom. To struggle here is ignorant, as the more one struggles, the more disconnected from flow one becomes. We are pointing to an experience which is non-conceptual, which can’t fit into mental ideas. Use words, but also go beyond them.

Truth is beyond all mental ideas, no matter how well organized. Unconditioned Will is will that comes from including the entire Universe. It is alive, in that all actions are within this unity as Unconditioned Will. Thus, Unconditioned Will is part of the Universe, just like Unconditioned Freedom. When one is in touch within Unconditioned Will, one can then see how it unfolds, its direction, and its accomplishments. When one isn’t in touch, they seem to create a separate will that slows down or interferes with Unconditioned Will. Even when appearing disconnected by a private act of will, Unconditioned Will, the will from a unity of all, continues in its flow. In reality, these apparent effects of “slowing down” or “interfering” are just mere individual perceptions; they are not in fact true. All conditioned will fits within Unconditioned Will.

Omnipervasiveness is the perspective of both Unconditioned Will and Unconditioned Freedom taken together, unified, and inseparable. Start understanding Omnipervasiveness as a concept built up from words, but it goes beyond the mental and mechanical use of words, to an essence inseparable from what is; life itself. This essence is beyond conditioned mind to comprehend, but it isn’t above our alive nature to experience and know. Omnipervasiveness is a portal into the non-conceptual, an open path going beyond all reference points. Although it is beyond comparative language, it can be experienced and it is called a Direct Experience (p. 172).

Exercise.24 Unconditioned Will: With two people using 15 minutes each, answer the following two questions: “Give an example of Unconditioned Will.” And, “Does that will support you?” (Appendix C & D, pages 280 and 286)

M.04 Omnipervasiveness Meditation: Focus on a foundation that is universal and unbounded, called Omnipervasiveness. See everything arising in awareness as the rock foundation for life. Feel it all together. Direct this support at yourself, and then slowly move it out to close friends, friends, distant friends, strangers, and eventually enemies. Feel this support Rock. Allow thoughts that arise to not be elaborated on. Just relax the body and maintain this focus as well as you can.

Reasoning behind this meditation: Omnipervasiveness is everywhere the same. The core of Enneatype Two fixations is missing support from the vast existing unbounded universal foundation. This is why “individual will” seems so overly important. Without awareness of omnipervasive foundation, having will is just an individuated replacement activity. This job is too big for any individual, so it is doomed from the start. This lack of
universal foundation creates personal effort as a reaction, but as such - it isn’t enough, it isn’t actually real will, just a poor imitation. Therefore, this meditation cuts the roots of how this enneagram maintains its illusion. We stop fixing efforts and open more. With more open awareness we can focus on seeing Omnipervasiveness in all we experience.

No matter what happens we just bring focus back to seeing Omni-pervasiveness in our experience. In contrast, mind operates by elaborating on the mind stream. It just efforts at “making support,” but we also now know theoretically, this isn’t going to work, that job is too big. We practice, to have an intention to not get hooked or mentally distracted into doing “making support.” We let whatever occurs within our attention to be just as it is. At the same time, we don’t try to do this meditation perfectly, as that would tend to draw us back and more into the mind. The minds version of conditioned will isn’t our true alive will.

If you have great resistance to doing this meditation as written, start smaller. Hold focus on the palm of your left hand. See how this palm provides existing foundation for the tip of your little finger. Experience just how universal and flexible this foundation is, that the palm unselfishly provides to this little finger. Notice the vast amounts of oxygen the palm provides to this little finger tip, which happens in spite of this finger passing back carbon dioxide and other waste products back into the palm. Recognize how the palm gives love, compassion, sympathetic joy, and equanimity to this fingertip. See this vast support the palm gives as existing unbounded universal foundation.

The palm is Omnipervasive to the little tip, of the little finger of the left hand. Now see the elbow is Omnipervasive to the palm, and the feet are Omnipervasive to the elbow. With more meditation you can see the neighborhood grocery store as Omnipervasive to the feet, and street is Omnipervasive to store. Keep expanding out your appreciation of Omnipervasiveness until you can see it everywhere. As all this universal foundation is observed, notice it is given freely and already exists.

**Possible inner experiences:** Intense humiliation or inadequacy is likely to arise, as this meditation requires partly causing some inner foundation which is needed to reveal an existing outer foundation (see, “The Value of Struggle,” p. 132). To find foundation, we must, to some degree, cause foundation to exist within us. Type Two is built reacting to this inner difficulty. (They can’t find external foundation because they can’t find internal foundation. They can’t find internal foundation because they can’t be causative in this way.) Causing foundation seems to them beyond their capacity to create. As they do this meditation this illusion is challenged. If they keep at it, conditioned reactive willpower (the barrier) will naturally fall away (because a real universal will is already there) and the need to automatically help others will slowly diminish. As this meditation is done, awareness will metabolize or burn off barriers that have locked this enneatype in place.

If these ongoing reactive emotions are allowed to rise and fall without elaboration (the mind isn’t allowed to judge and control reality), Omnipervasiveness will emerge. Omnipervasiveness is the same everywhere, it brings effortless satisfaction and it allows us to be patient. Then, the tricks and manipulations the mind plays to get love are not
stimulated to operate. Over time real love arrives, which is shared without being caused by effort. No separate will is needed or desired. Type Two ego rejects this meditation because it will immediately think, “Other people need help, I am just fine.” This belief, “helping” is more important than “being” can be challenged by engaging in Omnipervasiveness Meditation. After two weeks of doing this 20 minutes, both morning and evening, we usually find beneficial inner changes more openly possible. Alive nature gains space to manifest as the ego mind is made calm, as mental anxiety now diminishes. In this more tranquil state you will begin to recognize unconditioned foundational love.

**Possible outer manifestations:** People find it easier to be around you because they are not being used for some purpose. Because you are more relaxed and present to the current unfolding now, they feel more awake when they are around you.

**Dealing with Enneatype Twos:** We have just described how a Two works from inside, but there is also an outside view. We find this outside view when dealing with another person who flatters us and gives us sympathy again and again. We realize they are wearing the type Two mask, they are being a helper. From reading this material, we might take an intellectual understanding of how this mask works, how it is unconscious, and how we use intellectual knowledge to gain an advantage in this relationship. We return flattery, sympathy, ingratiating them to us, helping the helper, to manipulated them with “our will.” This is what ego wants, power and control, but it is an entangled path into sorrow and suffering. Instead, we want to be less selfish, and more open. Again, under all our willful actions are motivations. Are we motivated to be separate, or unified? Each moment is an opportunity to choose the life we will live. We don’t need to engage the person at the level of reflecting their reactions. Here, we recommend the path of loving and supportive silence. We let them do and be what they wish, at the same time, don’t react. Instead, maintain consciousness with the being behind this personality, which is in essence equivalent to us. Again, like other enneatypes, love them, and don’t teach or fix them.

At this level of contact we may experience uncomfortable emotions arising in us. With courage, we recognize what arises is only us, the uncomfortable emotions, are about us and our history, and our ego response. Without believing in our ego we just silently watch from a place of equanimity the unfolding of reality. By giving unconditioned contact, in surrender, we know eventually they will receive and fully experience they are not ignored and the motivation for the Enneatype Two behavior will slowly evaporate. All of this work can be done in loving silence.

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**ACHIEVER: ENNEATYPE THREE**

**Subjective Inner View:** I am an active doer, who also works well with others. I dress for success, with a simple focus on getting things done.

“To be an actor you’ve got to be honest. If you can fake that, you’ve got it made.” -George Burns (1896–1996)

**The Achiever:** Automatic display of self (to be noticed): If no one supports your deeper felt experiences, you begin to think you don’t have deeper needs. You adapt to fit the situation you were born into. You give up fully being. Instead you learn to perform when people are looking your way. You learn to be an actor. This is the mold for an Enneatype Three personality. With an
outer orientation focused on display, Threes are bright eyed, practical, holding no complicating emotional reactions, and obsessively focused on external success.

“Nobody realizes that some people expend tremendous energy merely to be normal.”-Albert Camus (1913 – 1960)

Being as an act is hard! It takes a lot of work to do this! Threes don’t have good connections to being themselves, so they just try to do themselves and they also try to have themselves. They are people of doing and having. In this way they act without depth. With a shallow surface they try to replace missing depth with validation from others. They are chameleons, saying different things to different people, adapting truth (as needed) to get approval. They live in a shallow changing truth. Approval is everything. They value your approval; hold you in a higher esteem than they do themselves. Inner separated, they have lost things from being. These people often believe they need to just get moving, as it is just not okay to have deeper real feelings.

Exercise.25 Truth: With two people using 15 minutes each, answer the following inquiry: “What is good about telling a lie?” (Appendix C & D, pages 280 and 286)

Keeping it always moving, these chameleons don’t hold deep feeling. In their loss of being, they compensate by having and doing. Constantly on the move, they are active doers. They are often good at business and can make a great deal of money. On their own without inner support from their depth, they must “do” to be seen, “have” what others want, all is outwardly directed, but what is seen is just surface. They are self-made, obsessed by an image of what others see. Status or accomplishment is ever enough because they’ve lost touch with their deeper self, which deep inside condemns their efforts. But that inner critic is ignored by “doing something,” or “having something.” The more ego mind is used like this, the more isolated and separate the deep inner self becomes. They just keep moving, buying, selling, owning and then having even more.

Exercise.26 Doing: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “What are you doing that doesn’t need to be done?” And, “How doesn’t doing that make you feel?” (Appendix C & D, page 280 and page 286)

The inner world of a type Three is filled with shallow “needs.” These are desires which only have meaning when expressed and presented to others. They create success and wealth when seen by others. When these “needs” are inspected, examined, and contemplated they can be seen as image oriented and outwardly success bound. Nothing is done only for the self, nothing is deep.

Exercise.27 Needs: With two people using 15 minutes each, answer in a loop (p. 281) the following three questions: 1. “Tell me a need you have.” And 2. “How can that be achieved?” 3. “Just how will that satisfy you?” (App C & D, p. 280 and p. 286)

Type Three lives “the rat race.” The automatic mind within a Three personality is layered with stories to respond without delay. This focuses attention on surface effects. It is almost hard wired to be active. Everything that “needs to be done” is done by acting now. Achievement is measured by time, since quickly reaching your goals is impressive. The person behind the ego
mind sees no reason for delay; at least that is what the mind reports. Because surface reality seems consistent, the mind has an explanation for everything and that “is enough.” The world looks mechanical and simple. This is heart of the rat race, a habit energy hiding our inadequate self, a privacy nobody really knows, as ego energy makes us feel ashamed. This automatic mind again focuses attention into more activities, and more things, keeping this rat race active and on our shallow surface. We are so busy we fail to see any slower and deeper unfolding.


They are stuck on a surface and unable to go deeper into the depths of their alive nature. This rat race, this doing and having, just needs to be stopped. Truth lies in a silence without motion. At deeper levels, Threes are not in touch with their depths because they don’t know they have depth. Isolation and separation are internalized. They lost a being connection to who they are. Further, they have even lost awareness that they have lost this connection. Thus, they live on the surface and only interact with other surfaces. Everything is simple. They miss connections to a quality of alive nature that connects and touches into unlimited expansiveness.

“Stop: If you can stop right now, then stop; if you seek a time of completion, there is no time of completion. If you make up intellectual understanding of this matter based on words, or try to figure it out conceptually, you are as far from it as the sky is from earth.

For people of great power, cutting in two with one slash is not yet attainment; how much less is being called away by someone else to give muddled explanations in the abbot’s room, citing scripture and treatise, bringing up senses and objects, material phenomena, transcendence and immanence, being and nonbeing, gain and loss! Some day you will die without having found your place.” ~ Yun-feng (Teaching of Zen: Tomas Cleary p74)

In fullness, life is both being and doing combined in a simple natural union. In being is ongoing doing, and part of doing is ongoing being. But in type Threes, balance is missed because doing itself is an automatic “to be seen by others”; awareness lost its natural and simple connection to being. Awareness isn’t balanced or being integrated naturally but doing as a show. Therefore, type Three is always very busy doing things.

Doing itself takes on aspects of being, as it seemingly manufactures being. Doing, as in a display, forces existence (being observable by others) into reality. Being is hidden behind doing; as doing becomes a substitute for missing deeper connections to being. But this effort filling job (doing) was the effortless job that being already had. The logic goes something like this. "I am not able to be, but they can see success." They act and are seen in the reality of others (but not in their own reality). Since they are not directly being. For them it isn’t simple, it is a show and display.

Since this self-invented reality depends upon validation from others, they expend a tremendous amount of energy making this so. Further no matter how successful they become, it is never enough because reflected being held in validation is but a pale shadow of actual being itself, which is in fact infinite. We use the strong word “infinite” because being has its own dimension, and the power of this dimension is absolute. Nothing can in fact “substitute” for being.

For example, hold anything in hand and notice how unique that being relationship is. Now put
that object in your hand down. Let it go. Notice your new relationship. Your hand is empty. It is no longer being in hand. This was beings affect, fresh, present, intimate, knowledgeable, simple truth, remember-able, and alive. Outside of being there is no substitute. We either say being is infinite or we say it is its own dimension. The truth of being is beyond language, it takes being itself. In experience we can find no real substitute for being itself. Ego thinking is just faking it.

Being is fresh, alive, and now. But type Three is a patterned habit, a mask, designed in childhood to bring relief. We have shown these old patterns interfere with alive nature (because habits are not fresh). They fail to bring relief. Our habit of doing and display isn’t enough. Fortunately, in being alive, and in choosing fresh, we can do something mindful and be intentional about this.

We pay attention to an inner self, slow down, to let a deeper nature surface; allow awareness to settle into being where unlimited expansiveness is found. This is done in regular meditation, and in general, by just slowing down. We intentionally resist the “rat race” and the runaway focus on time and external achievements. We simply rest in being, and not rush into “all display” doing.

This isn’t easy, as the meaning here is painful. It means facing how little unconditional love was available in childhood, from parents, school, and friends. It also means forgiving others for being shallow. By visiting these feelings, pain diminishes as interior space returns. This inside expansiveness is open; eventually it is seen as unbounded. This is the true nature of being. Awareness expands beyond normal language to include discovering love and unconditioned support from others. In this full experience of unlimited expansiveness, we know the unity of all existence and freedom beyond any limitations. By expanding inner reality to truth, connecting in alive nature, mechanical ego beliefs lift and are banished forever. Truth now expands, as open experience is actually freedom! Free at last! Freedom is felt awareness of fresh new open interior space.

In childhood, type Three got disconnected from feeling deep unity. Children can misunderstand parents, who deeply desire and see us; we did not “have to be on display.” There was nothing to do or have because nothing is actually needed. Others “prove themselves in big numbers.” We didn’t have too. In fully being, naturally, we can now have an emotional life, where time isn’t driven by external big shiny events. We drop out of the “rat race,” this constant need to prove ourselves to others, or be on display. Within this fresh and now more sensitive emotional life is found omnipresent ongoing joy. We are open naturally. Nothing artificial needs to be done.

For all enneagrams, especially Threes, if we can feel this universe fully supports us, we can relax into deeper living without having to “do” or “have” something. This habit of acting to be noticed was based on the feeling of not being deeply seen by parents. Instead, we felt they only saw us as a part of a group story, with outside validation by larger numbers. The perception of us in a group story was only a surface effect. No matter how big a group was, we felt they did not see us, they only saw “large groups.” We thought our deeper needs were not being felt, seen or supported. But parents were influenced by many forces beyond a simple child understandings. They did the best they could, and our current desire to be on display doesn’t change that.

Deeper Work: Our understanding and use of “self intention” could stop here. In this knowledge our approach could integrate and share a full (and separate) life with others. This is the level of personal love and integration, “our” life and “our” love; but this is still missing direct experience. We can still drop “our” ego, surrender “our” intention, open, fresh, and learn much more! We
stop performing, acting, making others notice us, all that showy, needless work. The self can go! Deeper truth doesn’t need a type Three mask hiding a feeling “me”, but we are still in duality. We still think automatically, still in our heads, just as a “self” thought. Missing in perfect selfless comprehension as a Three is a presence of unconditioned action, unlimited expansiveness, or what can be called Holy Law. Unconditioned action is an aspect of direct experience informing all action as being change. Nothing is separate, so all is action within the dynamism of the whole of reality. Another way to describe this is unlimited expansiveness. Unlimited expansiveness is how everything in life keeps expanding to affect everything else in life, or how life is unbounded. We feel living truth with this fifth meditation, which can open a direct experience beyond ego.

M.05 Unlimited Expansiveness Meditation: Focus on Unlimited Expansiveness. Open to see that everything arising in awareness is manifestations of Unlimited Expansiveness. Think, see, and feel this in yourself, then slowly see it in close friends, friends, distant friends, strangers, and enemies. Allow any thoughts that arise to not be elaborated on. Relax the body and maintain this focus as well as you can. Feel by Unlimited Expansiveness an unbroken reality.

Reasoning behind this meditation: A Three is held together in habitual belief of limited expansiveness. Because (in belief) they cannot effortlessly expand out, they feel they cannot be seen or heard. This limitation is fixed into reality itself (as a habit), so this meditation acts to cut the roots of this misunderstanding.

The initial idea of Unlimited Expansiveness Meditation might be hard to conceptualize because it has been missing since early childhood. To start, see oneself as expanding in being into the present moment. This is a natural quality built into being itself. We are being, with our being. We are aware of this expanding quality already being. Smell any odors, or qualities that can be noticed in smelling things. Experience this expanding and how it makes one more aware, more alive. Rub your hands together, feel how touching expands into awareness. Notice moment by moment, being is ongoing expansion into the next moment. Use your eyes to visually touch what eyes see, notice that expanding into awareness itself.

Everything is expansive. Once any of these becomes experience, even a little bit, focus on that experience and see it as unlimited and ongoing. Once it is ongoing within your awareness, imagine it to be this same way with others, see them as expanding into the next moment. See all of life as expanding in an unbounded expression of itself. Don’t worry about not doing this meditation perfectly, just do it as well as you can and know even a little bit is enough to encourage it to grow and become known.

Possible inner experiences: Intense desire for “doing” and sense of inadequacy is likely to arise. This is because this meditation initially requires partly causing inner expansion which is needed to reveal external expansiveness (see Value of Struggle, p. 132). To find expansiveness, we must to some degree cause expansiveness to exist within us. Type Three is built reacting to this difficulty. They (in ego’s reaction) can’t find external expansiveness because they can’t find internal expansiveness. They can’t find internal expansiveness because they can’t be causative in this way. They lack this faith. Causing
expansiveness seems beyond their capacity to create. As this illusion is challenged and if we keep at it, this fake conditioned, private reactive individual “expansion” will naturally fall away (because real boundless expansion is already here) and the need to “show off” diminishes. Only when this inner experience of doing stops, will life’s full reality manifest, as its unlimited expansiveness quality now becomes known. Mind rejects this meditation activity because it automatically thinks “nothing can be gained because we are not doing anything.” The belief “doing” is more important than “being” can be challenged by engaging in Unlimited Expansiveness Meditation. In two weeks of doing 20 minutes, both morning and evening, we usually find beneficial inner changes more openly possible. Alive nature will gain space to manifest as mind is made calm, anxiety is reduced. In this more tranquil state you will begin to recognize ongoing and unending radiance.

Possible outer manifestations: People find it easier to be around you because you are not constantly “on the go.” Because you are more relaxed and present to the current unfolding now, they feel more awake when they are around you.

Dealing with Enneatype Threes: We described how a Three works from the inside, but there is also an outside view. We find an outside view dealing with another person and they are in the rat race of doing and having. We realize they are wearing the type Three mask, they are acting as an achiever. In reading this material, we might take an intellectual understanding of how this mask works, how it is mostly unconscious, and how we can now use our intellectual knowledge to gain an advantage in this relationship. We might just start buying new clothes, going on fantastic vacations, to win the war of doing and having, and just manipulating them with force of “our” will. Or we can flip it over and place them in charge of managing production at our factory. We use their habit energy to benefit us. This is what the ego wants, power and control, but it is also the path to sorrow and suffering. In this book we want another more loving path.

Again, what is our motivation? Are we separate, or unified? We choose the life we will live. We don’t need to engage the person at their automatic level of reactions, just reflecting it back. We recommend the path of non-doing silence. We let them do and be what they wish, at the same time, we just don’t react. Instead, maintain awareness with the being behind this personality, which is equivalent to us. We love them. In this contact we might experience uncomfortable emotions arising in us. With courage, we recognize what arises is only us. The uncomfortable emotions are only about our personal history and ego response. Without believing in our ego we silently watch from a place of equanimity this unfolding reality. In unconditioned contact, we know eventually they will receive experiences that they are deeply being, and all motivation for type Three behavior will slowly evaporate. All this work can be done in silence and with love.

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INDIVIDUALIST: ENNEATYPE FOUR

Subjective Inner View: I am interesting, very creative, a bit serious, and just a completely unique individual.

“If my film makes one more person feel miserable, I feel I’ve done my job.” ~ Woody Allen (1935~)

The Individualist: Automatic finding loss in the building of stories (to be more meaningful): The
Four has a deep belief; it isn’t okay to be too happy. Childhood had feelings of abandonment, as one or both parents were repeatedly absent, detached, or disengaged from the child’s survival. In the child’s understanding it just could not be a fault in either parent. They only feel love (and no doubt) for their parents. This creates a predisposition that something is missing and that it is tragic. At the same time, they feel causative. It must be an inner inadequacy. They are just not enough, or they lack enough meaning. They in time become, by repeated events, disconnected internally. Tragic, abandonment, this lack of meaning, is who they are.

This inner tragic core is what they (in belief) take themselves to be, further, it is irreparable and must be accepted. In internally accepting, they disconnected “the original perspective” of what was alive. They settled, by this acceptance, for living on the un-original surface. They settled for longing without satisfaction, melancholy existence, a lost origin, and not quite recovering from being abandoned. They believe an original perspective has been lost, and this tragic perspective must be abandoned. Therefore, hiding this obvious tragedy now motivates and drives them.

Exercise.29 Abandonment: Two people using 15 minutes each, answer the following inquiry: “Tell me how you were abandoned by other people.” (App C&D p. 280, 287)

As these children grow up, they seek external solutions for an inner tragic core. This makes them incurable romantics, with idealism and nobility, but only from a surface perspective. Most of all they remain loyal to the lost beloved, consistently re-inventing their childhood in every new lost relationship. Envy is a core experience of Fours with dramatic stories being the inevitable result.

Type Four keeps focus on what is missing in situations. Something can always be found missing. They create inner ongoing tragedies matching their past childhood to thus continue and bring it back. This automatic approach blocks any kind of satisfaction that might be available. It prevents them from feeling okay which again reminds them that something is missing from their deeper inner depths. The inner peace of Reality is flipped over and now used primarily for its drama.

“The truth is that our finest moments are most likely to occur when we are feeling deeply uncomfortable, unhappy, or unfulfilled. For it is only in such moments, propelled by our discomfort, that we are likely to step out of our ruts and start searching for different ways or truer answers.” ~ M. Scott Peck (1936–2005)

The above statement by M. Scott Peck is true for all other enneatypes, but not Enneatype Fours. Fours seek discomfort in attempts to anticipate and therefore “deal” with difficulties they had in childhood. The story hides what is happening now. They create ongoing situations that include discomfort, but not real discomfort, only the drama within the story of discomfort. Feelings are projected out. This is a con job of acting tragic for its functional effects. Current thoughts of drama avoid the experience of drama. In Fours, their repeated abandonment (from childhood) is being adapted and used to make a better (less adult) world. In this sense, others must be part of the solution; drama isn’t internal, but only external. Others (as saviors) are needed to make this enneatype function, so language plays a big part of what is going on.

Type Fours, like all enneatypes, have their own language, which is slightly different from all other types. Each word spoken is picked based on an inner desire function and outer desired effect on others. This complication hides their inner desire from others. All enneatypes have
these hidden agendas, in their privacy, just operating automatically out of the unconscious, which the person will deny if directly confronted (don't try to force them out of their privacy). This language difference is more pronounced in Enneatype Fours than in any other enneatype. Words in a Four are almost flipped over to serve tragic possibilities. They hook and separate to prevent any long-term happiness. But motivation (the drama) is automatically designed by ego conditioning (by fantasizing idealistically), so it is therefore paper thin and lacking in substance. The drama produced is therefore hysterical, a bit over the top, and not actually real.

Ego (conditioned mind) does this mental overlay on what is, to bring back the sense of being as child, to go deeper into the disengagement felt from parents. Ego conditions to bring awareness back, to the exact same way it was with Mommy and Daddy, to the original perspective all other perspectives were created from. In this sense, ego is holding the key (drama, melancholy, and disconnection), that points to mental existence. Instead of “solving” our problems, ego just makes them worse. All of reality is treated (mentally) as ongoing drama (and under ego control). Since Ego is ideally replacing actual reality, they get stuck, unable to freshly see or learn.

“We say that we cannot bear our troubles but when we get to them we bear them.” ~ Ning Lao Tai-tai (1867-after 1938) transcribed by Ida Pruitt (1888 – 1985)

The real truth will set you free. Your parents did love you, but Fours feel blocked and stuck (in desire). They can’t stop this old habit. Parent love is now hidden and very painful. Fours only need to fully and deeply feel how what is done (the drama) reflects their parent’s love. Part of ego personality, the inner core, is stuck in childhood feeling abandoned. Fours only bring on imitation drama, to protect them from what lies below. There is real pain hiding below. What our unconscious doesn’t let us know, is that we do everything for love. We still deeply love our parents. We still act from our love of Mommy and Daddy. We are still children inside.

Unfortunately, desiring to change this moment (with drama), doesn’t actually reflect love back to parents. It seemingly operates this way only because childhood pain is making these desires miss-directed and so therefore unconscious.

Fours believe (from childhood) parent’s love was the only real love, and it is missing. This belief of historical and original perspectives, about reality is blocking out reality. They believe love but don’t directly know it. Real love has nothing missing, it’s complete. By now, they may even have discovered greater love than they knew as a child. Love is unfolding, but it looks different! But, because of beliefs, they block real love with drama to “make it more meaningful.” What they don’t see is there is nothing to do because nothing is actually needed. Their private belief in love and how it works was just wrong!

Reality will be restored, as drama slowly stops. Without drama, reality will be clearly seen. The intentional path forward for Enneatype Four is to rely on inner strength for difficulties. Meet difficulties with silence and see what new comes up as a result. Inside us is true nature, which is enough for any situation. Inside is power or magnificence that is never missing. The strength to be alive doesn’t come from others; it comes from deep inside. This translates to not being inflamed by external events; to instead fully land in inner experience. That can only be done if the person drops any goal of original perfection and judgment. A constant need to be “special” (and all the drama) can then be replaced by compassion and the sense of being fully connected and therefore fully human. We effortlessly join with others as equals.
**Exercise.30 Inner Strength:** Two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “What dramas were you able to effectively resolve from within your inner strength?” And, “How does that make you feel?” (App. C & D, p. 287)

We are all equal to each other. As the inner tragic core is fully experienced, language clarifies; transparency with others opens and takes its rightful place, replacing a small dramatic residue, which was once all they had. When the world and its loving support pours in, nothing extra is needed, and no effort is made to create and store stories. Meaning is full and complete in an ongoing flow of life without resentment, envy, or any sense of inadequacy. We open fresh.

“Every man has his own courage, and is betrayed because he seeks in himself the courage of other persons.” ~ Ralph Waldo Emerson (1803-1882)

Reality is full of love. In fully being, effortlessly, we do have a happy life, where meaning isn’t contrived from mental effort. Love is boundless and open. Others already do see our individual uniqueness. Love already supports us. We thus drop out of the “drama,” the constant need to make life more meaningful, and the need to be seen as unique. We see this pain of childhood as just a reflection of our parent’s difficulties, which we were too young to fully understand. We also realize blaming them doesn’t explain it or make it better because our parents did the best they could. In this deeper forgiving, we connect in more ways to the love behind all these circumstances, and we see all is good. In this, we are now open and love is now fresh.

For all enneatypes, especially Fours, if we feel this universe fully supporting us, we can **relax into complete being**, without having to “find what is missing” or “make it more meaningful.” All our enneagrams drop away and disappear, if we can stop reacting. But if we don’t feel this universe fully supports us. We can’t just stop. We can’t give up. We can’t stop fixing reality. Instead, we build habits to fix what is wrong within our ego support. In Fours, this mental ego habit (from childhood) is based on feeling abandoned. We consider old feelings “more meaningful” than any current moment. Complete being is rejected. Our history, when it is being unconscious, filters reality. But since this unconscious is hidden away, in pain, we must actually want to experience it deeply enough for it to appear. This unconsciousness in a Four is far worse than the imitation drama ego produces. Ego solves real actual drama with its own imitation drama, simulating the answer (in desire) **but not doing it**. All the drama comes from childhood and type Four’s history; it isn’t real. If you want deeper truth, don’t react, simple open experiences will set you free.

**Deeper Work:** With intention and logic we uncovered how this Enneatype Four mask distorts reality, interferes, and blocks any successful cooperation in life. We might practice dropping this Enneatype mask to live a full and happy life, or we might go deeper. Intention with logic can go a long way. But as we act from a separate intention, we will come to believe we are separate. This belief has the seeds of future suffering. There is another deeper approach which works to bring relief. It undercuts intentional **beliefs** in effort, and perspectives of **managing** a “self.” This new approach disassembles the concept acting as “self.” It connects instead to growing unbounded awareness of unity (in alive ongoing mystical experience) with all consciousness. We include this approach, as “Being Without Top or Bottom.” It isn’t an easy practice within our history, as this practice asks us to freshly see and feel **beyond our ideas** of who we thought we were.
M.06 Being Without Top or Bottom Meditation: Hold focus on Being without Top or Bottom. See things arise in awareness as manifestations that do not have Top or Bottom, as there is no inherent perspective. Don’t chase thoughts, but rest in open awareness. Notice self is missing, empty, and or just a passing thought. Further, notice “perspective” is a self thought, a reference frame. Perceive without a frame. There is no me, just vivid awareness, without top or bottom. Then, slowly see no inherent perspective in friends, distant friends, strangers, and eventually enemies. Just relax the body and maintain this focus as well as you can.

Reasoning behind this meditation: Type Four is held together by a belief in an original perspective, with an original identity, a “me” that was lost. Since they cannot expand beyond this belief, they work to bring back their specific perspective of reality. They don’t see that all perspectives are equally true, but only an original me perspective is true. For them this limitation, within this “me” belief, is fixed into reality itself. This meditation “Being Without Top or Bottom” acts to cut this misunderstanding. Realize many tops and bottoms are possible, that every perspective is possible, even a self less view. This cuts the roots of these illusions. This unmotivates the whole reactive process.

Once “self” is seen as a thought “requiring a top or bottom perspective,” we can instead rest in open awareness. Then, we notice there is no self story, no original perspective, and no self-thought. Awareness can be open without perspectives, now open this out. Friends are not their stories. We can lose our love of stories. We wake up into open awareness.

If you have great resistance to doing this meditation as written, start smaller. Find a small hand mirror. Hold focus on the tip of your little finger but see it through the mirror. Wiggle the little finger and see it move in the mirror. Notice both mirror view and direct views of finger are equally valid, in spite of the fact that the movement in the mirror seems “wrong.” If you were born only with a mirror, you would believe this was “right” and a direct view is wrong. See that all views are equal, on some level. Truth is available on many levels. See the viewpoint of the little finger as not having a “right” way.

Possible inner experiences: Intense aversion, abandonment, negativity, and a sense of inadequacy will likely arise. This meditation requires an open perspective that is just not believed to be available. Old negative belief feels certain. This enneatype has been built on exactly this false certainty, so it isn’t easily challenged. But we start anyway; bring on this struggle (p. 132 “The Value of Struggle”). It might feel impossible, but it isn’t.

To find external being without top or bottom, we must, to some small degree, internally cause a being without top or bottom perspective to exist within us. Enneatype Four is built reacting to this difficulty. By allowing these reactive emotions (these difficulties) to rise and fall without elaboration or attachment then unlimited “Being Without Top or Bottom” will naturally emerge. We learn by going against ego comfort. As the inner tragic experience of “a separate identity” stops, life’s unconditioned reality manifests, its quality of unlimited perspectives becomes clear, real freedom discovers just itself (as it was all a projection).

Mostly the mind rejects this meditation activity because it will immediately think “nothing can be gained because this is the wrong perspective.” This belief that “perspective” is more
important than “being now” is challenged by engaging in Being Without Top or Bottom Meditation. After two weeks of doing it 20 minutes, both morning and evening, we usually find beneficial inner changes more openly possible. Alive nature gains space to manifest as mind is made calm. In this newly forming tranquil open state; awareness will now begin to recognize unmistakable happiness.

**Possible outer manifestations:** People find it easier to be around you because you are not constantly “controlling with drama.” Because you are now more relaxed and present to the current unfolding, they feel more awake when they are around you.

**Dealing with Enneatype Fours:** How do we deal with that outside view? We find ourselves with another who is always looking for what is missing, and so going into drama. We realize they are wearing a type Four mask, acting as an individualist. We may take an intellectual understanding of how this mask works, how it is unconscious, and how we might use intellectual knowledge to gain advantage in this relationship. We abandon them; raise our voice, doing an even better job of producing drama, to manipulate them with the force of “our will.” This is what ego wants, power and control, but it is a path to sorrow and suffering. In this book we want another path.

Again, what is our motivation? Are we separate, or unified? We choose life as we live. We don’t need to engage the person at a level of reaction, a level of reflecting their reactions. In this book we recommend the path of non-dramatic silence. We let them do and be what they wish, at the same time don’t react. Instead, maintain consciousness with the being behind the personality, which is equivalent to us. Again, we love. At this level of contact (with love) we may experience uncomfortable emotions arising in us. With courage, we recognize what arises is only us, these uncomfortable emotions, are about us, our history, and our ego responses. Without believing in our ego we just silently watch from a place of equanimity this unfolding reality. In unconditioned contact, we know eventually they will receive and experience they are uniquely being without top or bottom, and motivation for the Four behavior will slowly evaporate. All of this precious inner work can be done with love and silence.

**OBSERVER: ENNEATYPE FIVE**

**Subjective Inner View:** I am knowledgeable, quiet, a bit serious, and completely self sufficient. I am not a very public person.

“Today, the degradation of the inner life is symbolized by the fact that the only place sacred from interruption is the private toilet.” ~ Lewis Mumford (1895–1990)

**The Observer:** Automatic separation of emotions from memories (to have knowledge): These are people who believe it isn’t okay to be too comfortable in the world. If a parent is invasive, intrusive, manipulative and not respectful of boundaries, then a child will learn to withdraw. Their inner knowledge must be protected, so they withdraw from putting themselves out. This is the basis of the personality of the Enneatype Five.

**Exercise.31 Privacy:** With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “Tell me how you value privacy.” And, “How do you let other people know that you value privacy?” (App. C, p. 280 & App. D, p. 287)
Withdrawal (by thinking) becomes preservation for the Five’s inner self. This avoids conflicts but leaves the child feeling unseen, un-appreciated, and therefore misunderstood. Inside they are driven to create boundaries because parents feel invasive, powerful and intrusive. Inner withdrawal creates consciousness compartments, making consciousness seem modular. The child hides in his or her own private thoughts. They fix reality into a seemingly modular consciousness so as to reflect an outer invasive relationship between parent and child. Without losing their love for parent, they do this to themselves, internalizing the conflict within consciousness itself.

Bliss in a Five childhood is broken. Childhood did not support a natural growth and flowering of consciousness. The natural flow must be modified (by thinking) since parent doesn’t respect boundaries. Emotions get suppressed because they cause interrogations by an invasive parent. Instead of emotions, a child hides in thoughts. In compensation, this child becomes intellectual, in knowledge devoid of real emotions. But this child cannot bond with parent and that leaves them feeling invisible and neglected. By thinking, they stop directly feeling in their Being. The real self (with emotions) becomes hidden and doesn’t come out. Their principle new activity becomes observation, and therefore, type Fives become good intellectual observers.

Deep hidden feelings inform type Five that they don’t have enough knowledge. If they did, they would have really bonded with the parent. To them, this lack of knowledge is where they failed, and they don’t want to keep failing. They must gain even more knowledge, to find ways to bond. They try to figure out how to fix what is wrong with reality. Emotionally, they accept separation, and learn to love a resulting privacy, as it seems to hold great knowledge. They become smarter.

The more observation one does, the more mental knowledge one gains. Emotional feelings must be dropped because they interfere with observation and knowledge. Emotions also must be dropped because they can be used to expose a person against their will. Without feelings, one can be interrogated without being exposed; one can keep safe within one’s own world. Watching and hiding out are natural for this Enneatype. They often avoid public speaking, or active participation in what may bring out external inquisitors. They seem only to want to be left alone. This is a complex fear of being both insufficient and being exposed as insufficient. These are lessons learned from childhood, and this habitual thinking appears to keep them safe.

**Exercise.32 Insufficiency:** Two people 15 minutes each, answer in a loop (p. 281) the following two questions: “Tell me how you might feel insufficient.” And then, “When you feel this insufficiency, how do you cope and get through it?” (App C&D, p. 287)

How does this childhood mask appear in adulthood? Five has an internal action of withdrawal that creates unbridgeable gulfs along emotional connections. In other words, where emotions cause difficulties, they simply disconnect. This reduces emotional conflicts to more manageable levels. This disconnection is seen by others. They seem stingy with their inner self, hiding out from others and the world. This withdrawal is so deep they often feel out of touch or spaced out from being present.

The automatic ego mind within a type Five personality is stripping emotions, building dry story lines devoid of life, to gather and organize abstract knowledge. Mind is greedy to acquire and hoard knowledge while at the same time being frugal with money or time because of an always
impending impoverishment. Stinginess is passive aggressive behavior, and the person is rarely conscious of this hostility emanating from the mind.

As we drop mind, we enter into life’s flow. Life opens fresh when we outgrow our enneatype. Private thinking has no advantage. The idea that anyone can control life is pure illusion. It is also not possible to be responsible as a separate person. It is obvious we are whole only with and in life. In a flow within life we see our reactive mind is inadequate, as we recognize we are more than past conditioning. Thinking is replaced by energetic beauty. In fresh resulting awareness, conscious gaps are bridged. Consciousness becomes whole and not separate from life’s flow. Our unemotional isolated path of constant comparison and analytical compulsive thought is replaced by surrendered connections filled with energy, intuition, gratitude, and love.

“One True Source: People who have yet to understand use mind to seek mind and make Buddha seek Buddha. They have no prospect of attainment. What they don’t realize is that all conscious beings are of the same true source.” ~ P’u-an [Teachings of Zen: Thomas Cleary p93]

If enneagrams, especially Fives, know this universe supports them, they feel direct support by relaxing into knowing, without “pre-knowing,” or “thinking.” This old habit “thinking,” hidden inside type Five, was based reacting to an invasive parent. In response, child would with-draw, go silent, to focus on thinking (rather than feeling) attempting to figure out and know what was really going on. Parent motivations are way beyond child understanding. In frustrated response, a child would again try harder to think more. Childhood was a pure thinking struggle, but now in adult reality, our old child’s response (of thinking) can be challenged. Feel into feelings parents have; relax, open, and just feel. What was that parenthood like? Adult parental motivations can now be better understood. We need more feeling, less thinking. If we simply relax, spontaneous natural knowing emerges, as judgments of intolerant parents are exposed. We (as the adult of our child within) can see our parents doing the best they could, it wasn’t about us; it was really about their child history, expressing itself. All these old misunderstandings can end. As adults we no longer need to react just like we did in childhood.

The intentional path forward for Enneatype Five is to attend the mind (and its goal of privacy) with mental detachment. Instead of withdrawal, he or she stays present, open, aware, without contracting into thought. It is to learn feelings by staying connected to this now, as it swells up, giving it more space to see its gifts. This will reclaim the unconscious parts of the mind and make them known. They show up as feelings. The unconscious mind is filled with stories that were too uncomfortable to be fully present in; one needs a great love for truth in order to weather these storms. When something is unconscious, its only place to hide is as a projection out onto others. Five thinks thoughts about others, to allow them to hide and feel nothing. It leaves one feeling diminished and inadequate as a result. This inadequacy is only an illusion, a trick of avoidance. He or she is only avoiding their feelings.

Dropping habitual thinking (our childhood reaction), and its direct resulting privacy, we discover reality is already here, as thinking wasn’t needed, or even that useful. We open an emotional life, which was suppressed by thinking. This discovery, when fully open, brings joy. This feeling of being is shown as a path to true knowing, a knowing that is real, fresh, open, and undeceived. The guess work of thinking and pre-knowing is shown to be illusion. We have emotional lives, fully being, in which satisfaction isn’t reactively driven by external events. Feeling fully, we drop
out of any privacy and the constant need to pre-know what is going on with ourselves and others. We open then to unbounded ongoing freedom, and the joy of effortless expression.

**Deeper Work:** When one is able to watch the ego mind with complete detachment, one can see that everything is interconnected and inter-causative, it isn’t then possible to identify separate cause-and-effect relationships. Everything is conditional on something else. We could stop here, intentionally fixing these habits but as with the other enneatypes, but there is another step that leads to the open dimension, a non-conceptual realization that is beyond this “self.”

**M.07 Immeasurableness Meditation:** Feel by holding focus on Immeasurableness. Things arise as manifestations, meaning *openly hides* and *can’t be measured*, so *place love into it.* Don’t judge or speculate. Don’t allow thoughts to elaborate. Thus, find immeasurableness, in yourself, close friends, friends, distant friends, strangers, and eventually enemies. Relax the body, while maintaining this loving open immeasurable focus, as well as you can.

**Reasoning behind this meditation:** Enneatype Five is held together by a belief in the power of thinking. But to think thoughts creates instances of judgment, comparison, and contractedness. More awareness occurs if we avoid thinking elaborations. We are not really looking for definable and measurable knowledge, cleaved off from reality, privately held, and encapsulated into a thing. In our inner thoughts, this is the power of thinking. Thinking distances experience. Thinking doesn’t lead to love, sympathetic joy, equanimity, or compassion. These deep experiences are real values in being alive or living. But bias towards thinking, this inner distance, avoids reality. Immeasurableness Meditation acts to cut roots of mental misunderstanding enabling type Five’s reactions. When truth is *realized as feelings*, thinking stops and this complex personality stops. When this happens, alive nature expands (it is no longer blocked), love is made visible.

If you have great resistance to doing this meditation as written, start smaller. Hold focus on the tip of your little finger on your left hand. Give it love, compassion, sympathetic joy, and equanimity. Notice as you give these boundless qualities from your true nature, you think less and less about your little finger. You feel into it directly. Also notice how your little finger becomes warmer and comes closer to your heart. Recognize it as not separated from the next finger over. See it as unified with hand, how it also connects with the arm, elbow, shoulder, heart, stomach, eyes, teeth, shoes, car, parents, job, culture, and all that is. See this little finger not as a simple little thing that can be measured, but connected boundlessly to all that is, quite beyond the power of thinking to experience. Experience itself comes from awareness mixing in the present, and is broken and limited by thinking thoughts.

**Possible inner experiences:** An intense confusion, a resulting desire to “gather data,” and a sense of inadequacy, is likely to arise because this meditation initially requires partly causing inner immeasurableness to reveal existing outer immeasurableness (see “The Value of Struggle,” p. 132). To find immeasurableness, we must - to some degree – actually cause immeasurableness to exist within us. We must find love. Type Five is built reacting to this difficulty. If these reactive emotions are allowed to rise and fall without
elaboration, real immeasurableness will then naturally emerge. With this real, we will no longer need to manufacture, so all “data collecting” stops. Isolation ends. Life itself is shown manifesting dynamically, immeasurable in any fixed way; fixation with thinking simply ends.

The mind (our habitual self-image manipulation) rejects this meditation activity because it will immediately think “nothing can be gained because we are not learning anything.” The mind needs to reify and hold experience so it can know. This is mental learning. The belief that “mental learning” is more important than “being” is challenged by engaging in Immeasurableness Meditation. After two weeks of doing it 20 minutes, both morning and evening, we usually see beneficial inner changes made possible. Alive nature gains space to manifest as ego is made calm. In this more tranquil state awareness begins to recognize unending comfort. Ego’s processes of anxiety and worry slowly diminish.

**Possible outer manifestations:** People find it easier to be around you because you are not “withdrawn and isolated.” Because you are more relaxed and present to the current unfolding now, they feel more awake when they are around you.

**Dealing with Enneatype Fives:** What about that outside view? We find ourselves with another who is always hiding, staying out of the limelight, fiercely independent, and wanting to be left alone. We realize they wear a Five mask, acting as observer. With intellectual understanding of how this unconscious mask works, we might use knowledge to gain advantages. We leave them alone with complex knowledge driven tasks, benefiting from work they do. In just doing this we manipulate them with the force of “our will.” This is what ego wants, power and control, but it is also a path to sorrow and suffering. In this book we want another, kinder, more open path.

Again, what is our motivation? Are we separate, or unified? We choose again and again. We don’t need to engage the person at the level of reaction, the level of reflecting their reactions. Here we recommend the path of *connected* silence. We let them do and be what they wish, at the same time don’t react. Instead, maintain consciousness with a being behind the personality, which is equivalent to us. Again, we love. With open contact we may experience uncomfortable emotions arising. With courage we recognize what arises is only us, uncomfortable emotions are about us, our history, and our ego response. Without believing in our ego we just silently watch from a place of equanimity the unfolding of reality. By giving unconditioned contact, we know eventually they will receive and experience *direct knowing from being* without any thinking involved, and motivation for Enneatype Five behavior slowly evaporates. All of this work can be done in silence with love, separation can end.

**LOYALIST: ENNEATYPE SIX**

**Subjective Inner View:** I am a bit nervous, suspicious, and focused on safety. I am loyal to others and I want them to be loyal to me.

“It is not the mountain we conquer but ourselves.”~Sir Edmund Hillary, first to summit Everest (1953)

**The Loyalist:** Automatic nurturing and masking of fear (to have certainty): These are people who feel *it isn’t okay to trust yourself*. Enneatype Six childhood seemed so chaotic or unstable that a preoccupation with fear is a resulting conclusion behind all occurring consciousness states. They often feel others or the whole universe is out to get them. They lack certainty and confidence in
actual alive nature. In deeply hidden experiences they see themselves as fundamentally unsure, weak and helpless. They are a “thing” and not spirit. Where spirit might have the possibility of transcendence, they know they are not that. They will perish of disease and death and then be forgotten since they are ephemeral and seemingly lack in all enduring meaning.

Exercise.33 Inner Trust: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “Tell me how it feels to be without guidance or support.” And then, “When you feel this, how do you cope and get through it?” (Appendix C p. 280, Appendix D p. 288)

All enneatypes automatically try to fix reality. Type Six has a thinking overlay covering reality. This overlay is a slightly smaller mental representation, of what eyes see and fingers touch, making their world smaller as a result. It isn’t symbolic because it reflects only physical objects in the world. In this interior mental overlay, within a deeper core of fear, their physical world seems different than with other enneatypes.

Missing from a Six experience and resulting understanding is both unconditional strength and faith. These aspects of being alive weren’t mirrored by adults who were parents and relatives of that childhood. Instead they mirrored fear and the certainty of that fear. Missing were higher, noble, altruistic, and therefore transcendent living dimensions. Devoid of these open options, no depth through faith was available, so surface experience became reality. With only surface reality available, which is essentially spiritually flat, there isn’t strength, except by becoming a man of steel. Missing was spiritual strength or transcendent strength. This is a much smaller world than the other types live in. The depth of inner faith and inner strength just isn’t available.

Six personalities come in two flavors, overtly fearful and counter phobic. Both are fear based, but the counter phobic goes to great length to challenge fear and “defeat it.” Since inner faith and inner strength is missing, all activity occurs on the surface. There is no support for the soul. It is as if a big part of their nature is unavailable to their consciousness. This leaves them with a constant feeling of being ill prepared and inept. In this experience they react. Reactions take the form of pervasive doubt. They vacillate, hesitate, and often stutter. They’re irresolute, skeptical, seeming not sure of where they stand. When they do decide, they second-guess without any confidence in themselves.

Ego uses a type six mask because it is faking the real process of being awake to power. Without real inner power, relationships to authority reflect an overtly fearful or counter phobic subtype. Overt subtype becomes a loyal servant, dutiful, sometimes hero-worshiping or just as a devoted follower. Counter phobic subtype becomes rebellious, defiant, or obsessively focus on remaining autonomous. Both of these subtypes reflect a surface attempt to reclaim an inner and otherwise missing authority. Anyone with real power feels something is missing as ego attempts to bluff.

Exercise.34 Loyalty: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “What was your childhood experience with authority figures?” And then, “Were you taught to be loyal?” (Appendix C & D, p. 288)

When obsessed by fear, loyalty is projected out from ego mind. This isn’t real loyalty but only
surface imitation. Initially it might look strong, but it folds at the first challenge. Imitation loyalty can take many forms. For example, it might take form by asking everyone’s advice to then reject all opinions in rebellion. This isn’t true loyalty. Ego uses privacy. Words have different meanings; comprehending loyalty is blocked from awareness by ego. These and other key words are all redefined and then used differently. This functional disconnection is possible because inside the personality is a stable, long-term belief they are separate and not interconnected with others. In this isolation the different use of words is accepted and considered normal.

The path forward for a Six is to open into their depth, to get beyond their surface of fear. It is to unflinchingly learn about themselves by sustained contact using self-inquiry, supported by inner self-reliance. It means understanding their unquestioned need to swallow beliefs that filled their inner world. This takes courage as these beliefs are only held together with fear. It is why there isn’t depth to their reality; it is stripped of spirit or faith. This small certain world must be broken into and aired out. As this happens the old mistaken separation from others evaporates and love (which was there all along) pours in.

Enneatype Six also needs to explore frightening situations in childhood, to then understand the relationships they had with authority figures. This can’t be done intellectually. We must descend into feelings of a defenseless submissive reality with feelings of unsupported love. Contact with these depths creates space, and within that inner space courage will rise out from these ashes. This is real strength not a pretend type offered in ego. With this real strength of consciousness, comprehension of life in its full truth can then begin as an ongoing experience.

“Life is either a daring adventure or nothing. Security does not exist in nature, nor do the children of men as a whole experience it. Avoiding danger is no safer in the long run than exposure.” ~ Helen Keller (1880-1968)

For all enneagrams, especially type Six, if he (or she) can feel the universe fully supports him, he can relax into the vivid certainty of being, without having to “trust” something, or demonstrate loyalty. Nothing in fact needs trust because if it is being, it is already certain. He opens his eyes, and sees exactly what is already being. Reality is fully dynamic, always changing, and serving in ongoing engagements. Reality is co-emergent with all others, and others are choosing it. He (or she) became a Six because he believes (by judgment) reality is too chaotic to fully support him. This is just an attempt to be in private control of life, rather than just taking life in as it is.

This reality isn’t chaotic, but alive, steady, and engaged. With pure reality, eyes cannot see fear. Fear only reflects out (in awareness) from our history and conditioning. Fear isn’t directly real, but only an overlay, created out of speculation. This old mental habit, hidden in the type Six, is automatically seeking security, fearfully and compulsively responsible, thinking to avoid change, and thus missing out on the freshness of life. It avoids exposure to be safe, but in doing this it also misses life. Why drop being which is always certain to engage in speculation (by thinking)? In fully being (with feelings), we have emotional lives, where security isn’t imagined in mental speculation. We drop protection and defense, this constant need to worry about loyalty or not in ourselves and those around us. Instead we just openly experience life by being vividly awake.

Deeper Work: We can stop here, with intentional approaches, but Uncontractedness meditation can go beyond the world of ego, which is only a “self” based mental image understanding.
M.08 Uncontractedness Meditation: Focus on Uncontractedness. Relax; see everything arising in awareness as uncontracted manifestations. Everything is of perfect size. Vividly see this in raw awareness. See it in yourself, and then slowly see it in close friends, friends, distant friends, strangers, and eventually enemies. Allow all thoughts that arise not to be elaborated on. Just relax the body and maintain this non-mental focus as well as you can.

Reasoning behind this meditation: Enneatype Six is held together by a root belief that everything is contracted and smaller than it is. This prevents the experience of perfect size; it invalidates true nature. This belief was fixed (by thinking) into reality itself, so Uncontractedness Meditation acts to cut this misunderstanding which enables the Six reactions. When truth is fully realized, we drop this personality, as alive nature expands. Uncontractedly, we then touch into an ocean of ongoing trust.

If you have great resistance doing this meditation as written, start small. Hold focus on the tip of your little finger of the left hand. Give it love, compassion, sympathetic joy, and equanimity. Notice, in giving these boundless qualities from your heart, confusion of exactly how it looks diminishes. You start to see exactly what size it is and you clearly see it is uncontracted. Relax past fear. Little finger is exactly right and perfect size. See exactly, vividly, and feel yourself seeing exactly. Now see this perfect finger as attached to a perfectly sized hand, arm, shoulder, tummy, leg, and foot. See all these fit together perfectly, exactly as they need to be. Exactly perfect. Relax into how obvious this is.

Notice how this little finger, with uncontracted size, connects with arm, elbow, heart, shoulder, stomach, eyes, teeth, shoes, car, parents, job, culture, and all that is. See all that connects to this little finger as having perfect size, and therefore perfect true nature, connected in perfect trust (beyond the power of just thinking into a thought experience). Experience itself comes without fear in feeling awareness mixing vividly in the present; it is only broken or limited in any way by mentally thinking thoughts.

Possible inner experiences: An intense confusion over “size,” “strength” and a sense of inadequacy is likely to arise because this Uncontractedness Meditation requires causing inner uncontractedness to reveal existing outer uncontractedness (see, “The Value of Struggle,” p. 132). To find uncontractedness, we must (to some small degree) cause uncontractedness to exist within us. Type Six is built reacting to this. If emotions are allowed to rise and fall without elaboration, then inner uncontractedness will naturally emerge. With practice we feel into it. Only when this inner experience “contracting” within fear stops, can we experience perfect size.

Ego rejects this meditation, as it immediately thinks, “No it won’t work. Nothing can be gained because you must only trust me. Thinking is everything.” This belief, “thinker” is more important than “being” (with seeing and feeling), can be challenged by engaging in Uncontractedness Meditation. With attention alone we take back the job ego did. With two weeks of doing it 20 minutes, both morning and evening, we usually see beneficial inner changes. Alive nature gains space to manifest as ego mind is made calm. In this more tranquil state, awareness will begin recognizing ongoing and unending trust.
Possible outer manifestations: People find it easier to be around you because you are not constantly “contracted with fear.” Since you are more relaxed and present to the current unfolding now, they feel more awake when they are around you.

Dealing with Enneatype Sixes: What about outside views? We find ourselves with another who is always fearful, unable to trust themselves, passively independent, and wanting loyalty from others. We realize they wear type Six mask, acting as a loyalist. With intellectual understanding of how this mask works as an unconscious habit, we can use our knowledge to gain advantage in this relationship. We might leave them in charge of security at an internet company, and benefit from the work they get done. In doing this we are just manipulating them with the force of “our will.” Ego wants, power and control, but sorrow and suffering follow. With love we can choose. Again, what is our motivation? Are we separate, or unified? We choose life as we live. We don’t need to engage a person at levels of reaction, reflecting their reactions. Here we recommend the path of supportive silence. We let them do and be what they wish, at the same time we do not react. Instead, maintain consciousness with the being behind this personality, which is equivalent to us. Again, we love. In this contact we might experience uncomfortable emotions arising in us. With courage, we recognize what arises is only us, any uncomfortable emotions, are only about us, our history, and our ego response. Without believing ego we just silently watch from a place of equanimity, reality unfolding. By giving unconditioned support, we know eventually they will receive and experience uncontracted Being. In time the motivation for the Enneatype Six behavior slowly evaporates. All of this work can be done with love and in silence.

ENTHUSIAST: ENNEATYPE SEVEN

Subjective Inner View: I am excited by new things, enjoy new ways of understanding, and enjoy planning things. I sometimes procrastinate a bit, but don’t worry it will eventually get done.

“Most great men and women are not perfectly rounded in their personalities, but are instead people whose one driving enthusiasm is so great it makes their faults seem insignificant.” ~ Charles A. Cerami (1920-2010)

Enthusiast: Automatic mapping and planning (for positive outcomes): Enthusiastic, smiling, outwardly adventurous and constantly busy with many activities, these are people who believe it isn’t okay to depend on anyone. Type Seven smiles compulsively while holding the real world at arm’s length. They prefer symbolic work to real work; thinking to doing, being just influential rather than responsible, and in all cases, they are not fully landing in their feelings. They love to talk and be center of attention, while not being fully present. They love chewing on issues but not fully digesting them. This is the peter pan syndrome. They seem to be in constant search for even more fairy dust.

Sevens are easily bored and always quick to move on. They prefer being new and exciting to being real. Their mind functions to dance around difficulties, change the subject, bring in a plan, magically fix the problem, and in all cases automatically make difficulties go away. The more one uses this escape, the more it seems needed, and the more isolated from reality one becomes. They live in their heads, where they feel protected. This is the magic package, which covers a deeper conclusion of fear, but also automatically avoiding any actual experience of fear. Like all enneatypes, the starting conclusions make the output conclusions seem real, and very needed.
Exercise.35 Inner Fear: Two people each using 15 minutes answer in a loop (p. 281) the inquiry: “Tell me how you avoid being in fear.” (Appendix C & D, p. 288)

The mind of a Seven is automatically trying to cheer and lift others up. In this automatic aspect, it is trip laying. They fix others rather than land in their own experience. The “encouragements” are just rosy conceptualizations of dogmatic aphorisms. Stock “feel good” labels which short circuit the problems of others and block out any real sharing in feelings and emotions. This old habit, enthusiastically engaged in, doesn’t really help others. Others are best helped, by deep open listening, which allows them to complete their needed experiences.

Trip Laying is an attempt to “fix” reality into something it isn’t already, to speed up the unfolding that must take more time. It is spiritual teaching as a fast food service. Missing is the authentic wisdom found by taking a more fully present flow with all of reality. The inner path to “fix” their own problems is projected out onto others. This both interrupts the other’s path and avoids any real intimacy. At all times it is just keeping reality mentally at arm’s length (p. 155).

Exercise.36 Trip Laying: With three people using 10 minutes each, answer in a loop (p. 281) the following two questions: “What trip did someone lay on you?” And then, “What was the ultimate result?” (Appendix C, p. 280 and D, p. 288)

Enthusiasts, as with other enneatypes, are tied back to and entangled with childhood. The early relationship with mother taught them this style of deflecting and avoiding reality. At some point the great relationship with mother changed. Early childhood felt supported but later childhood did not. They feel pushed out of heaven (betrayed by mother) and are now just trying to get back. This was and is a very painful relationship with mother, so now (to be nice) it just operates unconsciously. They found no matter how much they loved their mother; they could not depend on her. This isn’t an easy thing for them to find and be aware of as an adult. To expose and then help start to heal this pain, we open and can redo Exercise 15 (p. 48).

Unhurried reality is a very dynamic struggle with being alive and unfolding into life itself, by its wisdom and its plan. Because of fear, Sevens exit reality (by thinking) to instead replace it with a “better” plan. They can’t trust mother, Enthusiasts don’t trust present situations, so they plan a new one. They avoid life. This hides fear and it seems to heal the Mother relationship.

Buried feelings of this hidden relationship with mother, brings on fear, so it gets enthusiastically projected out onto others. Depending on others also brings up feelings of fear or betrayal. They don’t want that old outcome. These difficult feelings are solved by changing the subject, calling others in to fix it (trip laying), and just enthusiastically planning a better future.

Exercise.37 The Plan: With two people each using 15 minutes answer in a loop the inquiry: “What is right about not making a plan.” (Appendix C&D, p. 280 and 288)

This fixing makes them shallow, unable to listen deeply. But nothing is needed. Actual reality already has a plan, wisdom, and resulting ongoing work of integration (mother’s essential role). Rather than being present with unfolding perfect aspects of true reality, the Seven substitutes
their own, separate will, to kind of “own reality.” Mentally they have an ego reality they better trust; not the real one which they have lost touch with. Within fear (to not depend on mother), the resulting personal plan is a rejection of reality. Contracting in a smaller mental reality, to lose touch with how big, wonderful and wise, actual reality is. Amazement gets replaced by anxiety.

“As long as we have some definite idea about or some hope in the future, we cannot really be serious with the moment that exists right now” ~ Suzuki Roshi - Zen Mind, Beginner’s Mind

What is missing from an Enneatye Seven experience and understanding are three aspects of Life’s perfection; Unconditioned Plan, Unconditioned Work, and Unconditioned Wisdom. Once these perfections were lost and separated from the flow of life, it feels like a fall from grace. This fall from grace is then “fixed” by effort. The three separating efforts are creating a plan, having private wisdom, and the endless work of making all this smoothly fit together.

Reality has these three perfections. The sky knows how to rain, snow, and be sunny. It knows about all the millions of butterfly effects, it knows about each tree, flower and insect, and how all of reality integrates into each moment. These perfections are quite beyond the separate comprehension of a linear ego mind because these are spiritual, transcendent, and in flow into something else. Reality is dynamic and moving.

Deeper reality is always available, but only in being fully engaged and present. Awareness joins a flow with reality at this integrating level. Lacking connection means one must effort to perform these missing aspects of reality. This effort creates a mechanical operation separate from the real flow of living. Mechanical under-standing provided by ego mind cannot understand life’s flowing level of plan, work or wisdom. Living isn’t just mechanical; it is always bigger than that.

“If you cannot find the truth right where you are, where else do you expect to find it?” ~ Dogen Zenji (1200-1253)

Recognize feelings. The intentional path forward for a Seven is to fully inhabit their feelings in the present moment, without spinning off into more conceptualizations. It is also to stop trip laying on others and to take down the “feel good” statements projected out. This stripping away of defenses will allow others to unfold as they need. It introduces abiding grace and with that gift comes courage to unfold in surrender into a more natural inner path. In this added space for unfolding, a more natural flowing of real wisdom emerges, unprotected, fresh, rather than our old separate ego driven imitation copy of private wisdom.

Protection doesn’t work. In all efforts of protection from fear, comes isolation. To see this fully is to surrender ego, as it is the only way to the underlying truth. Authentic truth is without effort and without ego; from this open perspective there is no fear. No need to spin and dance around in avoidance. Standing fully still is the non-conceptual experience of unconditioned love.

Reality mothers us. For all enneagrams, and especially for type Seven, if we feel the universe fully supporting us, we can relax into wisdom, without having to “energetically know” anything. There is no thinking and no need for privacy. There is nothing to do because nothing is needed. Others are involved and they can affect reality, without our pre-knowing. In fully being, we can have an emotional life, where joy isn’t driven by external events. We thus drop “the rat race of thinking,” the constant needing of fairy dust, magic, and manufactured separate wisdom.

Deeper Work: We can stop here, or go to Great Vastness, to an open beyond the small “me.”
Reasoning behind this meditation: The Seven is held together by a belief everything is separate in its unfolding. This belief prevents the experience of great vastness, and therefore it invalidates true nature. This belief is fixed into reality itself, so Great Vastness Meditation acts to cut the root of this misunderstanding which enables type Sevens reaction. As truth is realized, there is motivation to drop the mask of personality. We no longer judge our mother as wrong. When this happens, alive nature expands.

If you have resistance to doing this meditation as written, start small. Hold focus on the tip of your little finger on your left hand. Give it love, compassion, sympathetic joy, and equanimity. Move it back and forth. As you move it, understand your Mother helped you do this, your father helped just as much. The grocery store has also helped this little finger move. All that is, and all that has not been, has also allowed this finger to move. Since you are less than 200 years old, it isn’t possible you can even know all factors allowing you to move your finger. The Great Vastness has an order, a plan, that you are the great beneficiary of; a plan quite beyond personal mental understanding.

Possible inner experiences: Intense confusion over being lost, needing a plan, and a deep sense of inadequacy might arise. This meditation requires initially causing an open perspective to allow unfolding to be non-local, vast, and great. It is beyond our initial ability to comprehend. Our beliefs are in our way. Type Seven is built reacting to these personal and private beliefs. To find great vast unfolding, we must (to some small degree) cause great vast unfolding to exist within us. We must then struggle to really challenge our beliefs (see “The Value of Struggle,” p. 132). If our reactive emotions are allowed to rise and fall without elaboration, the great vastness naturally emerges. The inner experience of “planning” stops, and the reality of life manifesting in its quality of perfect vast unfoldment (or also called Holy Wisdom) becomes known.

The mind rejects this meditation activity because it will immediately think “nothing can be gained because this isn’t wise, and it doesn’t help me unfold towards truth.” This belief that “wisdom” (mental thinking) is more important than “being” (feeling or seeing) is challenged by engaging in Great Vastness Meditation. After two weeks, doing it 20 minutes, both morning and evening, we usually find beneficial inner changes more openly possible. Alive nature gains space to manifest as ego mind is made calm. In this more tranquil state awareness begins recognizing unplanned wisdom.

Possible outer manifestations: People find it easier to be around you because you are not constantly positive, chatty, and laying trips on others. Because you are more relaxed and present to the unfolding now, they feel more awake when they are around you.

Dealing with Enneatype Sevens: What about that outside view? We find ourselves with another
who is always enthused, laying trips on people, and dancing around problems. We realize they are wearing the type Seven mask; acting as enthusiast. With intellectual understanding of how this unconscious mask works, we might use it to gain advantage in this relationship. We might place them in charge of meeting new people in an organization because we know they are upbeat people. We use their ego habits to benefit us. In doing this we are manipulating them with the force of “our” will. This is what ego wants, power and control, but it is also a path to sorrow and suffering. In this book we want another path, one less automatic, and less selfish. Again, what is our motivation? Are we separate, or unified? We choose life as we live. We don’t need to engage the person at levels of reaction, reflecting reactions. We recommend the path of infinite mothering silence. (Type Seven has a problem with mother not being enough, so infinite mother is enough, so this is what our silence embodies in being.) We let them do and be what they wish, don’t react. Instead, maintain consciousness with the being behind the personality, which is equivalent to us. Again, we love. In love we may experience uncomfortable emotions arising. With courage, recognize what arises is only us, these uncomfortable emotions, are only about us, our history, and our ego response. Without believing in our ego we just silently watch from a place of equanimity the unfolding of reality. By giving unconditioned support, we know eventually they will receive and experience great and vast being, and in time the motivation for the Enneatype Seven behavior will slowly evaporates. All of this work can be done with love and in silence. Love effortlessly powers any of the work that is needed.

**CHALLENGER: ENNEATYPE EIGHT**

**Subjective Inner View:** I am my own person, nobody controls me. If you do me wrong, I will get even.

“Accept the challenges so that you may feel the exhilaration of victory.” ~ George S. Patton (1885–1945)

**The Challenger:** Automatic avoidance of any weakness (for power): These are the people who believe it isn’t okay to be vulnerable. When parents or environment overly control a child, limit their freedoms, or force a child to be an adult before they are ready. A profound disconnection occurs between the alive unconditioned child’s nature and the old seemingly dead (conditioned) adult nature. The child is repeatedly required to grow up. They then feel constantly humiliated, exploited, and punished for situations or conditions beyond their control. The child is just not allowed to have any boundaries. This is a forced separation from true being, so the child decides not to give in. They hold the parent responsible. The child becomes resentful and this is the core of all conscious perceptions. Resentment is allowed in, they adjust, struggle, and adapt to this inner world. They orientate automatic functions of the mind into stripping out any emotional content or drama from all incoming communications. This automatic dealing with anger looks like strength. They appear to be leaders, seemingly comfortable with power. But this false power was formed and nurtured in childhood resentment, out of seemingly bad events, so they find it easy to be dictatorial. As childhood was avoided, it just automatically plays itself out. Dictatorial power has child-like energy, operating in an adult body. This adult size coupled with the child resentment is very interesting. Child resentment must turn inward, as parents must be accepted no matter what.
The child’s inner struggle then runs logically along this line: **If only the child could have been stronger, they would have bonded with their parents.** The child would then be still connected with their alive inner nature, not this conditioned dead one. **The child thus feels wronged by being weak.** Loss of alive childhood was for them, **their fault.** In response, they project it out, become hard, forceful, tough, immovable, and inflexible. They will fix this wrong, this weakness, and **it won’t ever happen again!** They know this reality in defiance.

Type Eight’s very act of making themselves strong cuts them off from their remaining alive inner nature. This ongoing solution becomes part of ongoing problems. The power of an overbearing parent becomes internalized. They take their parent’s role in conditioning both themselves and others around them. The soft impressionable infant takes on the job they see as coming from parent. Super-ego, the parental inside voice, thus becomes dominate. They cut themselves off from alive nature! This is bad, unfair, and on some level they are angry about it.

**Exercise.38 Strength:** With two people using 15 minutes each, answer in a loop (p. 281) the following three questions: “How do you make yourself strong?” And then, “If you were weak what then would happen?” and last, “How do you know this to be true?” (Appendix C, p. 280 and Appendix D, p. 289)

This inner world of an Eight is angry. They were forced out of childhood mystical (transcendent) sensitivities and became stuck in a simpler conditioned surface of experience. **Missing** from their consciousness is that alive experience of child wonder and silent patience. All the transcendent aspects of being fully present are now missing. All they have to replace it with is strength and vengeance. They are very angry about this loss.

“I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain.” ~ James Baldwin (1924-1987)

An Eight often takes reality to be materialism (because they lost the open transcendent). They are then very skeptical of religious and spiritual experiences. Consequently, they develop a profound distrust of others and of life in general. They often deny optimism in any form and feel they must fight to get any good out of the world. For them it is better to see everything from its darkest side, as law, rather than to experience the risk of being disappointed and let down by a changing dynamic reality. For them, childhood innocence has been lost.

Eights have punitive and attacking superegos that bully, press, and browbeat them into being stronger, more powerful. If any weakness is detected, they are punished and internally berated. With inner superego like this, the outer personality is often arrogant, dismissive, and disparaging of others. Their strongly driven conscious attitudes can even have physical effects over time. They are often barrel-chested, robust-looking, and physically large.

Since the world seems like an unjust place, they become great champions of justice, often becoming the spokesperson for the downtrodden and less powerful. The war they fight now just doesn’t help their childhood. They aren’t really interested in making the world a better place; instead, they just see retribution, vengeance and personal vendettas. It is a form of entitlement that is born out of their childhood experiences; they suffered for every bit of this. The core privacy, which they still suffer from isn’t touched by vengeance no matter how strong.
Deeper Work: A non-conceptual level beyond “self” is also available to work on, and practice. Only direct experience reveals the illusion of beliefs. This is a live test of unconditioned truth.

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M.10 Everlastingness Meditation: Hold focus on Ever-lastingness. See everything that arises in awareness as non-dual, and therefore ever-lasting and true. There is persistence due to co-emergence within reality itself, not to elaboration of mental activity. No effort is required for everlasting persistence. See this in yourself, and slowly see it in close friends, friends, distant friends, strangers, and then enemies. Allow any thoughts that arise to not be elaborated on. Just relax body and focus.

Reasoning behind this meditation: The Eight is held together by a belief in dualism, that everything is separate, that there is both truth and false-hood, and the personal need for great strength to keep these two separate. This belief prevents the experience of primordial pure, everlasting, and unified presence. These are all quite far beyond any mental ideas of right or wrong. These mistaken beliefs are fixed into reality itself, so Everlastingness Meditation acts to cut the root of these misunderstandings which enables Eight’s reaction. As truth is realized, it is effortless to drop the old dead mask of personality. When this happens, alive nature expands.

If you have great resistance to doing this meditation as written, start smaller. Hold focus on the tip of your little finger on your left hand. Give it love, compassion, sympathetic joy, and equanimity. See it as primordial pure, everlasting and with unified presence not separated from the next finger over. See it as unified with hand, how it also connects with arm, elbow, shoulder, heart, stomach, eyes, teeth, shoes, car, parents, job, culture, and all that is. See this little finger as not just a simple little thing, but connected boundlessly and everlastingly to all that is. There is no need for personal strength because perfection is already done.

Possible inner experiences: Intense guilt over being blamed, a need to be strong, and a sense of inadequacy is likely to arise because this meditation requires causing internal everlasting perspective (see, “The Value of Struggle,” p. 132). To find everlastingness, we must (to some small degree) cause everlastingness to exist within us. Enneatype Eight is built reacting to this difficulty. When these reactive emotions are allowed to rise and fall without elaboration (open awareness and not with a reactive mind) great everlasting truth naturally emerges. This inner experience of anger stops and the full reality of life manifesting its quality of everlastingness become known.

Ego mind rejects this meditation activity because it will immediately think “nothing can be gained because this isn’t true.” This belief that “mental truth” is more important than “being” (with feeling and seeing) can be challenged by engaging in Everlastingness Meditation. After two weeks of doing these 20 minutes, both morning and evening, we usually find beneficial inner changes more openly possible. Alive nature gains space to manifest as mind is made calm. In this more tranquil state natural awareness will begin recognizing indestructible innocence. There is no personal strength.

Possible outer manifestations: People will find it easier to be around you because you are not “angry and blaming.” You are more relaxed and present to the current unfolding now, so they also feel more awake when they are around you.
Dealing with Enneatype Eights: What about the outside views? We find ourselves with another who seemingly always take charge and is unable to have much sympathy for others. We see they wear the type Eight mask, acting as challenger. With intellectual understanding of how this mask works as an unconscious habit, we might use our knowledge to gain advantage in this relationship. Perhaps we might put them in charge of repossessing cars, and benefit from work they do. We manipulate them with a force of “our will.” This is what ego wants, power and control, but it is a path to sorrow and suffering. We want another path that is less selfish.

Again, what is our motivation? Are we separate, or unified? We choose life as we live. We don’t need to engage a person at levels of reaction, just reflecting reactions. Here we recommend a path of non-dual silence. We let them do or be what they wish, at the same time, don’t react. Instead, maintain consciousness with the being behind this personality, which is equivalent to us. Again, we love. In love we may experience uncomfortable emotions arising in us. With courage, we recognize what arises is only us, these uncomfortable emotions, are only about us, our history, and our ego responses. Without believing in ego we just silently watch from a place of equanimity the unfolding of reality. By giving unconditioned support, we know eventually they will receive and experience everlasting being, and in time this motivation of Eight behavior slowly evaporates. Stronger, a bridge to one now appears, and all of this work can be done with silence and love. Any work needed to be done is powered effortlessly by an outpouring of love.

PEACEMAKER: ENNEATYPE NINE

Subjective Inner View: I am easy going. Even though I understand others positions and have my own, I often avoid conflict by not speaking up.

“Something we were withholding made us weak
Until we found it was ourselves.” ~ Robert Frost (1874 – 1963)

The Peacemaker: Automatic peace maker (to avoid confrontation): These are the people who believe it isn’t okay to assert yourself. When your childhood had a lot of stress from a dominant personality, you might seek relief by using your mind as an automatic peace maker, and suffer from indolence; disinclined to exert yourself, in cognitive laziness. You lose yourself.

Exercise 41 Conditioned Peace: With two people using 15 minutes each, answer in a loop (p. 281) the following three questions: “Tell me a conditioned peace that you are making true.” And then, “If you were to stop, what would happen?” and last, “What unconditioned peace might rise out of these ashes?” (Appendix C & D, p. 289)

Nine engage in automatic peacemaking. They accomplish this by a diffuse sense of their own identity, their own will. Rather than use anger and direct power, they seek passive aggressive foot-dragging and other passive, side-way, or indirect approaches.

When a parent or another child takes up a lot of psychic space (highly emotive, mentally unstable, very outgoing, etc), that pushes the child down into the background. This can also happen in a large family, where the child just doesn’t get enough support to be seen. This background experience is the core of all conscious existence. They habitually assume they will not get love and attention. To themselves they become resigned as inferior, unloved, unlovable,
and unseen. Taking this to be truth, they see their inner core as inconsequential. They are lost in the shuffle and others are therefore more important. They melt into the background, lethargic, seeming disinterest, and rarely expressing themselves in a group.

**Exercise.42 Problem Withdrawal:** With two people using 15 minutes each, answer in a loop (p. 281): “Tell me how you avoid seeing problems?” (Appendix C & D, p. 290)

To be a background experience is very painful. This isn’t just an intellectual idea, a deficiency; it goes much deeper than that. It is deeply personal, fundamentally wrong, and unalterably true. Defending against this requires a deadening or numbing of inner awareness. Self-forgetfulness manifests itself as difficulties in assessing priorities; what needs to be done first, what second, and then finding all the energy to start. This was a childhood learned lesson, and it seems true.

"Indolence is a delightful but distressing state; we must be doing something to be happy. Action is no less necessary than thought to the instinctive tendencies of the human frame." ~ Mahatma Gandhi (1869-1948)

Without being able to connect to a deeper self, and stay connected, this person seems lazy, disoriented, lethargic, procrastinating, having glazed-over-eyes, and even somewhat paralyzed. These patterns form the fabric of their personality. In addition, the person tends to support the status quo, resisting change, and innovation. Further, it is hard for this person to know their own mind. If you ask them, “Where do you want to eat?” they don’t seem to care and will turn the question around allowing you to decide. They don’t want to rock the boat or bring to life any confrontation. As a result, the other person often feels simply cared for and soothed.

The Enneatye Nine is considered the “Mother of all enneagrams” because it is so characteristic and part of all other enneatypes. The loss of inner depth, the loss of alive nature, is part of all enneatypes. What is special about type nine is how important it is for them to keep the peace. They make good mediators, hearing all sides, but have no inner need to pick sides. They are driven by an obsessive need to smooth things over. They mutate who they are, having lost a connection to life’s quality of immutability, of simply being this, in the vivid simplicity of being.

“I have done that,” says my memory. “I cannot have done that” says my pride, and remains adamant. At last memory yields. ~ Friedrich Nietzsche (1844–1900)

All enneatyes are biased and not fully truthful. Living truth isn’t mutable. Because type nines are self-forgetting and focused outward, they are considered to have the most objective perceptions of all the enneatypes. Unfortunately, since they don’t want confrontation, they will not clearly communicate these observations; instead they spin them in a warm and friendly manner. They are considered the “Earth Mother” with a kind of “hang-loose Polynesian” disposition. They want to simulate support, loving, unobtrusive, gentle, and all the other characteristics of warm sunlight.

“Have good trust in yourself -- not in the One that you think you should be, but in the One that you are.” ~ Maezumi Roshi (1931-1995)

The intentional path forward for a Nine is to face the truth. It is to give up reacting with all its logic and return to the present. In the present is the only place one can find the unconditioned truth. To be fully present means to be fully aware of inner emotions and feelings. This ongoing connection is a rejection of self-forgetfulness that has been the dominant mode of habit energy.
The ego mind is then put on hold. Their inner experience will gradually change from feeling deficient, unimportant and unloved; to being seen, taken care of, blessed, and finally actually required and needed in the co-creation of life.

“If you think you are too small to be effective, you have never been in bed with a mosquito.” ~ Betty Reese (1961~)

**Exercise.43 Being Seen and Appreciated:** Three people, 10 minutes each, answer in a loop (p. 281): “Tell me how you are seen and appreciated?” (App. C &D, p. 280 & p. 290)

When one experiences co-creating life, he/she can be no less in creation than anyone else is in this life. Experiencing true reality requires consciousness. True reality is a blessing to all; love is everywhere and everywhere the same. We can now finally comprehend this true reality.

“Peace is not the absence of conflict, but the ability to cope with it.
Each one has to find his peace from within. And for peace to be real it must be unaffected by outside circumstances.” ~ Mahatma Gandhi (1869-1948)

For all enneatypes, especially nine, if we can allow reality to come and **relax into peace**, without intentionally having to “leave” to “keep the peace”; we discover how different reality actually is from what we thought it was. Our belief (in being a nine) prevents reality from being discovered. We automatically fix conflicts by disappearing. In this way we kept forcing peace, fixing conflicts by separation and loss. What we least suspect, is our belief must be challenged from the inside. We must change. We both allow conflicts, and be fully present, to discover a fresh open reality. Then, we enter naturally into the action of life as an uninterruptable flow. We relax into peace. Once discovered, ongoing dynamic flow heals everything that is “wrong” with the world and demonstrates in a living way the unity of all that is.

All of this started long ago. In childhood we felt a break in the flow of reality and decided we were inconsequential, and further, we must now live within this fact. Our active indolence is this surrender. Others get all the attention. This old habit, of disappearing, was created in belief we weren’t being seen by mother or father. We accepted this as fact. As more years passed, we built this indolence into ourselves. We automatically disappear to avoid conflicts.

This habit of indolence (cognoscente laziness, daydreaming, inactivity, and distracted idleness), hidden at the core of type Nine, seemingly avoids conflicts and self-assertion, but inevitably results in loss, fragmentation, and separation. We believe this pattern is who we are. But this decision was made in childhood, with a child’s understanding; we were wrong. We are, in fact, lasting, ineffable, strong, and immutable, only our mental belief is wrong. There is nothing to do because nothing is actually needed. Others are co-emergently involved and it only looks like conflict. It is just the wholeness of life unfolding, the ebb and flow of its dynamic reality. In fully being, open, we can have an emotional life, which will inform and enlighten us in joy. We stop automatically “mothering others” (which is an artificial peacemaking), and instead more fully engage in the flow of life, fresh and exciting.

**Deeper Work:** As with all enneatypes, intentional work can undo unconscious damage done with any mask of automatic actions, and we could stop here, but meditation can also go beyond any “self” centered understandings! Our Ego alters itself to mother others, it isn’t immutable.
**M.11 Immutability Meditation:** Hold focus on Immutability. See everything that arises in awareness as Immutable, ineffable, fresh, lasting, in a non-conceptual positivity beyond mental representation, and yet still found in experience. There is persistence due to the co-emergence of reality itself, not to speculation, or the elaboration of mental activity. Effort is not required for this Immutability persistence. See this in yourself, and slowly see it in close friends, friends, distant friends, strangers, and then enemies. Allow any thoughts that arise to not be elaborated on. Just relax the body and maintain this focus as well as you can.

**Reasoning behind this meditation:** Type Nine is held together by a belief everything is mutable, superficial, needs mothering, and is deficient. These beliefs then prevent experiences of pervasive love, unending perfection, and immutability. But these false beliefs are fixed into reality itself, so Immutability Meditation acts to cut the root of these misunderstandings, which enable type Nine reactions. When immutable truth is realized, there is motivation to drop any mask of peacemaker. Experience is then fresh and peacefully unbounded in clarity.

If you have resistance to doing this meditation as written, start smaller. Hold focus on the tip of your left hand’s little finger. Give it love, compassion, sympathetic joy, and equanimity. See this finger as unified with hand, and how it supports the hand, in its own unique and perfect way. See how this little finger leads the hand by being a touch detector, to give this hand immutable presence and co-emergent ability.

**Possible inner experiences:** An intense anger over being unlovable with a sense of inadequacy is likely because this meditation requires causing an internal immutable perspective (see, “The Value of Struggle,” on p. 132). To find immutability, we must - to some degree - cause immutability to exist within us. Enneatype Nine is built reacting to this difficulty. If the difficult emotions are allowed to rise and fall without elaboration, a real immutability and great pervasive lovability will naturally emerge. Only then will the inner experience of “localized love” stop. The reality of life can manifest in its fresh and open quality of perfect immutable love; it all now becomes known.

The mind rejects this meditation activity because it will immediately think “nothing can be gained because this isn’t love.” This belief that “feeling” love is more important than *being* is challenged by engaging in Immutability Meditation. After two weeks of doing these 20 minutes, both morning and evening, we usually find beneficial inner changes are made possible. Alive nature gains space to manifest as mind is made calm. In this more tranquil state awareness will *begin to recognize in-separate-able-presence.*

**Possible outer manifestations:** People find it easier to be around you because you are not constantly “disappearing and falling asleep to your inner purpose.” Because you are more relaxed and present to the current unfolding now, they feel more awake when they are around you.

**Dealing with Enneatype Nines:** What about outside views? We find ourselves with another who is always disappearing, indirect, avoiding confrontation, and making peace. We realize they are wearing a type Nine mask, and acting as peacemaker. With intellectual understanding of how
this mask works as unconscious habit, we might use our knowledge to gain advantages in this relationship. We might leave them in charge of the help phone line of an insurance company, and benefit from the work they do. In doing this we are just manipulating them with the force of “our” will. This is what our ego wants, power and control, but it is also the path to sorrow and suffering. Instead of reactive conflict, we suggest using an ocean of love instead.

We are interested in radical changes from stereotype relationships. Again, what is true? Are we separate, or unified? We choose to love life. We don’t need to engage a person at a level of reaction, just reflecting reactions. We recommend the open path of immutable silence. We let them do and be what they wish, at the same time don’t react. Instead, maintain consciousness with the being behind the personality, which is equivalent to us. Again, accept we love them.

In love we might experience uncomfortable emotions arising in us. With courage, we recognize what arises is only us, the uncomfortable emotions, are about us, our history, and ego response. Without believing in ego we silently watch from a place of equanimity the unfolding of reality. By giving unconditioned support, we know eventually they will receive and experience ineffable being, and in time the motivation for the type Nine behavior slowly evaporates. All this can be done with love and silence. Reality is always effortlessly open to further change.

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**ENNEATYPES WITH OTHER ENNEATYPES**

Beyond the surface of types is a deeper more functional understanding. We might see a main type most times, but see other types also showing up. We might not notice, but a “me” habit is predictable, so our reactions give us habits others recognize, getting us labeled; we get put in a small predictable box. To be more alive, we need bigger more interconnected views of types, to further expose how these nine types are all so deeply interrelated.

“Me” personality only forms in difficult relationships, creating privacy, by flipping bad situations, to make it seem others are problems. We blame others. But this mental privacy doesn’t work, it pretends. We only see our bias. Deeper enneatype inspection helps avoid delusions. New words are needed, passing over accepted labels, to end ongoing privacy. The book “Head versus Heart and our Gut Reactions, the 21st Century Enneagram,” by M. Hampson classifies enneatypes into “The Three Centers of Intelligence”: Head (5,6,7), Heart (2,3,4), and Body (8,9,1). Instead, our approach will highlight deeper underlying structures by seeing the unity of reality. These Centers map to Three Kayas as described in three Tibetan non-dual religious practices: Bon Dzogchen, Buddhist Dzogchen, and Mahamudra. This three Kayas approach leads to deeper, even more comprehensive feeling-based insights, beyond the ordinary mental illusions stuck within self-manufactured privacy. Perhaps we might use this new information to help us wake up.

The three Kayas are as follows; (see Diagram 2 (p. 102) and Diagram 3 (p. 104))

- Anger/Pride types (Sambhogakaya) are enneatypes 8, 9, 1.
- Desire/Aversion types (Nirmanakaya) are enneatypes 2, 3, 4.
- Confusion/Ignorance/Fear types (Dharmakaya) are 5, 6, and 7.

Connecting enneatypes with Kayas facilitates taking readers past fixed mental understandings into non-dual states of wholeness and unity. We are guided by Tibetan Wisdom. In Tibet, non-dual wisdom has been kept alive (and fresh) for over a thousand years. Today, news about the...
three Kayas is finding a home in western culture. Kayas help integrate separate awareness into unity. As unity integrates a group of conceptual labels, it allows meaning to transcend mental concepts. It allows a dynamic-truth-experience beyond our old language, or what a separate thinking ego can understand, beyond privacy. We feel it in ongoing timeless direct experience. Understanding the Kayas is thus good for Western culture. In this same respect, there is value in Tibet integrating modern psychological understanding of nine enneatypes into the three Kayas. Enneatype understanding is a rich network of feelings and tones that are mathematically inter-related. Integration of three Kayas and nine enneatypes into a “unity of one” brings in boundless simplicity, great beauty, clarity, and an all pervading peace. In understanding we can wake up.

We have presented nine major functions of ego, how they distort or bias the cognition of reality to prevent comprehension. Each enneatype is a mental filter, making our private world fit within what can be accepted as “reality.” We have described each of these nine filters. What we didn’t present is how each type relates with each of the other enneatypes. We studied each reaction, but what are they reacting to? What is really there for each of these nine types?

Relax and open, see enneatypes as inter-related. They are in fact reactions to other enneatypes! All enneatypes just react to other enneatypes. They are empty on both sides! Awareness is just missing when we react (holding judgment), so any real change isn’t possible. Open experience is missing. Each specific enneatype reacts to being with each other type. It’s a house of cards, with each wall (or fixed perspective) being a delusional state, reflecting off all the other walls (in fixed views) at the same time. A single delusion (enneatype) might be easily discovered, but a whole field of integrated delusions, is harder to see, touch, experience, or fully comprehend. Within a sensitive contemplation of opposing viewpoints, a single fixed personality type can be softened, changed, and then opened into something new. We stop making “others” wrong, and that lifts a veil, as we wake out of the mental cage of being a fully ongoing “self.” Change is encouraged by slowly understanding all these enneagram personality types.

Expanding we wake up. This process of waking up is holistic, although it is beyond any specific mental understanding, it does require some understanding. We pick and choose words to open new paths within mental understanding. We describe things as they are; attempt to let truth in, as much as we can. When mental truth is aligned into direct experience, we just feel past mental understanding into alive experience itself. Open past mental levels of reaction, into freedom. With open heart we can feel ego conditioning. It helps to go deeper into these reactions to show how they work. Adding arrows to enneagram diagrams show how each type will automatically react to other types. Enneatypes all rise and work together in reactive opposition. We don’t feel this because we don’t see our ego involvement. In our private trusted and closed perspective, we are always innocent. Only other people appear to have mental filters because that is what our mental filter receives. Since we react, inside it feels completely “their fault;” unworthy of being otherwise. To bring us awake, challenge this private feeling. Open experience into the bridge to one; surrender slowly into unity. By fully feeling these old habits we can effortlessly change.

“The giving up of personality traits, well-established patterns of behavior, ideologies, and even whole life styles...these are major forms of giving up that are required if one is to travel very far on the journey of life.” ~ M. Scott Peck (1936-2005)
Enneagram patterns are logical (and reactive) responses to something “missing” in alive nature within a specific holding environment. Patterns feel brought on by what is around us. Reactions feel real and are all seen as external and therefore beyond control. But this adult has an earlier child pattern that can also be understood as driving this adult enneatype. Bias which comes from the child experience then gets built up and taken as fact by the adult. Child’s ego gets modified as it is transformed by life into an adult. Reality becomes more hidden away.

Child reactivity (in an enneatype) is slowly hardened, adapted into a new, tougher approach. An adult type emerges but the inner child remains, but now it is buried and hidden. Changes are all driven by reactive logic, so they are predictable. It has to do with the painful nature of reactions and how ego struggles and constantly adapts to stay in control. As several layers, both child and adult, are involved it is difficult to see how it all plays together. We get fooled into “true” beliefs. Enneatypes always hide as “truth.” This truth requires that we believe something hidden (a bias) in trusted patterns. Our history is full of hidden beliefs. Adult types map to another earlier type, representing childhood. Sandra Maitri’s book calls it a “soul child,” but we prefer to call it “child enneatype.” This child to adult type transformation sequence is: 1->7->5->8->2->4->1 and 9->3->6->9. Arrows show relationships between adult and child enneatypes. By following (Diagram 2) arrows from each adult type, we see how each adult maps to a different child enneatype.

Diagram 2: Arrows point adult to child. Automatic feelings built into a child type get modified as they find expression in an adult enneatype. Children hide in each adult, making adults more complex. We will show each adult type and the matching child type starting with the adult seven.
An adult Seven starts out as a child Enneatyp[e Five (7->5). The quiet inwardly focused Five grows up to become an enthusiastic outwardly focused Seven. Driving the Five is clear observation, the separating out of emotion, so everything can be organized. It plays out in Sevens by forcefully projecting out knowledge about others (stripped of any self-involvement), or trip laying. It looks as if the Seven is involved, but they are essentially missing. The adult Seven is a complex Five.

Adult Five starts out as a child Enneatyp[e Eight (5->8). The power seeking (Challenger) 8 child learns to be a quiet (Observer) 5 adult. For the adult Five, knowledge is seen as real power, not the show of power as seen by the child. In this way the adult is helping the child to become even more powerful. The adult Five is a complex Eight.

Adult Eight was derived from a reaction to being a child type Two (8->2). Powerful and strong adults (Eight) actually start out as sweet little helpers (Two). The driving factor for a Two is to ingratiate themselves to others, they flatter, and manipulate to get their way. As they grow older they see this approach fails, so adults give up this approach (as childish) and instead directly deals with and in the use of force. The adult Eight then hides this tender child type Two.

Adult Two (Helper) starts out as a child type Four (Individualist) (2->4). The child (4) who seeks meaning in drama, in a melancholy existence of lost origin, takes on a more adult approach (2) that uses sympathy, flattery, and emotional manipulation to bring about results.

Adult Individualist (4) starts out as a child type One (4->1). A child reformer (1) was driven to fix and improve, but as they grow into adulthood, they feel this approach is too slow, so they go for drama to bring about quicker, and even more results. The adult is thus more complicated.

Adult One (Reformer) starts out as a child type Seven (1->7). The child enthusiast (7) was driven to plan for positive outcomes. In this sense, they reject present reality in a planning process. As they grow up they become more willing to directly fix reality, and they take on a job of Reformer (1). The adult One is more complicated than their child Seven. This simple Seven hidden inside gives energy to the resulting adult enneatyp[e One.

Adult Nine (Peacemaker) starts out as a child type Three (9->3). A child Achiever (3) lives on the surface, driven to be seen, and is an active doer. As this child grows up, they slow down and give up on being seen, and accept the adult result of having actually disappeared. Because this child lived on the surface, the adult doesn’t find enough show, so they actively indulge distractions. The hidden (slower) Three makes the resulting Nine more complicated.

Adult Three (Achiever) starts out as a child type Six (3->6). The child Loyalist (6) was fear driven, lacking certainty and courage, so as the child grow to adult, they decide the solution is to live on the surface of things; not think too much, thus avoiding a hidden core of fear.

Adult Six (Loyalist) starts out as a child type Nine (6->9). The child peacemaker (9) was driven to avoid confrontation, so he or she indulges in distractions. As this child grows up they experience more and more fear, resulting in an adult that now indulges in fear.

Each adult type translates into a different child type, by following an arrow from that adult type. This becomes evident as one makes progress in understanding and opening to adult enneatypes and then finds that child enneatypes emerge! Ego doesn’t just drop out; it morphs back into a child! This child type is also more unconscious and therefore has more energy and power. Even though it is still a part of the conditioned mind, it feels more alive than the later adult part of the

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mind. Comprehending ego requires us to experience this shifting energy, this going back to childhood, so as to recover these gifts into full awareness. The enneagram of personality is a complex set of layered meanings (adult and hidden child) that automatically reacts (using stored history) with all other enneatypes!

Uncovering all these reactions is a journey into how we hide in self-images. **This is a journey into the dream of being awake.** In this dream we simulate reality, create “our own” privacy, in our dream of being awake. We harden our outer shell, hiding inside false imagination by building or elaborating stories. It might look like we are safe from life, but we are too separate from life to be alive or present. With some abiding grace we change. We soften, stop reacting, to become more sensitive, while slowly letting objective reality inside; we open up. But there’s always a certain amount of grief we’ve been avoiding, which must come in to be fully known and felt.

Support deeper, more personal journeys, with dyads (p. 138). Do the inner work (Alive Practice, p. 130). This short Enneatype information on child and adult types was intended only to “stir the pot,” providing access to what might otherwise be hidden. But more is likely still hidden; so relax to let new pieces fall into place. Using diagram (3) “Stressor Enneagram,” compare with diagram (2), to see arrows now in the *opposite* direction, identifying and revealing stress. These common reactions can also be felt into, analyzed, and in time just released, as now truer love can arrive.

The sequence here is called “stressor” and it is as follows: 1<-7<-5<-8<-2<-4<-1 and 9<-3<-6<-9. It identifies which type will most stress another enneatype. It is as if each type has a soft spot in its armor which is exactly stressed by another specific type. It pushes older trigger buttons that open into raw vulnerability. It is as if each type was **exactly tuned** to expose one other specific

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**Diagram 3**

The sequence here is called “stressor” and it is as follows: 1<-7<-5<-8<-2<-4<-1 and 9<-3<-6<-9. It identifies which type will most stress another enneatype. It is as if each type has a soft spot in its armor which is exactly stressed by another specific type. It pushes older trigger buttons that open into raw vulnerability. It is as if each type was **exactly tuned** to expose one other specific
type. Hence a natural feud is likely to emerge when these two types are put together. Feuds validate all our beliefs. We cover each, to show how this all works together. We start with the first pair 1<-7, of the sequence.  
Type 7 (Enthusiast) feels most stressed by being around type One (1<-7). Type One (Reformer) is likely to nitpick (in perfecting) the glossy finish of type Seven, revealing and exposing its shallow surface. A Seven wants warm and fuzzy, but type One wants everything exact. The Devil is in the details, which is exactly where a Seven doesn’t want to go.

“God is in the details” ~ Gustave Flaubert (1821-80) modified to Devil by anonymous

Five (Observer) feels most stressed being around Sevens (7<-5). A Seven (Enthusiasm) is likely to ignore work that needs to be done; smiling to change subjects, or reframing work to something else that can either be done later, or by someone else. This avoidance stresses the Five’s sense of poverty which protects their inner resources, which to them prevents their parents intrusive energetic or emotional overbearing demands. Fives know enthusiasm isn’t a substitute for work.

“The only place where success comes before work is in the dictionary” ~ D. M. Kendall (1921~)

Eight (Challenger) feels stressed being around a Five (5<-8). Five (Observer) is likely to withhold information (in observation) from the demands of an Eight exposing their lack of real knowledge and thus control. Fives, thus know how to effectively deal with Eights, as deeper knowledge is always more important than raw surface power.

“The secret of having a personal life is not answering too many questions about it.” ~ Joan Collins (1933~)

Two (gives Help) feels stressed being around an Eight (8<-2). Eight (Challenger) is likely to bully (as a challenge) the automatic helping of a Two, exposing their lack of real love or real control.

“The first reaction to truth is hatred.” ~ Quintus Septimius Florens Tertullianus (155 - 240 AD.)

Four (Individualist) feels stress being around a Two (2<-4). A Two (Helper) is likely to dismiss (in trying to help) the automatic drama of a Four exposing their lack of real sympathy or control.

“Never express yourself more clearly than you are able to think.” ~ Niels Bohr (1885-1962) (the automatic story line driven by ego vs. the painful loss of privacy. Don’t let ego run the show.)

One (Reformer) feels stress being around Fours (4<-1). Four (Individualist) is likely to reject (in a drama) the perfection in type One, to thus expose their lack of real brilliance or real control.

“Gold cannot be pure, and people cannot be perfect.” ~ Chinese Proverb

Three (Achiever) feels stress being around a Nine (9<-3). The Nine (Peacemaker) will likely avoid showing up (to avoid confrontation) as activity peaks. This exposes Threes’ real need to be seen, flipping the type 3 game (of shallow surfaces) to expose how all these shallow values fail.

“An ounce of performance is worth pounds of promises.” ~ Mae West (1893- 1980)

Six (Loyalist) feels stress being around Threes (3<-6). The Three (Achiever) is most likely to over organize activities (to do more on their shallow surface) that just freeze type Six into old fear.

“The key to change... is to let go of fear.” ~ Rosanne Cash (1955~)

Nine (Peacemaker) feels stress being around a Six (6<-9). A Six (Loyalist) has two flavors, phobic (Loyal) and counter-phobic (Disloyal). A disloyal Six is likely pugnacious, aggressively suspicious, or belligerent, which exactly push buttons on an automatic peacemaker. The phobic Six is likely humor-less, legalistic, or controlled; substituting adherence to external guidelines for any inner sense of guidance or confidence. It causes Nines irritation and frustration. A Six either confronts or holds fear, both stress the hiding of confrontation that Nines attempt. (Hint: Bush was a Six)
Each specific type automatically reacts to another specific type. But it is more than just these specific automatic stress reactions. All types act together in keeping other types seeming real and substantial. They make up a matrix of predictable reactions in a complete field of cultural, social, family, and personal ego conditioning. It is very hard to realize in alive experience just how big a part mental conditioning plays in life. In this respect, meditation practice and inquiry can lift these veils of illusion, returning us to true nature, and the purity of raw unconditioned awareness. We can, and must, break out of this automatic (unaware) life.

Notice, three new labels have been added (Diagrams 2 and 3) for grouping nine enneatypes into three sets. They are known in Tibetan Buddhism as “The Three Kayas.” Traditionally they’re used to teach how to get into non-dual awareness, they teach (open vs. closed) perspectives. We will cover these non-dual awareness tools later (p. 166). Since every automatic perspective is inter-related to all other perspectives they are considered holistically. In simplicity (open perspective) our awareness can transcend the more complex (closed perspective) mental understandings. All enneatypes are reactive formations; in a flash of light (insight) they can all be comprehended. Recognize we are building words, not for mental understanding but to be opened in awareness. The “Child” and “Stressor” aspects of the enneagram personality type have been described but there are also two more types that can be recognized. They are called “enneatype wings.” These are the two enneatype neighbors. The two types near each enneatype in the natural sequence 1,2,3,4,5,6,7,8,9,1. For example, the two wings of type 7 are type 6 and the type 8. Type 3 has 2 and 4. Each enneatype has two wings.

“Everything should be made as simple as possible, but not simpler.” ~ Albert Einstein

Four corners of our box and the Motion of Ego: Besides the understanding of each enneatype, understanding enneagram wings has some interesting gifts. We might watch to see the constant motion from ego, as it breaks apart and tries to find itself. Enneatypes may then be understood as what would happen if these two wings were folded into one, creating each type (3=2w+4w). (i.e. As type 3 will sometimes look like a Two or a Four, oscillating back and forth.) Wings have interesting spacious aspects of meaning, as dynamic motion of the unconscious ego mind. Ego swings from one extreme to the other and back again, uncertain, in fact actually oscillating. This constant motion is all habit energy, moving in an effort to find itself and gain strength.

Ego motion can be even more complicated. Our mental habit can also oscillate between stressor and child types. Enneatypes have two wings plus child and stressor enneatypes. All these four types represent four corners of the inner box we built for ego reactions. Four logical surfaces automatically keep our mental images moving and operational. From image perspectives, four inner surfaces always react to other enneatypes in our environment. Other types thus appear to drive us back to our type. Without understanding this we get caught up reacting and trying to balance all the stresses. Ego is then in constant motion. This motion becomes our familiar inner world. We believe this motion is just our “true nature.” But ego isn’t really true, it is just moving.

Ego is always bouncing around, oscillating between two wings, stressor, and child enneatypes. With more reactivity comes even less flexibility, as we are not all exactly the same. There are
personal differences. The two wings are not often in balance, as one wing tends to be more dominant than the other. Which wing dominates depends on history and the environment the personality finds itself in. In this way a personality is likely to have a “second side.”

Wing information is used to communicate some fine points, such as “Twos with Three-wings are noticeably different from Twos with One-wings.” Unless you are a professional working in this field, you don’t need to know the details. It is only necessary for you to get a feel for its overall mental structure. It can be very complicated, and thus not easy to decode. Learning about types is learning about habits, the why, when, and ways we react. As our unconscious becomes visible, we comprehend it. We expose by comprehension this false “self” we thought we were. We wake up. We build alive environment, allowing us to fully enter into alive practice, which transcends mere thinking. This mental habit “of thinking” is very old. What is this thinking? In our feelings, we can comprehend it! We are on an amazing personal journey into our own reality.

FIRST SELF IMAGE - LEARNING HOW TO THINK

How does thinking work? We can learn from enneagrams, but we only comprehend it by feeling. To start, remember being a baby. It helps to be around a baby. Last week I changed diapers on my little 8-week-old grandson, Keagan Oliver Savoie. It was a privilege to gaze into his eyes and see his sweet open innocent awareness; babies are so simple and sweet. By next year, he will naturally change to become more complicated; he will be thinking thoughts.

Two year olds are active thinkers. Feel into this transformational “thinking” process and how it works in them. Take an adult enneagram and simplify it to a “Starting Enneagram” (see diagram 4, below). It consists of only enneatypes 3, 6 and 9. The whole enneagram conditioning process starts here. Slightly change labels. Type 9 has been called “hide” rather than withdrawal. Type 3 has been called “parade,” rather than automatic display or “achiever.” Type 6 is called “think,” rather than loyalist. Although different, these simple words have the same feeling tones as the original words. This simplicity might help us to understand how we think our first thoughts.

Small babies, before thinking thoughts, experience both hiding and parading around others. But, they don’t put that together from another viewpoint. They’re in parade mode (eyes open), or in hide mode (eyes closed). They don’t realize or understand reflectively. They are so deep in these states they don’t “think it.” They live in a fullness of being. They are being and doing their being. They aren’t “thinking” at all. They notice hiding or parading before others. Eventually with time, awareness becomes conscious. Awareness becomes aware of itself, in reflection, thus creating consciousness, but still no “thinking.” That comes later. First is awareness, then awareness of awareness or pure consciousness, but no mental simulations, and no mental thoughts.

We start to think the moment we are in one of these two states and “consider” the other state. Considering creates separation in us. Mental complexity, this separating, is considering. It is a
simulation of reality. Enneatype fives specialize in this approach to reality. Mental consideration is a new complexity. Still, reality has not changed. Our current consideration has made us more complicated. We think, but it is unconscious. We don’t know it reflectively. We don’t think about our thinking. To be reflectively aware of our thinking requires two expanding experiences. First, awareness of awareness (p. 159) gives us the “thinking” experience. Expanding our experience in awareness we both notice awareness and we notice “thinking.” We are not just thinking, but we are now aware of our thinking. We notice the union of awareness and thinking. But we are not yet vividly awake. That next second reflection must come from the outside.

Thinking expands into another person. Adults often love to be around babies. With this outside attentive influence, babies can learn to play “peek-a-boo.” Their thoughts are held in this other. They both know this. Adult and baby together become vividly awake! This game gives cognitive reflective thought. First is an act of will in awareness. Second is “will” being reflected back from another to be now conscious. Without communication, our thinking experience would not feel real. This thinking reality is created in a two way process called “a communication cycle” (p. 114).

We experience the new power of thinking thoughts! To carefully understand thinking by feeling it, begin as baby. While either in 3 (parade) or 9 (hide), start to consider its other side. When this “consideration” takes place, we are doing something new, something we haven’t done before. We are simulating a possibility that isn’t here. We are in the new state of thinking (type 6). We realize more of our true unbounded nature, we can think. At first we might not even notice, but eventually our awareness of awareness comes in; we notice “thinking.” This is an amazing WOW moment! This big experience is what it means to be alive; it is a key evolutionary stage in rising consciousness. We now know we can think! Unfortunately, we do this by and only with privacy.

Now we become very active thinkers; privately we have discovered how to think. As we feel this power, feel also some isolation. What if we have power and no one else does? Feel this resulting privacy; it starts in wonder but begins to slowly have an early stage of fear. What if adults can’t think? It’s a bit scary; as we feel this fear only with our isolated privacy. How do we find out?

What does thinking give? Mentally, we back off to hide or come forth to parade. It’s our basic mental relationships to others. We think expose or contract; simulating what might happen. We start to live in a mental world. But awareness of awareness comes in and shows us we are not in either 3 (parade) or 9 (hide), we are now in 6 (Thinking) and seemingly in control of both 3 and 9! We have thus created a simulated future! We separate in ourselves by thought to live in this power! As time passes, we add dimensions beyond simple physical imagination. Perhaps we will practice music or create a story. We have new space inside, hope, and we’ve gained power! The more power we become conscious of, the more painful this new question becomes, “Can adults do this?” and, “How can we tell?” We start to just explore this resulting powerful privacy.

The Starting Enneagram (Diagram 4) also shows (at point 6) the very first “self” thought. This is a self who considers whether to hide or parade. It is magnificent. It seems to control the future. It is where we can imagine god-like powers, or where we are “making” things become. This a very imaginative place, where we gain the power to think thoughts. The future now opens like a vast playground! This first self thought (self-image) holds our future. We are now a powerful thinker. In our own privacy, as “me,” we have this wonderful power, the power “to be” thinking!
This is why babies love to play “peek-a-boo.” When we do that with them, they also know we know how to think! Wow! What joy it is to comprehend and share by playing this game! To let ourselves see what has always been here, but until now hidden! Not only we think, but adults do too! It is pure joy to know. This future they imagine is a playground that also includes adults who join us! Wow! Such gifts! To better understand these thoughts, and our thinking, separate the word “awareness” from “consciousness.” To be aware is primary, but consciousness only occurs when awareness is reflected back. That is why “peek-a-boo” is so important. We want to be conscious of what we are aware of. Key to make reality believable is communication (p. 114).

Thought creation happens so fast we don’t notice. We often place thought after thought to say, “I am thinking.” We want to slow this, to open to think only enough to read words on this page. We don’t let thoughts run wild. Look with feelings at thought. To think is to separate. It creates division, resulting in two which are now different than simple unity. This act of thinking creates complexity. But it is also an act of creation. The new complexity is created separation itself. This is how we create “a thought.” We do this automatically from enneatype point six.

Consider how thoughts occur by feeling into the words on this page. Remember, a thought is a simulation. It isn’t real, but it “might be.” The best words can do is point back to you and hint at what happened. Only you can do the inner work of experience. We are pointing to a time before we lived in thoughts; before believing in all these adult thoughts; back to a time before thinking began. Feel into this the best you can, but don’t think of it. On the path to truth, alive nature can realize beauty; mind only sees concepts and logic. Therefore, feel into beauty you find. Intuition, and one-pointed focus will help, but only grace does it beautifully in utter simplicity.

In deeper conclusions: Thinking is a contracted - i.e. private - state of comparison - this vs. that. It looks as if it is dualistic (with two) but it is threefold. I call it tristic as there are three. There are two boundaries in contrast, and the hidden third view of control. It is type Nine (hide) vs. Three (parade) from a hidden (private) viewpoint Six (thinking). (Diagram 4) Thinking is always tristic. If you didn’t get this thinking derivation, don’t worry. It is so simple it only happens when you stop thinking about it. Direct understanding is deeper (more exposed) than thinking understanding, or indirect understanding. Direct knowing doesn’t need to “figure it out” by more thinking. We will study this (non-reflective knowing) later, for now just this little hint:

“People are scared to empty their minds fearing that they will be engulfed by the void. What they don’t realize is that their own mind is the void.” ~ Huang Po (781-869)

Thinking is an embedded part of all Enneatypes. Our first self-images occur reflecting awareness in a type 6 (think) while we play peek-a-boo or similar games. This “game” creates reflective or conscious awareness for types 9 (hide) and 3 (seek). This thinking experience makes that inner triangle of the enneagram (see Diagram 4) seem real. We build mental structures inside of us, to feel, or operationally do, thinking. We then have a triangle (9,6,3) of “me”, as our “self” image.

But how do we go from these three, to feel the full nine enneagram? The six missing enneatypes are directly discerned by connecting them as three, adding either “inner” or “outer” directions. This discriminating approach is supported by H.A. Addison’s book (p. 30), “The Enneagram and Kabbalah”. To help comprehend these new connections consider the full enneagram (Diagram 5: left) and a smaller extracted Hexad structure (Diagram 6: right) shown below.
To discern more, start on the left with a full enneagram, and take out a circle and triangle. This leaves a Hexad structure, which Sandra Maitri calls “points on the rim,” consisting of 1, 2, 4, 5, 7 and 8. These enneatypes can be considered “inner” or “outer” directed extensions of the inner triangle. With gentle intuition, and some focus, we can discern how the full enneagram occurs.

Six (Hexad) types provide additional complexity, but they reflect back to make the inner triangle richer and more complete. These “new” types can be considered to be derived from the “old” types as follows: Point eight (8) can be considered an exterior view of 9, and 1 can be considered to be an interior view of 9. This pattern can be found for all hexad points. Type 2 is an exterior view of 3, and 4 is an interior view of 3. Type 7 is an exterior view of 6, and 5 is an interior view of type 6. Three starting types connect deeper and have expanded into nine types. It is a bit too much information to easily digest, so we go slowly through the details. Try to feel in these words the underlying connecting unity.

Enneatype point 9 “hide,” traditionally spoken of as “self for-getting” or “withdrawal,” is where the person is lost to him/her self. These are peacemakers who disappear in a process of making peace “appear.” Of course, as with all enneatypes, this produces false truth. They “fix” reality by self forgetting. This starting type (9) has two extensions, inner (1) and outer directed (8). The counterclockwise point Eight (8) is an externally directed personality adopting their parent’s values. The clockwise point One (1) is internally directed personality that also adopts parent’s values. Feel into this “adopting parent’s values” unity of Eight and One, in the Enneatype Nine.

Type 1 is perfecting a lost (inner) self, by using external judgment of a strong parent. Type 8 is challenging (outer) others, fixing them according to external comparisons of a strong parent. Now we can see both 8 and 1 are forms of self-forgetting, one is “inner” directed and the Eight is “outer” directed. Because all three types, 8, 9 and 1, have lost touch with the true self and instead connect with “outer reality,” as supplied by parents, we call them the “anger/pride” group. Tibetan Nyingma Buddhists call these obscuration types (Kaya) the Sambhogakaya. This obscuration (as a mental image) acts to disconnect our presence.

Point 6, the “think” point, or more traditionally spoken as “fear” or “loyalist,” is where a person is lost in fear-based thoughts. The clockwise point 7 is an externally driven thinker (enthusiast), and counterclockwise point 5 is an interior directed thinker (observer). Because all three types, 5, 6 and 7 have anxiety (they experience a lack of support and guidance), they defend with fear based thinking. We call these “confusion” types. This Kaya type is called Dharmakaya.

Point 3, “parade,” traditionally spoken of as “image type” or “achiever,” is all about presenting a
display surface. The clockwise point 4 is an *internally* driven tragic drama display (getting help) surface; the counterclockwise point 2 is an *outer* driven display (giving help) surface. The three points 2, 3, 4 are all image types, who overly care about *how they are seen by others* and focus on experiences in various levels of shame and desire. We call them “desire” types. Tibetan Nyingma Buddhists call this disconnection (Kaya) type Nirmanakaya\(^4\).

We discover thinking, a first “self” image within a triangle, or starting enneagram (Diagram 4), as we felt into it. We expanded definitions further to reflect, inner or outer effort directed at *fixing* reality, allowing us to feel into all nine types. Nine types (or three Kayas) have an organization (the circle) to them which has deep unifying meaning. The circle represents the interconnected whole of reality, which is undivided. The nine points are equally spaced around a circle. There is no point that is “better” or “worse” than any other. Each represent a distortion of reality, or an inability to comprehend what is actually going on. We see part, but not the total. In Tibet it is said these three Kayas include all the ways reality can be obscured.

The enneagram represents a large interconnected web of stored life orientations. Much of this is unconscious (stored) and hidden from awareness. It is beautiful, logical, and also full of hidden meaning. It points to an inner unity, where all consciousness is one. We might look out from our little pattern of living and see all these other little patterns *working together automatically*. It is by exposure and then feeling into this inner analysis that we might now become awake.

Although each personality type has a tendency for a specific perspective, all of these delusions are part of each perspective. It is therefore important to understand all of them, as they all hold ego mind in place. Reviewing each by a story each provides illuminates a deeper understanding. This deeper understanding helps us wake out of the dream which is the ego mind in its privacy.

> “If you put your conditioned intellect to rest for a long time, suddenly it will be like the bottom falling out of a bucket -- then you will naturally be happy and at peace.” ~ Yaunwu Keqin (1063 – 1135)

We described thought creation, and how next in these same thoughts a self-image is built so it now might hold “you.” This “you” isn’t a real you, it is a *private* “you” held in private thoughts. Perhaps understanding how personalities work, *acting in your place, as you, you can get it!* You wake up from this effect! Thinking stops, exposure happens. It might give you a taste of freedom with perhaps a glimpse of how wonderful life really is! Feel into this! But wait, there is more to learn and this extra stuff might help to stabilize conscious awareness from within the real.

**ON BEING CONSCIOUS WITH TEN FINGERS**

We have explored this new idea of enneagram of personality and on the surface, it looks pretty convincing, perhaps even magical. We might now inquire into *how* and *why* this is so, to feel this truth. It seems to connect on some deep level and it uses lots of numbers that relate with other numbers. As a retired engineer this sparked my curiosity! Why do these numbers in networks of patterns called enneagrams work so well? What is really going on? Perhaps we can digress a bit by looking at three parts or three issues, then connect it back together into a larger perspective. Comprehension requires broader perspectives, perhaps even infinite perspectives. To do this we must open with curiosity and then feel into this subject.

**First,** consider *feeling* numbers: Of this, no small part of deeper human connection is having ten fingers and ten toes. When counting, we have real places for 10 things. Perhaps because of our
body shape, we have developed mathematics as a decimal counting system. Computers on the
figurative other hand have a binary system. They only do “on” or “off.” We, on both hands, feel
comfortable with units of ten. We essentially feel ten decimal numbers.

Second, consider mathematical knowledge: Given the last thousand years, we have all kinds of
abstract tools based within decimal numbers. These are very useful tools. We can divide things
up making them separate. We also “discovered” prime numbers. Prime Numbers can only be
divided evenly by itself and 1. The sequence of primes go 2, 3, 5, 7, 11, 13, 17, 19, 23, 29, 31, 37
and so forth out to infinity. Here is the interesting part, if we divide a prime number into one;
we often get infinite repeating fractions. If we limit prime numbers to our fingers, 2, 3, 5 and 7,
we have two interesting cases. Both numbers 3 and 7 never end. They both produce infinitely
long sequences. Seven (1÷ 7) produces an infinitely repeating sequence 142857. Three (1 ÷ 3)
produces itself forever. These make the heart of all enneagram sequences. Seven (7) creates a
hexad (p. 109) and three (3) creates (with some interpretation) a triangle. These two enneagram
sequences produce both stressor enneagrams and child enneagram sequences. Since both
sequences never end, they can even react to themselves. Every possible logical perspective is
fully available because they repeat out to infinity. This is a rich field of numbers full of infinite
possible relationships, which is a very useful property when trying to understand humans.

Third, consider this “react to itself” (as an early sequence reacting to a later sequence) property
that is embedded into infinite repeating sequence: A “react to itself” property is exactly the role
ego plays, how it holds itself. Because sequences are infinite, ego logic looks big enough. Ego has
an inner infinite repeat blocking defeat. It becomes an inner bobbing and weaving when we are
“seriously” trying to make ourselves “right.” Ego’s reaction is automatic, based on fear, and built
up from past judgments. Ego locks into an infinite sequence. A seven divided into one sequence
(hexad) 142857- 142857 -142857- ... or (triangle) sequence 369-369-369-.... In both it is stressful
(if moving left) or childlike (if moving right).

These two infinite sequences can be considered to be like threaded screws keeping ego moving
from one reaction to the next. All possible reactive acts are predetermined in advance. Knowing
this enneagram sequence allows us to really see ego’s inner structure. A prime number divided
into unity gives us exactly that unique sequence. The dull subject of Division and Prime Numbers
is being used to better understand humans! Wow! Understanding acts to untangle us. It is about
time we turned science and its math tools back into understanding ourselves!

Let’s bring this together in comprehension. Why are prime numbers important in understanding
a conditioned mind? Primes represent individual’s unique reactive mental perspectives. Primes
can’t be created from other numbers, just like an individual’s perspective can’t be made from
another’s perspective. We (as ego) are both unique and an integrated infinite whole; just like a
prime number.

Feel into this. When a prime number is divided into unity, the resulting sequence becomes the
sequence of automatic perspectives individuals take. A mathematical calculation represents all
reactive perspectives which can be taken by egos in their sequence around a circle. Both rely on
logic alone. The circle (enneagrams) or number one (math) represents unity or all consciousness.
The reactive mind is thus unfolded into its natural sequence. It isn’t amazing then, that division
by a prime number into unity **fully describes the reactive mind.** Our ego isn’t alive like we are. We attempt to make circles with only the square lines of logic. Each type (reformer, helper, achiever, individualist, observer, loyalist, enthusiast, challenger, and peacemaker) has a different but **still fixed** type of dualistic (us vs. them) logic. Each fixed type (of automatic logic) filters and blocks reality. Within this “self-image” delusional dogma we feel separate. Buddhism calls this Samsara; Christians call it Hell. It is the round and round **struggle** to understand and fix life using dualistic thinking. Samsara tries to “figure it out logically” coupled with the mental ego energy of fixing what is “wrong with life.” Unfortunately, this is too complicated and mentally removed from life. Until we drop self-images (our history, bias, or disrespect) kept in our vast unconscious privacy, we fail to allow life in. In this Hell of keeping life out, all based on private “truth,” we can’t be openly free, love isn’t obvious. Until we recognize natural open awareness, we can’t experience being fresh and vividly alive. We just fail to wake up.

> **“The unexamined Life is not worth living”** ~ Socrates (469 BC – 399 BC)

Contemplate enneagrams within logic, to discover it is all about math? This should come as no surprise as math was built by logic. Gifts come reflectively looking deeper. What’s mathematical **reflected** enneagram meaning, or deep understanding? What is going on? If one isn’t able to rise past logic, one can spend their entire life **only** reacting and therefore always separate from love! Like robots trying only logic, it is inadequate; it fails to any deep meaning! It fails **comprehending** love and the nature of living now! Bad mental habits. This mathematical reflected inner truth of enneagram operation demonstrates the **inadequacy** of living as egoic mind, in contracted bias and habitual perspectives. Fortunately, poetry, music, and love can help us to enter into life’s flow, allowing us to leave behind “our” need to be logical or “right.” The whole of consciousness encourages us to step into alive nature. This deeper understanding (that logic is inadequate) is another bridge to one, another way of experiencing unity, and another way to experience life.

> **“The Buddha and all sentient beings are nothing but expressions of the one mind. There is nothing else.”** ~ Huang Po (?-849) (key to understanding this: separate minds are the real problem – instead see one unifying mind and not just the many seemingly isolated and separate minds.)

Before moving on, we might go a bit deeper into enneagram mechanics. If we try the next prime 11, we get infinite sequence 090909… which doesn’t have any known enneagram interpretation. But as we later consider Dzogchen (the D is silent) we might consider this “09” to be the union of emptiness “0” and everything “9.” That would be a non-dual state where mind becomes open and free. At this level the mind is no longer a barrier to comprehension because we aren’t using mind to hide from reality. The truth does set you free. It describes the end of privacy, of how to drop “our” little thought bubble, to become both exposed and awake.

Rather than ego habitually (mathematically) relating (by enneagram) with others, we can relate directly with more awareness. Enneagram found in culture is part of our conditioning. But there is a deeper level of habit energy. With curiosity, in mindfulness, without “trying hard,” we can extend comprehension into communication itself. Communication is the bridge between our consciousness and all the consciousness of others. It is how, on the surface, interactions with others happen. If we conceptually contemplate communication **as it is**, we fill in the dots to connect consciousness closer in to reality. We can then move beyond using concepts. Beyond concepts, communication enables us to be even more awake! Every moment becomes precious.
Sometimes life seems overwhelming. This is caused by not knowing what communication is or how it affects us, or those around us. Because we don’t know, life can seem overwhelming. We escape feeling helpless by finding the right word, or idea. We know what to say to some person. Once we have the right idea, we no longer feel helpless or overwhelmed. The right idea, spoken at the right time, makes us powerful. Communication has a power. Life is vastly interconnected with many deep layers of communication. Most people don’t realize how big communication is, we take it for granted, expecting it to be there.

Life is wholly entangled in communication, beyond what we think or know. But since we think “we know,” we only focus on content when communicating. It has important content we just want to get across. **We are often willing to use force** because we know (in thinking) it is really important. We don’t consider effective techniques: contact, flow, energy, context, history, or how feelings are involved. To really learn communication, we must open beyond its content.

What is communication beyond its content? What root form does it take? Does it have specific parts we might recognize? One way to see communication is a cycle between two people. **Two people transfer one thought.** This thought transfer has its own dynamics, energy, and anatomy which can be diagrammed as having 12 equally important parts. If we put many communication cycles together, one after another, and each completes its cycle, we say we are communicating. Good communication can make us feel clear, open, fresh, or wonderful.

Complete communication is what we want when we try to communicate. We want another to get the thought we express. If we complete communication cycles, they receive a thought sent, and we have experiences without residuals. We let go and feel fresh. We are not “hung up,” anxiety falls away, and we stop thinking. We know another person better and they know us better, and both feel more connected. Completed cycles build shared reality, becoming part of all ongoing current alive relationships. In this shared sense, there is something good for both sides. We point at subtle feelings occurring when we communicate with others. We can teach ourselves to see these subtle feelings and pay more attention in open ongoing recognition.

This is something useful to understand and feel inside. As communication cycles complete, they give us fresh new choices, and these feel more realistic. Incomplete cycles, in contrast, have residual effects; they can be painful. Further, they tend (if we are not open) to eventually stick together and become part of what might be called “our reactive mind.”

An incomplete cycle has unbalanced tension remaining in consciousness. It has its own energy. You feel it. Since tension is very similar to all other uncompleted communication cycles, it gets grouped together automatically by ego, in our thought universe. Ego can only be reactive. The mechanical logic of the mind normally organizes these un-communicated cycles together. This automatic organization builds tension. It is ego trying to know the future, to be a better person than we are, and take control of alive nature. But the basics of ego, our thoughts, are at best only simulations, which can only be operated in this very moment. Therefore “me” thoughts are conflicting with alive nature, as it is only in this same moment.³ Time just gets distorted by this busy thinker, as we become more isolated from the true nature of life.
This tension of uncompleted communication cycle, if processed by mind without awareness and care, acts to distract us. This distraction pulls awareness from the current moment and tends to add to any difficulties in resolving this specific communication cycle. Mind is sticky in this way. This distractive energy is uncomfortable, as it lingers, remaining within awareness. Unfinished and stuck it pulls at us. We have a very common way to deal with this ongoing pull; give it a label and form it into a conclusion. We move “tension” into “knowledge.” Incomplete communication cycles get judged into opinions. This is our personal stored reaction to any subject. This storing process is our reactive mind, which is a whole series of decisions made about the outside world serving as “solutions” to unfinished real relationships, holding unfinished communication cycles. These reactions, being stored beliefs, block out fresh experiences, causing us great inner harm. Our reactive mind (old judgments) serves to ignore broken communication cycles. Mind stores a “because,” taking away choices here and now, leaving us in tense reactive states. We discover ourselves reacting, or living in the past, hoping the future will be better. If we suppress these reactive states, there is still some anxiety about it. Reactions don’t feel good. Instead we want alive freedom, awake now; we will need to clean up our unfinished communication cycles.

**Exercise.44 Reactive Mind:** With two people using 15 minutes each, answer in a loop (p. 281) the following three questions: “Tell me when you remembered yourself being reactive.” And then, “Was an incomplete communication involved?” and last, “Explain.” (Appendix C, p. 280 and Appendix D, p. 290)

Understanding communication allows us to be mindful, fresh, and open enough to take a middle path. We hold internal space, fresh and flexible to avoid being reactive, forceful, and without choice. This isn’t easy, it might even seem boring, but digging into unconscious attitudes is just waking into higher consciousness, we become more aware of how life unfolds. We open, realize and accept more alive nature, to wake up. Where to start? Contemplate communications based in cycles, and notice it has twelve identifiable parts.\(^5\)

“Communications as a Twelve-Part Cycle” can be viewed (in diagram 7) below as:

1. Communication with B is possible
2. Communication with A is possible
3. Person A gets a thought that he wants B to know
4. Person A presents the thought to Person B
5. Receives Presentation
6. Receives Direction
7. Interprets thought
8. Decides to Acknowledge
9. Person B Acknowledges the thought to Person A
10. Receives the Acknowledgment
11. They Got it!
12. New Reality!

We describe 12 parts or essential aspects of communication as follows:
1. **You Choose:** In freedom you choose to communicate. You (person A) independently assume you can communicate with a specific other (person B). You have either hope or expectation you can communicate with this specific someone. This is also a step that can be unconscious or mind driven and therefore without choice. All enneatypes can be forced to speak in attempts to balance out the reactive mind. From within all our reactive states it can be said, “Silence is the language of god, all else is a poor translation” (Rumi). This is one of the best places to break the reactive mind, which wants to project out what is happening within it, to continue controlling its illusion of reality. Instead, be fresh. Bring in fresh alive awareness by choosing.

2. **They Choose:** In freedom they choose to communicate. They (B) independently assume he or she can communicate with you. Further, you (A) cannot force this, so you better respect it or the communication will stop. This is the step of respecting boundaries. Respect doesn’t force. This is the part (from person A perspective) Enneatype Eight doesn’t fully understand or relate with. It is very hard for this type to fully accept. They want to directly manipulate another out of this possibility. In contrast, other types use indirect manipulations; One (perfecting), Two (helping), Three (adapting), Four (meaningful stories), Five (knowledge from thinking), Six (trust and loyalty), Seven (wisdom from thinking), Nine (disappearing). All enneatypes are designed to operate from a belief others don’t really have choice. Freshly recognize their free choice.

3. **Be Specific:** You (A) find something you want to communicate to another (B). Intelligence can be very specific. But this is also a common place ego interferes. Conditioned mind automatically processes or “understands” by using a similar story. Mind stories, no matter how “similar,” are disconnected from being present now. Perhaps this mentally activated similar story was about some Person (C) who existed for person A only in childhood, which makes A lost in a dream. Ego can make it almost impossible to have any real communication cycle. Fully knowing “who” you are will help this aspect of communicating with others. Being awake identifies exactly (by being specific) what is needed, *intelligence puts power into communications.*

4. **Put it Out:** You (A) present an idea or thought in a way another person (B) can get. Person (A) actually tries to communicate, exposure happens as risk occurs. “Putting it out” can often bring up anxiety in type Fives, who would rather observe. It is also where Nines are self-forgetting and place too much effort in keeping others peaceful. All enneatypes have a “because” for what they do, which can interfere with this step of communication.

   “Be who you are and say what you feel because those who mind don’t matter and those who matter don’t mind.” ~ Dr. Seuss (1904–1991)

5. **Take it In:** Person (B) receives this presentation given by you (A). The other hears words, or sees something. This cycle step is a joining together moment. To communicate in this part of the cycle person (B) cannot hide. This is where ego mind is often blocking information. Enneatypes all have a hard time with reality, here is where ego just ignores what it needs to ignore. If ego does take it in, it is within a private agenda and not pure. To “take it in” and do nothing else is an act of unconditional love. Person (A), if awake and sensitive, can feel this taking place. They can also discriminate that it was taken to heart, not taken as an intellectual idea by the head, to feed into a bigger ego. Remember each part of the full cycle has an exposed choice.

   “You cannot truly listen to anyone and do anything else at the same time.” ~ M. Scott Peck (1936–2005)

6. **Directed Connection:** The other (B) receives the “who-ness” intention of you (person A).
message had a “to whom” connected to it. **The other is aware you intend to communicate with them.** Listener (B) is aware the speaker is speaking to him or her and not just talking to himself or herself. Speech isn’t rhetorical or aimed at someone else in the room. They are connected with you. **Both know this connection.** This is an ideal place to wake up, to be aware, fresh, and fully alive, or just another place the mind controls. Mind often does this by attaching this very moment into an old story.

7. **Do the Work:** Person (B) interprets what the words mean. Capacity shows itself. This is where “what is, is.” It flows directly to alive nature or it can enter indirectly as thoughts in the ego mind where it is classified and otherwise judged. Again more choice, life unfolds as awake or asleep.

   “We do not learn by experience, but by our capacity for experience.” ~ Buddha (563–483 BC)

8. **Acknowledge Sender:** They (B) want you (A) to know they (B) got it. This is because there is empathy (in person B) enough to know this. They sense you’re waiting to see if they got it. There is a bit of alive heart energy involved. There is real (or not) awareness in this other person (B).

9. **Put out Acknowledgment:** The other (person B) presents the acknowledgment to you (A). The listener gives a sign “message received.” They send a body-language signal or some other process to let the speaker know he or she got what was said. Cycles often break right here.

10. **Accept Acknowledgment:** You (A) receive acknowledgment from this other (B). The person speaking (A) can see the other person (B) thinks he or she got it. Bullies often ignore this part.

11. **Acknowledgment is Valid:** You (A) in received acknowledgment decides this other (B) really got the same idea you (A) started with. The listener is acting appropriate to the message sent. This is how the original motivation for this specific communication cycle gets a reality check. Are there further requirements? If person (A) is speaking from ego, where everything is connected and inter-related, it will never end. If the conditioned ego is in control, there may be no actual validity to the whole process, except for one conditioned mind to fully condition another mind, in its search for validation. When acknowledgment feels fresh it is valid.

12. **New Reality:** You (A) experience a reality shift, due to completion of a communication cycle. Things are different now in some way. Relationships have changed due to what was said and understood. The person speaking acts differently, now the other understands. They either continue or take a break. **Reality is now different because of this communication cycle.**

With twelve steps, more is going on than most can get. Take a look at step two in the cycle, and what it means. This other person (B) expects they can communicate with us. They may have no evidence for this. If we are acting like a jerk, others still might have faith in us and our ability to relate. Likewise, sometimes people discount us for no reason. Others have independent choice as to when communication occurs. Independence doesn’t always go our way. It may be we have been open, intelligent and working hard, yet that other still doesn’t think we relate, or at least not to them. Both sides independently choose. Communication is only by choice.

Without a belief in communication, they won’t even try. They just look at us with a blank stare. It doesn’t have to be logical; it can just be their choice. They may choose that communication is possible; likewise, they may choose that communication isn’t possible. It is totally their choice. Only deep understanding of this reality provides any grace. Grace opens possibilities for love to arrive without effort; states of joy open as new life freshly enters as a surprise.
With its habit energy, ego may be involved anywhere in the cycle. In step two there is an option for ego to react and choose conditionality. Ego puts an “if” on others; to withdraw contact “if” another chooses not to communicate. Ego tries to force others to communicate. It is inherently disrespectful to the other person’s right to choose; it is a rejection of healthy boundaries. If the other reacts, they try to force us. This is how communication breaks down to become totally automatic and therefore mentally driven. It is all very logical, as both sides feel they are “right.” Each side “controls” communication rather than sharing it. Each side blames the other, as all inherent dignity is lost. A deeper understanding of step two will allow some grace to return.

"Peace cannot be kept by force. It can only be achieved by understanding." ~ Albert Einstein

In truth, both sides have equal choice. In this process of choosing, our choice has not been compromised. We still have full choice. We and they are independently able to communicate. We can’t really make them listen. They still have to choose to listen. By considering step two for a few minutes we might have new respect for others in allowing us to communicate. It isn’t a one-way street; they are involved as much as we are. Dignity then is shared, or naturally open. Look at all 12 steps to see give-and-take in passing data from one to the next, back again to the first. Cycles build on other cycles. Sharing takes place. Each part is equally important. Full cycles complete, or reality gets locked into persisting unfinished residuals, the flow of reality becomes blocked. Cognitive power can’t stay open. This understanding of communication as being a full cycle involvement is important. Missing this, we then fall into troubles which seem beyond us.

Recognize the importance of acknowledgment; allow it to happen on another’s communication efforts. Don’t cut off their cycles, in some kind of agenda for your point of view. Agreement isn’t surrendered when you communicate. Discriminate between being a good communicator or just being in agreement. They aren’t the same. You remain an original thinker, yet can still be a good communicator, since these two aren’t necessarily related. They’re different. They aren’t laying a trip on you, trying to invalidate your reality. You aren’t laying trips on them, trying to invalidate their reality. That would directly attempt to invalidate step 2 of the communication cycle, and it would also be quite disrespectful. Allow for the inner reality of each person to be true for them, and respect that their choice is beyond your ability. They are themselves, not you. Diversity allows for a natural unfolding of meaning.

Acknowledgement is important but doesn’t have to be ridiculous, such as saying, “got that,” after each sentence. More likely, it is a process of maintaining eye contact, while letting our face muscles, iris dilation (look into eyes to see how everything is going) to indicate comprehension, along with occasional head nods. Good clean cycles can be done naturally. Also note you don’t have to agree or disagree with the person to complete a cycle. A cycle passes one idea between two people. It doesn’t mean they agree. Hopefully, we aren’t trip laying, as that will not work.

We can be impeccable, clean, and steadfast with communication, by watching these cycles. Feel clarity operating in life, fresh. Life is designed by open learning; we learn by living. There is fresh clarity in understanding communication cycles and enneagram mental habit energy. We become less automatic. In achieving real progress we feel more alive. Experience deep loving connection in awareness, rather than thinking narcissistically of winning, or being right. It is easier to clean communication cycles, catching miscommunications as they occur. We can now wake up.
Practice communicating efficiently and effectively. Use mindfulness to embody understandings. We don’t need to stay isolated, or private. When we are with others, they will feel less hung up and stuck because we are acknowledging what they say. We acknowledge them. They feel their outflow reaching us. Thus, we give them a place to grow using their awareness. We encourage a freedom of choice because we know that to be truth. In making enough space for them, we realize their dignity. We allow their life to be. Communication can now flow effortlessly. With mindful awareness, recognize communication takes two people. When taken in deeply, we might then approach preparation for communication differently. Without bias we prepare for communication by being more open, sensitive, and flexible. Life opens into more possibilities.

**30 minutes**

**Exercise.45 Closed Communication:** With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: (1) “What is right about being certain of exactly what you will say, when you communicate?” And, (2) “What is right about not letting the other person interfere with your communication?” (App. C&D on p. 290) With new power comes responsibility. Understanding all these parts of communication as a connected cycle helps, but there is a catch easy to fall into. When a relationship really starts to flow better, we must resist that first urge to guide others. We don’t provide unsolicited opinions about their self-images. We don’t cross talk. Don’t shift our difficulties or our bias onto their shoulders. We don’t trip lay because we know they must do their own authentic work and that work is real work. We grow and improve our ethics. As we drop any remaining effort to maintain our own self-images, we then don’t need to maintain the self-images of others either. Alive connection to others becomes its own reward, and we start to feel the ongoing flow of joy.

“An essential part of true listening is the discipline of bracketing, the temporary giving up or setting aside of one's own prejudices, frames of reference and desires so as to experience as far as possible the speaker's world from the inside, step in inside his or her shoes. This unification of speaker and listener is actually an extension and enlargement of ourselves, and new knowledge is always gained from this. Moreover, since true listening involves bracketing, a setting aside of the self, it also temporarily involves a total acceptance of the other. Sensing this acceptance, the speaker will feel less and less vulnerable and more and more inclined to open up the inner recesses of his or her mind to the listener. As this happens, speaker and listener begin to appreciate each other more and more, and the duet dance of love is begun again.” ~ M. Scott Peck, MD (1936–2005)

Within a communication cycle itself, we learn to grow and to become more open. Love can then effortlessly provide all the work needed. We do know it is important to be fully present and not attached to habit energy provided by the conditioned ego mind. As mindful awareness, we can use this skill to communicate more alive selfless generosity. Communication becomes clean. We enter more in spontaneous flow with all of life, serving and receiving in equanimity.

**30 minutes**

**Exercise.46 Open Communication:** Two people 15 minutes each, answer in a loop (p. 281) three questions: (1) “Are you willing to start communicating when you don’t exactly know what you want to say?” (2) “Are you willing to be so free that you can then listen with others to what you are saying?” And last, (3) “Explain.” (App. C&D, p. 290)
Nothing is automatic, even as mind tempts us to believe. Belief doesn’t work. To communicate effectively we must be awake and skillful. Awareness of Enneatypes allows us to communicate without automatically activating defenses in a listener. We know how to avoid speaking directly into their habit energy, and then better detect when their mind becomes active. We relate pure spirit to spirit, rather than conditioned mind to conditioned mind. People experience being more alive and it simply helps others wake up.

Since there is deep underlying unity, we know everyone, within the filter of a conditioned mind, is open in some way. There is always a skillful way to speak. For example, we can quiet down the reactive mind of an Enneatype One, if we can compliment them for being brilliant. With a Two, we might thank them for what they have done for us. For a Three, we might recognize success and achievements. For a Four, we might see their individuality and creativity. For a Five, we recognize their knowledge. For a Six, we acknowledge loyalty. For a Seven, we acknowledge enthusiasm. For Eights, we acknowledge their power, and for a Nine, we acknowledge their peaceful presence. These all quite down the agitated mind and bring awareness back. We can learn to be skillful when we speak to others. Alive reality can become a shared experience.

“Tact is the ability to describe others as they see themselves.” ~ Abraham Lincoln (1809-1865)

In general, be in charge of your communication. Before communication takes place, only the sender can know how important content actually is. It isn’t the receiver’s responsibility to get the full meaning of the intended message. The sender must pay attention to what is being received as it is happening and ongoing. Perhaps a word was missed or interpreted in a slightly different way than the sender intended. The sender directly knows this if they pay attention, use intuition, and watch carefully. Perhaps a message will need to be spoken differently, or action is needed rather than words. It might be necessary for the sender to raise their voice with some urgency attached, or to resend a message. In all adaptations, details, and attempts, it is always the sender’s responsibility. The emotional aspects of communication is difficult for enneatypes 5 and 9 as they sometimes have difficulties putting out the effort involved and/or required. Communication is also layered! We might start to learn how layered our communication with others actually is. Most of us communicate on many layers at the same time, unaware of hidden complexity in what we say to others. A short Janus exercise helps us to feel or somewhat sense into this otherwise uncharted territory.

**Exercise.47 Janus**: With two people using 15 minutes each, answer in a loop (p. 281) the following four questions: (1)“Tell me something you think you should tell me.” Listen, then (2) “How has communicating that changed our relationship?” Listen, then (3) “How has communicating that changed our relationship?” Listen, and last (4) “How has communicating that changed our relationship?” (Appendix C, p. 280 Appendix D, p. 291)

A Janus exercise drills down into layered complexity occurring in “normal communications.” It is often a complete surprise as we discover how deep feelings go. Communication has deep roots that seriously drive conversations. Knowing this helps us become mindful, intentional, and thus more connected, and clear. Be careful! With new power in communications, we can easily manipulate others. If we go that path (spiritual arrogance, p. 154) it will cause us great harm.
Communication is wide open; all of living is part of communication. Parents preach at children but teach what they do. Children make understandings and beliefs from parents. Some people don't know love; in childhood, it was confused with fighting. Now we may understand how love works, so we don't fight. Eventually all fighters can discover a new more powerful kind of love, touched by ongoing peace. We will soon talk about fighting, and how to put some grace into it. As we improve communication skills, we become better at telling truth. We can work backwards through our issues, clearing them out. We then become open and subtle. In this way we become less jaded and more innocent; it may feel good, but it will not automatically translate into a safe life. We are relating with others. Others are free and may be laying trips on us, or unconsciously engaged in negative merging (p. 161). They may be angry from a story they are stuck in, or habit energy they don’t understand. How then, do we encourage a process of vertically digging down into active relationships to recover shared alive nature? Perhaps live with more intensity?

“I am circling around God, around the ancient tower, and I have been circling for a thousand years, and I still don’t know if I am a falcon or a storm, or a great song.” ~ Rainer Maria Rilke (1875–1926)

To heal ourselves back into wholeness, we just might need intensity. Do we communicate with intensity? Are we fully committed to living, or do we hold back, perhaps thinking too much? Can we change? Can we be more fearless? We might learn to “fight fair.” We can get hints to better help us negotiate difficult situations. We build hints into growing habits of healthy relationships. These habits can be peacefully cultivated. We naturally proceed only if we feel others actually hear and see us, and they are not just bullies using us to get their way. We use skilful means to conduct ourselves if and when chaos occurs, and we find ourselves in a heated argument.

**HOW TO FIGHT FAIR**

“If you want to make peace, you don’t talk to your friends. You talk to your enemies.”
~ Mother Teresa (1910 – 1997)

Why do this? No matter how knowledgeable we are, we are bound to find ourselves in a heated situation that results in an argument. We can clearly understand this. An argument is a condition where **two or more communication cycles are incomplete**. The first cycle that failed to complete causes irritation and now the **second failed one causes anger**. Now, if both people are angry, we have a fight on our hands. Can we do good? Will our approaches be informed, open and skilful?

**Exercise.**

**Exercise.** 48 Argument: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “Tell me something you have argued about.” And then, “Explain.” (Appendix C and D, p. 291)

We wish skilful focus, so what does it mean, *fight fair*? Isn’t this contradiction, and wrong from the start? It looks *on the surface*, that one is right, and one is wrong, but this is an illusion. This is something deep we don’t normally connect with. Can we know this illusion and always be fair?

To start, let’s **avoid blame**. People can fight without being wrong. Yes, the other was right. Yes, you too were right. There exists a misunderstanding *between* people. Both are honest, and both seek real truth, but they have misinformation or lack of knowledge *between* them. It is the exact state of their relationship. It isn’t a situation of absolute knowledge, but a **temporary** situation about relative knowledge. *In this deeper sense, there is no “bad guy” here, so try to avoid blame.*
Sometimes we must deal with difficulties. In daily life, we encounter people stuck in their minds. Dogma comes in. When minds are involved to any degree, issues are idealized and therefore not exactly real. Reality is removed and stripped down into mental concepts. It is mind trying to take control to be expert without alive input from five senses: eyes, ears, touch, smell, or taste. This is just the contamination of conceptualizing, a simplification of the richness of reality. Learning is prevented by mind trying to fit into a story line. All Enneatypes are story lines; reformer, helper, achiever, individualist, observer, loyalist, enthusiast, challenger, or peacemaker. Their ego bound reality and energies are often distant from us, and so we have difficulties.

A Japanese proverb: “If there is no wind, row.” (Translation: Difficulties? So deal with it!)

Knowledge is gathered from experiences and all of us have a separate and unique path into our experiences. People can and often harbor real issues of truth and honesty that might need to be spoken. They need to speak up and out. Real misunderstandings are much more common than most people think. It comes from our unique individuality and our gift of self-awareness.

“View all problems as challenges. Look upon negativities that arise as opportunities to learn and to grow. Don’t run from them, condemn yourself, or bury your burden in saintly silence. You have a problem? Great. More grist for the mill. Rejoice, dive in, and investigate.” ~ Bhante Henepola Gunaratana, “Mindfulness in Plain English”

What do we do? In any fight you have choice, leave, go silent, win at any cost, or calmly resolve incomplete communication cycle(s). Obviously, most people, if choice were arbitrary and open, would choose to complete the missing cycles. People will leave if violence becomes possible, or perhaps to just pick a better time. You become skillful if you recognize what is going on. People attempt to win at any cost for any of the following: 1) Survival is at stake, 2) Negative merging, 3) Performing for others, 4) Teaching, 5) Activated past memories, 6) Body energy, blowing off built up steam, and 7) They just don’t know of anything better to do.

1. **Survival is at stake:** You or others feel the outcome of the fight determines *survival*. Fear is then present, and it might seem real. To deal with this, you will need to build some trust where survival isn’t at stake. Work together to safely direct the mounting energy that is being generated. For example, take a walk together around the block.

2. ** Desired intense negative contact:** Negative merging is the learned process of feeling *close because* you are in a big fight. The process of negative merging is learned in childhood, and it is mostly unconscious. It isn’t possible to “fight fair” with a person who is a bully because they can’t see you, or hear you. If true, leave. If necessary, get outside professional help. But if only mildly unconscious then tolerate it. Recognize another person’s freedom to fight. For them it isn’t negative, but perhaps the only way they can feel close. Allow them to fight with you, but don’t take it personal, as it is about them not you. If they escalate to violence, you must leave. You must protect yourself. Let time and the universe work the difficult issues.

3. **Performing:** People attempt to win at any cost if they feel *someone else is watching* that is more important. Your solution might be to arrange to talk to this person in private.

4. **Teaching:** You might find yourself with a Teacher who must teach. They continue to teach; until you know everything they know. Don’t react. It is all about them, not you. Allow them to function as they wish. Keep your attention full of love, as it is the best way to help them.
5. **Activated past memories** are interfering with reality. Activated past memories can leave a person in a completely reactive state with feelings of not having any choice. There are two ways to deal with this, (a) assume for now you or they have a choice which is only hidden and has yet to present itself. This will temporally free up the reactive situation. This is only a short-term fix. Or (b) take a long-term approach. Using knowledge of communication cycles, find a hidden incomplete communication cycle. Sometimes you can just guess it. Often you can feel a word said that caused another’s discomfort. Use intuition, to listen sensitively to gently explore what is coming up for them. When flow returns, then you may continue.

6. **Body energy**: If people feel overly confined, inner tension can build up and the person can feel a need to blow off steam, by creating an argument that turns into a fight. Allow it!

7. **Ignorance**: Winning is important if they *don’t think they have anything better*. This is either a lack of knowledge, or lack of confidence. Television teaches us to be talking heads. Point and counterpoint, with no time delay for reflection. Often talking at the very same time, projecting through non listeners to rolling cameras. Instead, we must lead by our example. Always fight fair so it becomes a habit you don’t have to think about. Further, ask the other person, after the heat of the moment is long gone, if what you do, or did, was fair to them. Use this discussion to agree to your own set of custom rules unique to the two of you.

**Relationships can be difficult.** Not knowing our current relationship is fresh, we might attach to negative merging, teaching, or another of the Rose Colored Glasses (p. 161). On the other hand, if one can listen closely, completely taking in what is said, the speakers mind diminishes to some degree. This is because ego conditioning is unable to understand why the other person isn’t pulling away. The typical conditioned mind is ready to fight, but listening, this illogical behavior, unexpectedly draws in curiosity and wonder. With curiosity present, it is thus possible to change long-standing fixations; life opens. Relationships seem difficult, but in most, change is possible.

> “*Anybody can become angry – that is easy, but to be angry with the right person and to the right degree and at the right time and for the right purpose, and in the right way – that is not within everybody’s power and is not easy.*” ~ Aristotle (384 – 322 BC)

What does it mean to fight fair? It is opposite of fighting to win at any cost, piling point after point, while constantly keeping opponents off balance by changing subjects. Don’t let them interrupt by insisting on their composure while you speak. After you score enough points, your opponent will go silent, meaning you win. You score a point when your opponent’s mouth drops open, eyes glaze over, or otherwise loses concentration. It seems exciting. People who are good at winning at any cost are often lawyers. They are, of course, playing to a jury, even when the jury is gone. They are practicing a profession. For them, it’s a good living, nothing personal. This stereotype was to make a point about the quality of human interactions. Thankfully, not all lawyers do this. Good communication has an unbounded open freedom to it.

> “*In everyone’s life, at some time, our inner fire goes out. It is then burst into flame by an encounter with another human being. We should all be thankful for those people who rekindle the inner spirit.*” ~ Albert Schweitzer (1875-1965)

If we want people to trust us, we must fight fair. This isn’t easy to learn and practice, since we can occasionally get angry. Fighting fair is still effortless, as we learn, feel, and recognize deeply how life operates. **Beyond winning or losing is love itself.** Consider the following ten (10) hints:
Hint 1: Be present; allow yourself to be in this moment, now, to the best of your ability. The present moment is where all change occurs. This is where we want to focus attention. Be here now and look to see the other person as they actually are. Remember to breathe, feel into our body to be aware of what is occurring; be alive, be curious, don’t go automatic. We’ve already shown how ego can be unconscious or activated from the past, so don’t go to ego. If you find yourself in a past or future, come back to the present moment. See and hear what is being said, get its historical totality. We don’t ignore the past but this moment hasn’t occurred before, it is fresh, alive. If you want the other person to be present, you must lead the way by example.

Hint 2: Recognize them! Stop, listen, really see them; don’t just react. They may be suffering. Sympathetically feel into them, rather than react. See them and feel their reactivity and notice that these two are different. If we can’t notice or separate from their reactivity, it makes it more difficult for them to also separate from that reactivity. Understanding requires enough courage to be tender, to carry their load while listening; so hold an open place for leadership. We bring leadership into everything we say. We won’t have it unless we can freely give it away to others. Speak to them, don’t react to their reactions. If we aren’t reactive they have choice. It is easy to speak too soon, lose integrity, making this situation worse. Don’t do it, lead, don’t react. Show care, they may have said something we feel we want to react to. This isn’t to say we are not to be responsive to what the other person said, make contact real, not phony or automatic. At the same time choose a straight path toward a long-term useful goal. Don’t just react to join them in their reaction. Recognize them, show leadership by deeply listening, and don’t react.

Reactivity is painful. Anyone who automatically reacts feels a lack of freedom and certainly a loss of joy. We again might, from time to time, feel we have an asymmetric relationship. We are open, fresh and sensitive, they aren’t. But we can't punish them by conditioning, or we become just like them. We must recognize how difficult it was for us to become what we are, and then relax. We just relax because only their own experience will ripen them to make them sensitive and warm. In a relaxed warm state less damage will be done, which is good for all concerned.

Hint 3: Before speaking any declarative statement, ask questions with some curiosity. We might be tempted to fire off a statement in reaction to something we think we understand, but if instead we ask a question, we may learn our initial impression was wrong. We stop the fight before it even starts. We become a better listener, and therefore a better communicator.

Hint 4: Don’t cut them off. Only use acknowledgment to mean you understand, not to control the conversation. In an argument, it’s very harmful to the quality of ongoing relationships to say, “Yes, I understand,” only to get control of the conversation. They know this is a wishful claim. As you insert claims into the flow, they become incomplete communication cycles (as they aren’t true); flow then slows and eventually stops. Each person does (in fact) keep track of what is going on. Understanding is a truth issue not a control issue. If you don’t understand someone, don’t lie to them and tell them you do. They feel when you understand and when you don’t, so you will only be lying to yourself. If you are really listening to them and you don’t understand, they won’t be offended if you express confusion. Always give another a chance to explain what they are saying. Recognize, if you only communicate to teach, you miss out on a lot of learning.

Hint 5: Don’t guess about them, take ownership for your feelings. Rather than tell others how
they are acting or doing, tell them how you feel. Avoid blame structured language (...You did this...You did that...). Don’t lay a trip on them. Since you are inside of you, more knowledge is centered there. Likewise, they are experts on themselves, so avoid indirect judging or directly blaming them. Instead, use your feelings to speak your truth. It isn’t easy. Avoid unleashing anger because your anger is only driven (embodied) by your history. History can’t be automatically considered universally true, as they may have a different experience.

If you restrict yourself to what you directly know about yourself, you will reach others with real information and they will not be instantly offended. Your feelings are a subject only you are fully qualified to be an expert on. They, on the other hand, may be better qualified to know their own actions. In culture, this isn’t an easy communication approach, since we don’t normally see it on TV. One problem with TV is that television often has language that quickly and easily develops plot lines of blame and shame, which are then easily resolved by violence. It is just ego directed logical activity, and nothing more. Instead, we want more of our world filled with grace.

Despite a general lack of TV examples, talking personally about your feelings does work and it works well. Blaming others tends to make them defensive. Sometimes people don’t really get what it means to take ownership for their feelings. The idea is too abstract. It is about laying trips on others and cross talk. Be careful with what you say. One big wakeup call is when you need to use the word “YOU.” That implies you are talking about them. Don’t do that.

An example may help. Suppose “Tom” tells wife “Jane,” “YOU are going to tell your mother about this, aren’t you!” It is speculation about the future which isn’t yet here, putting Jane into a defensive role. Tom didn’t take ownership for his feelings, he made it about Jane. He might say, “I feel embarrassed by what I did and I hope your Mother never learns of this.” Tom is still trying to control what Jane might tell her Mother, which is less than ideal, but he is talking about his feelings. It gives information Jane might not already have. It is telling the truth about Tom by taking ownership in the fact he feels this way. Jane is free to do as she wants, but Tom has done a better job of communicating and Jane may grant him his wish. Tom creates a space for grace.

“When pure sincerity forms within, it is outwardly realized in other people’s hearts.”~Lao Tzu, 600 B.C.

Hint 6: Help their communication, allow a complete cycle on the other person’s issue. Help them gain confidence, this current issue will resolve. Do it by paraphrasing in your own word what they said, or what his or her position is. Further, don’t move on until the other person agrees you understand him or her. This allows them to slip a complete communication cycle in within the existing argument. This builds trust to help calm any anxiety. In this process, you are not misrepresenting your position; you are not manipulating the situation, all you are doing is being a good listener and letting people know they have been heard. The fact of being a good listener will help without being manipulative, since this progress is real.

"Conquer your foe by force, you increase his enmity; conquer by love, and you will reap no after-sorrow." ~ Fo-Sho-Hing-Tsan-King (80-150 CE)

Hint 7: Speak within their language. Allow words to have two-way power, if meaning to the other person doesn’t exactly align within your definitions, be patient. Leave their words; don’t do a bait and switch. Bait and switch is a con-game where something important is placed out for sale, then just before purchase, it is switched to something else. Don’t do this, it hooks them.
Allow their words to keep their meaning. Be transparent, don’t trick people with a con game; fight fair. We aren’t trying to fool them. Care only about what is understood; leave subjects on the table long enough for him or her to really finish with it. Use judgment to know when we can safely change subjects. If our partner is concerned, back up to the last subject, and check to see if more needs to be said or done. Go slow; allow subjects their own time to resolve.

"Patience serves as a protection against wrongs as clothes do against cold. For if you put on more clothes as the cold increases, it will have no power to hurt you. So in like manner you must grow in patience when you meet with great wrongs, and they will be powerless to vex your mind." ~ Leonardo da Vinci (1452–1519)

**Hint 8:** Be awake to group context, but don’t use it. To fight fair, speak as if only one person can hear. We don’t use social force, to win, or get our way. If there are three in a conversation, there is a temptation to face the person who agrees with us and to talk indirectly to the person who disagrees, to play the crowd. This manipulation will cause more problems than it solves. If we want the person who disagrees with us to trust us, we must speak directly to that person, as if the other person, the one who agrees, wasn’t listening.

"Each of us must make our own true way, and when we do, that way will express the universal way." ~ Suzuki Roshi (1904 - 1971)

**Hint 9:** Be willing to apologize. Ego in reactive logic is stubborn, wants to win, and hide in mental stories. If another is stuck, held by their ego, you can often help by a willingness to apologize. An apology can often be broad and general, since they are holding “you” responsible. Since you might already know you are boundless, therefore infinite, this is an easy thing to accept. Since this infinity of you is nothing more than the infinity of them, you teach by example. Until you fully realize you are the other, it can be faith driven, a magical moment of open grace.

**Hint 10:** Have equal time for each side – 5 minutes is good. (~ Ken Fry) With a 5-minute kitchen egg timer, ask for equal time. You will listen, if they will listen. Always let the other person go first. Give them 5 minutes to express their side and don’t interrupt them. Keep your silence. When your turn starts; try to begin on common ground which you think is easiest for them to hear. As trust builds, move on to more difficult material. Don’t lay trips. No cross talk.

“It is wise to apply the oil of refined politeness to the mechanism of friendship.” ~ Colette (1873 – 1954)

We have lightly touched on the idea that some functions needed for survival seem to be beyond our direct control. When issues seem this way we need to negotiate and build reciprocity with others. There are also other times when we might get angry and again feel things are beyond our control. To help negotiate when we are angry, think about this process of fighting fair. To fight fair is to have good habits based on long-term goals of real understanding. Both of these processes, reciprocity and fair fight habits; will help us gain confidence, patience, and grace when dealing with other people. Fighting fair is the only way to avoid fascism (selfish power).

“The heart of a fool is in his mouth, but the mouth of the wise man is in his heart.” ~ Benjamin Franklin (1706 –1790)

**UNDERSTANDING MONEY AND POLITICS**

Why is this subject presented only now, and not earlier? Without preparation it is easy to get caught on the surface of things. Since money has been used for thousands of years, it becomes
easy to take it for granted. Most people think they know what money is. Once that old belief becomes deeply fixed and taken for granted, politics then can become “obvious.” It is easy to react without curiosity or wonder. We are certain our politics are good and others are bad. But both sides believe they can talk the other side into changing, but they never talk about the root disagreement. They don’t talk about their definition of money, as they both think it is just too obvious, but this is where the political divide starts. We all need to better understand money.

Money is Virtual: We mistakenly think money is real, but in the USA we went off the Gold Standard (1933 with citizens, 1971 with other countries), so the "value" of money is what we think it is. We make it up. It is called Fiat money. This understanding comes from reality, and ideas in software design. It means in effect that we make up the meaning of money. We no longer back money with gold or silver; we make it up or invent it from thin air. Of course, we don’t do it individually; we do it from our government collectively. From the perspective of money, governments have three parts; a legal system, a police system, and an army. These three parts give meaning to the value of money. They allow you to buy a car and treat that car as if it were “yours.” If someone takes your car, you get the police and the law courts to get it back. Government makes ownership possible.

Money is virtual; we make it up, but if it changes value, it doesn’t work well. We are not willing to sell our car, if the money we get doesn’t last as long as the car does. Money must hold value if it is to be treated seriously. Further, it must be available. There must be some way to get it without selling something. It must be open ended. We might get a job, to do something and get money for that doing. Money is then open to us. If the supply of money is too much, inflation happens, if too little, depression happens. Government, if good, tries to adjust the supply of money to keep its value, the purchasing power, constant over time.

Although the mechanics of money requires government, its value requires both social justice and upward mobility. The poor must not lose hope in playing by all the lawful rules will get them ahead. The poor must trust laws, as being good for them and not against them. If the poor lose trust, then stealing, kidnapping, or other lawless activities become more possible. Money is the lubrication for transactions, and it also holds faith in those same transactions. With social justice and upward mobility, money becomes a vehicle for progress and future expansion.

Cultures hide beliefs as if they were facts. Money needs government, but since money is virtual; it can be anything we believe it to be. Everything gets mixed together. Social beliefs mingle to fit beliefs about money to then get passed down as family habits. If we get the impression money is “ours” we may not want to pay taxes, hording it away, thinking government is too big. But, if money is a willingness to play fair and be good, in effect a social contract, we know taxes build community. We know taxes go into keeping the police force, army, and legal system working to help us. Our politics directly flow from our own understanding of money. Because the belief in how money works is deeply integrated into our lives, people find it almost impossible to change political parties. Our culture lives on the surface of its beliefs, often unable to go deeper.

Money is complicated, yet we often take it for granted. When we do this we artificially hide reality. We dream we know something we really don’t. Hidden in familiar words, definitions can’t be discovered except by deeper listening. Besides money, identity politics are involved.
Statistically, if we think we are self-made, we turn right (conservative), if we feel grateful for support from others; we turn left (progressive). Since ego isn’t open minded, patterns remain fixed and long lasting. There is also financial identity found in parental relationships, which can leave us in lifelong mental bias. If not uncovered, we live only naively on a shallow surface. With deep open listening we can hear another (as ego was only an illusion, it always falls away).

In growing political flexibility, we find workable solutions to better understand others. Don’t assume a closed definition for money; instead substitute that money is virtual. Watch automatic mental formations without being hooked in ourselves. Ego only fights (winning is all) because it makes its thin dogma (that “my” money is real) seem thicker. Instead, keep beliefs open; see how it all works, to now make political shifts possible. Make listening new. From open states, find words to bridge gaps between political groups. Ego can be kept at bay, as we listen better. In this way we honor life itself, and not just our bias or mental ideas about life.

Hold money as virtual; don’t give ego any way to fight. Rather than a conflict of ideas, instead explore the contact with the person behind these ideas. Open experience changes everything. Contact can be full of love. We somewhat drop out of fighting politics, we still vote, but we don’t take hypothetical sides in advance. If a person is still strongly political, we talk about money being trust and ownership, and how it is only made possible by agreements. We can bring truth into the subject of money. We can now live effectively without battling politics.

Exercise.49 Politics: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “What would it take for you to change your politics.” And then, “Explain.” (Appendix C and D, p. 291)

We are on a bridge to one, so we can’t get stuck in two-sided politics. We can’t become closed, stuck by anger, or buying into ideas that “other people” are wrong. We need to be more open, to investigate deeper into core beliefs, to understand what futures together might be. We can recognize, all differences are just opportunities for new understanding that they are like us.

Money (as belief) easily gets entangled with ego, and later dead ends in fascism. But ego, in its mental universe, can't substitute for you. You are alive, your history and bias aren’t. So, either we understand by love which provides clarity, or we classify and label in opinions mentally based within “our” undigested private history. Ego is activated in anger by fighting over mental ideas. Only our heart can feel what our thoughts ignore. There is no substitute for being awake.

Money and Politics hide many undigested experiences, which if not opened, investigated, felt deeply into and exposed, will cause us to feel isolated, angry, confused, closed off, or unloved. Lightly we touch into these two, but there are others. Culture is full of automatic thinking, much of what is known is also causing us to suffer, and continue in ignorance. Once we learn how to practice, which is the next section, we can open into vast awareness. The best is yet to come.

Concluding section 2: That does it; we covered a lot. This has been a study in mental concepts specifically used to discern ego machinery (conditioned mind) and how it automatically works. We used thoughts to think our way through mental habit energy, using logic found in language. Living points to aware quality of mindfulness, by contrast ego mind wants to automate living to
make us consistent within our private history. Mindfulness (or alertness) allows us entrance into being in life’s flow, awake, fresh, aware, and open. Privacy is a trap we can easily fall into. We had a lot of information to take in. The middle way was and is an invitation on what to do with information, let it simmer and ripen, not just label to intellectually organize it. The middle way is an opening into a sense of greater consistency. Open past logic into beauty, energy, and direct contact. If lucky, we felt these on some level. We had changes in awareness. We opened some space around our mental conditioning, to help us better see how alive and fresh we might become. At the same time, we might still feel a bit overwhelmed, anxious, cornered, or even a little upset. These naturally occur, as we unfold into the real; we become exposed.

We had large theory blocks, hung on enneatypes. We tied this mental enneagram framework to an equally large Three Kayas\textsuperscript{47}, the Tibetan wisdom of non-duality. In theory, until duality ends, each of us is trapped in a four-sided box, two wings, stressor, and child enneatypes. We learned a theory of thinking and how we might have enjoyed playing peek-a-boo. All this data together describes our personality machinery, or how it works to keep us dreaming that “we are awake.” Embedded in all of this, at the deepest layer is communication. We have taken all that apart to illuminate and show its 12 working parts.

In communication, we often find ourselves getting stuck in misunderstandings, to help resolve these it is good to learn how to fight fair. Learn to communicate even when things are difficult, practice and get better at it. Understanding communication allows choice to enter life. Consider also that polarized politics may not be as opaque as it looks on its surface. Dig past often simple surface conclusions to find new ways to speak to life’s beautiful diversity. Nothing is as it seems on its surface. If empty of concepts, comprehension can take place. We can then be full of inner peace (showing itself as brilliance) no matter what seemingly appears in this shared world.

In theory, we have conceptually introduced the neutrality of reality. By neutral we mean you only get what you put in. Nothing is there that isn’t you. We might be addicted to blame, or we ignore intuition. Soon we expose exactly why reality is neutral (Ultimate Formula p. 187), and thus not what we “think” it is. Mental concepts in these first two sections provide fresh footing to practice unfolding vibrant living experiences. We will expose (Section 4) the purpose of life and what has been going on since the beginning of time. Feelings and intuition can then open.

In unfolding this book, our intent is practical. We allow freedom, yet we still side step those who might seduce us into fascism or doing harm. We have become less susceptible to becoming part of a mob that might lynch others. We start to become open hearted and wise. We take in more of life. We allow ourselves to be tender and exposed. With all this conceptual power of thought, and new insight, it is now time to move beyond thought and go into alive practice (next page).

To become whole, from the timeless dimension, we need to become awake, beyond our mental understanding. In this sense, we start to move beyond language into intuition. We continue to use language to describe alive practice, so these concepts are mentally understood, but we encourage you to become empowered, beyond that language. Each of us is required to deal with our daemons, our special feelings provided by our mental self-images. All the parts of us which are automatic can be taken apart to instead become vivid experiences. The combined power of our little drip then becomes the ocean, as we start to see the whole beauty of reality.
SECTION 3: ALIVE PRACTICE

Alive Practice or “The Work” is that aspect of life that you must do without external reference. This often requires struggle, inquiry, empowerment activities, risk taking, waking up, finding new space within awareness, waking down, and eventually finding inner simplicity just outside of mental structures. The work is where “you” find “your way.”

When we listen and understand as ego, we are making things “go inside” where they can seem to “click” into place. We are attaching “everything” to our existing inner conceptual structures and making it all conceptually fit together as one big “object.” This object may be our conclusion or mood we hold about what is going on around us. It is our ongoing story of who we are and what we are doing, and how everyone and everything fits into our consciousness. In doing this we are realizing our past, present, and future, as one big conceptual comprehension. Everything and everyone is made into an object that we organize, using our logic to reach within our private mental understanding. We believe we are this resulting story we have thus crafted.

Ego is well protected making our inner world in this way. Nothing will get in that doesn’t fit. We seem to understand and communicate with others. We think, in deep unchallenged beliefs, that we are fully awake and just living with other people. Since it all fits together, we think and feel it makes a lot of sense. We believe or sometimes just pretend that our privacy always works well.

Although conceptual comprehension seems sensible, something is missing; people sense we are not fully present. We come across as distant, isolated or detached. More is here; living isn’t just about conceptual understanding and communication. Open alive contact is needed which goes beyond mere logic. In Sufism it’s called “the work” because if it hasn’t been done, there is a gap, a separation between awareness and truth. We might have the right words, but we don’t have the right understanding, feelings, or experience. Each of us must do our inner work alone; we are not able to borrow it from others. Becoming and taming this inner world is called “The Pearl Beyond Price” (Sufism) since it’s valuable and can’t be purchased from others.

We can think to build up privacy, or open our hearts to let others in. Each person in his or her own way has an inner world no one else can get to. If this inner world is closed off, biased, or made private, only a hollow shell of life is possible. Everything is filtered by our inner world. In this inner sense, privacy, we create ourselves and we are responsible for our own inner clarity.

“The eye of clarity is so called because it brings sight to everyone. It enables every single one to enter the uncreated and unconditioned reality, each in his own way.” ~ Prajnaparamita
(Mahayana Buddhism scripture on Perfection of Wisdom)

This inner world is called by many names, and its knowledge can be found in every culture. It is called, “The Holy Grail,” by pre-Christian folklore within Anglo-French and Celtic mythologies dating from back before the 12th century. The hero (Percival) must prove himself worthy to be in the presence of The Holy Grail. His immaturity prevents him from fulfilling his destiny when he first encounters the Grail, and he must grow spiritually and mentally before he can locate it again. In later telling the Grail becomes a symbol of God's grace, available to all but only fully realized by those who prepare themselves spiritually, like the saintly Galahad. This is the story of inner growth and potential, built into a story that was designed to pass through the filter of the
conditioned mind, past our privacy, so alive nature can see it and wake up.
In each culture “Inner Practice” or “Inner Work” is taught as a story to young children in hopes that as they grow up they will get its deeper meaning. This “Inner Work” is hidden in plain sight in the 1939 film, “The Wizard of OZ.” Where school-girl Dorothy (Judy Garland) lives on a Kansas farm with Aunt Em and Uncle Henry; but struck unconscious during a tornado by a window which has come loose from its frame, she dreams of a better place "somewhere over the rainbow." Dorothy dreams that she, her dog Toto, and the farmhouse are transported to the magical Land of Oz. There, the Good Witch of the North, Glinda, advises Dorothy to follow a yellow brick road to the Emerald City and meet the Wizard of Oz, who can return her to Kansas.
During her journey, she meets Scarecrow, Tin Man, and Cowardly Lion, who join her, hoping to receive what they lack themselves (a brain, a heart, and courage, respectively). All of this is done while also trying to avoid the Wicked Witch of the West and her attempt to get her sister's ruby slippers from Dorothy, who received them from Glinda. Dorothy eventually learns the answer was inside her all along. She has an inner realization, and she now knows what to do. She clicks her ruby slippers together three times saying, “there is no place like home,” and is transported to happiness in her home in Kansas. This inner journey home opens her to the brain, heart, and courage she already had. She realizes her Pearl Beyond Price. Although many people have seen this movie, few realize its deeper inner spiritual meaning.

Only alive nature really gets it. There are many of these mythical stories that point inward to the job that needs to be done by each of us alone. Alice in Wonderland is another story in which the hero goes on a journey to find the true self, the self beyond the egoic story of the conditioned mind. These mythical stories surround every culture, trying to break through the conditioned mind, to alive nature. Since the inner world is outwardly reflected everywhere, as a hologram, it is invisible to the conditioned mind. There is no private view. It isn’t understood because “being alive” is what mind pretends (in imagination – as its ongoing mental conditioning) to do, to be itself (ego). Ego pretends to be you (alive nature), in ongoing stories and logic. Awareness, if directly aware, can see ego. Ego is just inadequate, it isn’t real. This “me” condition is entirely outwardly focused, so it can’t look back at itself. Only alive nature can directly understand.

To directly understand, and be awake, each of us must actually deal with history. Otherwise our history blocks awareness to give us distorted (historical) perspectives. Then, we are not totally present in awareness. In my (the authors) history, I used the ego mask of an Enneatype Seven (Enthusiast). In this artificial mental excitement, I wasn’t in open awareness, I was just in habit (unconscious and enthusiastically) picking and choosing. It might be called “picking flowers.” This “picking of flowers” was a lack of noticing all the plants around the flowers, and it therefore distorted reality. To be sober was my practice, if I noticed this old habit (enthusiasm) returning.

This mindfulness practice (of being sober) might be considered a start of the spiritual path for me and my history. Of course, to practice “being sober” all the time would be to live within a goal, and that would change the rules, but not the game. To hold a goal full time is to block out true nature. The ego mind wants and needs goals to try to automate life. Spiritual learning takes place in a different way than mental learning. Spiritual practice is different. Goals are not used by spiritual practice, as that just lets mind be in control and run the show. Instead, awareness
alone is king. If the present moment is fully touched and felt by alive embodied understanding of Enneatypes, then liberation spontaneously awakens before any mental beliefs occur. (i.e. When sun shines one doesn’t read by moonlight.) We don’t then need any dogma at all.

“There were rules in the monastery, but the Master always warned against the tyranny of the law. ‘Obedience keeps the rules,’ he would say…‘Love knows when to break them.’”~Anthony De Mello (1931-1987)

This practice of life, this being and doing life, is unique to each of us. We must make friends with our conceptual understandings, to undress these hidden forces holding us (our mental concepts) together. In this section of the book, we address our “Alive Practice.” We want to “cross over,” to switch from moonlight to sunlight. We want a more open life, so we practice, and do spiritual work. There are many challenges; perhaps the largest is the appearance of private wisdom. This is the demon of Spiritual Materialism, or the conceptual understanding of reality. It is a mental idea, offered by the conditioned mind that, “I really do understand.” This is the biggest block to open learning, and it is the way the mind tries to jump back into control. We will prepare for this challenge as we read about it, study it, and perhaps even do some exercises in this book section. Suffice it to say, it is very easy to fall into mental thinking about spiritual wisdom, in this we may just become spiritual fascists (p. 154). Thoughts are not the real thing. Mere thoughts are just like moonlight, reflective, but not in themselves real. Further, these thoughts are dangerous because they can make us feel “right,” so then we become both powerful and clueless.

It is “Inner Practice” or “The Work” which brings into consciousness the effortless, uncreated, unconditioned, awakened life; the Pearl Beyond Price. To realize this pearl, we must be willing to struggle. We struggle within this book, but that just points into life. Struggle has great value.

THE VALUE OF STRUGGLE

“We would never learn to be brave and patient if there were only joy in the world.” ~ Helen Keller (1880-1968)

There is great value in this struggle to connect with our natural inner essence, or what might be called our true nature. Inner essence is support we must choose to align with. For example, we can align ourselves with peace, or learn to be patient. There are many aspects of true nature we gain through this inner connection. No one can tell us how to be patient. They can tell us to “sit still,” but we might always choose to be more impatient. Being patient is still part of our inner nature, and access to this essence is only through us. We must choose our perspective in life. Since this access to essence is only through us and our consciousness, no one can tell us how we do it. The process isn’t mechanical. We can’t memorize a map to get us back into true nature. If we lost connection to an aspect of our essence, it is because we did something to ourselves. The process of regaining awareness into this essence will require our truth. We realize our decision to turn off access to this essence. We are required to remember some difficulty, contraction, or something that was judged not acceptable. This is an inner struggle that cannot be avoided if we are to be whole. Struggle is often misunderstood as being either in error or dysfunctional, yet it is absolutely necessary to become your own person, your own leader; whole and complete.

“There can be no transforming of darkness into light and of apathy into movement without emotion.” ~ Carl Jung (1875 – 1961)
Besides being patient, true nature has discernment, concentration, serenity, strength, clarity, depth, brilliancy, discipline, passion, peace, emptiness, joy, gratitude, value, or anything else that can be experienced. If one aspect of essence is blocked, we might need to struggle or shift in some way to get back in touch with our whole nature. With inner struggle, be confident (it doesn’t help to worry) to boundlessly engage, making us authentic, whole and complete.

**Exercise.50 Struggle:** Two people, 15 minutes each, answer in a loop (p. 281) four questions: 1. “Imagine yourself as an introvert.” (then nod) 2. “Tell comments or observations about it.” 3. “Imagine yourself as an extrovert.” (then nod) 4. “Tell comments or observations about it.” (Appendix C, p. 280, Appendix D, p. 291)

We lightly touched the subject of inner struggle; there is more. Most don’t understand our **inner ability** connecting into truth, allows, authorizes, and powers our external reality. We cannot be successful in an external world until we are successful in creating our inner world. To look for something outside, we must first find it in ourselves; otherwise we don’t know what to look for. We must know “recognition,” to see other people being recognized. We must know laughter, to see another telling a joke. We must know inner certainty, to see around us people missing it. We must know happiness, to see what others mean by smiling. We must know inner peace, to see other people having peace. We create an experience within awareness and only it allows us to look outside for that same experience. External awareness **requires** our inner participation.

**“What you are looking for, you are looking with” ~ Ernest Holmes (1887 – 1960)**

*We must participate in our own awareness for our awareness to blossom and bear fruit.* Further, we must do inner work directly, fresh, and not by relying on language. Contemplate enough to realize this. **“Truth is below the level of language.”** If we experience **through** language, we will always be distant from the thing itself. Language is a human social creation and is subject to all kinds of delusions. Within language we are tempted to “reify” or “make real” a desired illusion, and then because it is named and widely spoken off, we think it is real. Delusion which is named is still delusion by a different name, and still just a mental idea. To get truth, we must be openly willing to struggle to get meaning **beyond the language used**, or words being spoken. We must, in some small way, be truth. Our inner struggle allows truth to clearly come to consciousness.

**“Words are just words and without heart they have no meaning.” ~ Chinese proverb**

Our hearts can be open and pure. But language can easily obscure our inner world. When inner difficulties arise, we often deal with it by naming it. In naming, and adding the word to language, we attempt to objectify it. We think because we have words for something, and others agree, we have somehow gained objective truth. If this were true the earth would still be flat!

Everyone (who was anyone) in the Modern Spanish world of 1522 knew the earth was flat. If you sailed a ship to the edge, you fell off. Many sailors did not return. This was validated truth because everyone thought this way. It was part of language. If you were not a crackpot, then you wanted to be intelligent, educated, and speak well, so you knew this. Everyone knew this. It was true language but not actual truth. People were shocked in 1522 to hear a sailing ship had gone around the world! Ferdinand Magellan had started 3 years earlier with 5 ships and crew of 237 men. He did not tell his crew where they were going because they knew it was impossible.
Two years into the trip, unfortunately, Ferdinand died in a battle on the Mactan Island, Cebu, in the Philippines. This long trip, with desertion, death by starvation and scurvy, took its toll. The remaining 18 men, thin and dirty, did return to Spain. It took time to fix the language, but people could no longer speak in the old way. Changing consciousness requires new language.

Even in new language, ideas are often wrong. Intuition can tell us this, but old feelings continue pretending. Instead, by accepting that truth is below the level of language, we develop deeper intuition, deeper ways of knowing. We stop pretending. Language is at best a finger pointing at truth, it isn’t truth itself. Truth is always beyond language. Talk is cheap. Truth often requires us to struggle. Truth doesn’t rest in a mental frame. Part of this inner struggle is feeling beyond the external language of words. It is beyond stored mental structures, conceptual understanding, historical bias, into a fresh unelaborated now. We are co-emergent with all of reality, awake! In contrast, we might think a separating thought, conceptually spin it into story, and fall into a day dream. Our struggle allows us not to fall into lethargy, dullness, or other cognitive obscurations. Without some willingness to struggle we might just fall asleep. Freshness, struggle, uncertainty, energy, and curiosity are all signs of being alive.

We are only here fully alive now. Knowing this, willingly allow any level of inner struggle needed to unreservedly engage in alive consciousness! Energetically, say “Yes” to now! Realize our old inner mental struggle deferred reality with a past, hope, fear, or ongoing imagination. Our years of private thinking, running simulations of “what if” and “should be,” were at the expense of five senses (eyes, ears, touch, smell, taste), and at the expense of true reality. Don’t back out of life to think. Simulations built a self-image (ego), motivated by its own intention, its own life, its own reactive goal of fixing things to make them appear better. This is false struggle, living a past and hoping for a better future that has all been unconscious. Now is the time to involve ourselves in real inner struggles with more open courage and awareness. With unbounded inner courage, the old egoic reactive mind is useless; it just freezes up and falls away. We don’t need ego.

Courage is an inner struggle that cannot be delegated to others. Lacking courage, we can only operate using confusion, habits, reactive anger, or other unconscious approaches (greed, pride, pity, shame, etc.). The list of reactions is endless. Our inner world without courage is hidden and small because we want protection. Lacking courage prevents the bliss of a “Pearl Beyond Price” from filling awareness, and this keeps consciousness from expanding. Being fully awake actually means being connected; it just can’t be contained within a mental concept. Expansion within consciousness is the fruit of courage.

With courage there are many possibilities. Even a little courage can be nurtured, incrementally, by practice. For example, an active practice is the twelve hundred year old Vajrayana path of Tibetan Buddhism. Vajrayana (in simple terms) holds a truth that inner awareness isn’t different from outer awareness. We incrementally practice being a series of deities, each embodying a different essence. In this way obscuration blocking expanded living is cleared away by practice.

In Vajrayana we dedicate, and willingly intend, this inner work to help others, since expanding consciousness actually connects us closer to others. This Inner expansion cannot be motivated by selfish desires, as they lack deeper wisdom. In this process of integrating, becoming whole, motivations must be stronger than ego conditioning. When we fully open we find an inner world
not different from the outer world, as it is united. This is inner work, so we don’t do this to show off or become famous, we keep it to ourselves. This path is therefore called a secret teaching because it cannot be talked about or communicated like a concept or thought. Don’t substitute talking for living. It is an inner practice to integrate beyond the illusion of privacy. We don’t talk to make it true. We just fully expand into the wholeness of open awareness.

A possible easy way western culture can practice Vajrayana, being unfamiliar with many eastern deities, is to put on the mind of Jesus. If you can feel this connection, you can use it to grow. Like a farmer, we can do this practice in three stages; first we till the ground and plant seeds. In this way we are taking the spirit of Jesus in, as an idea. Next we take the path of Jesus, watering, pulling weeds, and fertilizing to coax crops forth.

We start, using incremental practice, to till the soil. First to help others, perhaps volunteer at a hospital (or library). Second, tend to others (soil) around their needs (seeds), doing this through being (in the style of Jesus). The third step is embodying Jesus, harvest the fruit, to enjoy results. In this Vajrayana practice, don’t preach or use the identity of Jesus. We just take in, practice and become the style, or essence of Jesus. We are openly humble, willing to struggle to align our inner essence to an essence of Jesus. In inner work (without talk) we open awareness, fresh, and we grow in consciousness.

Maybe Jesus doesn’t inspire us. A Vajrayana path can still open higher powers in inspiring ways that encourage us to change and grow. We might apply this process using St. Augustine, Lao Tzu, Mahatma Gandhi, Krishnamurti, Nelson Mandela, Martin Luther King, Bob Dylan, Bernie Sanders or anyone who inspires us. **We can always be more than what we currently believe.** Within this secret Vajrayana approach, we expand our abilities through an inner struggle with habits, desires and confusion. In this way we clear out resistance to our becoming/doing/being. We improve our ability to be in this world. We do this work for the inner experience, to help others, for the environment, for plants, animals, and earth, but not for validation or fame.

Our inner life, this Pearl Beyond Price, is only liberated by a willingness to struggle. We have no external map of this internal dimension of true nature. We are not fixed, but alive, so no fixed structure can substitute or automate us. No “should” works; we aren’t predictable. Our internal world empowers, authorizes, and activates our outer world experiences. We create our external world only from within. In better understanding responsibility, this Pearl source of causation, we can apply Vajrayana practice to clean out our inner resistance to being fully in this world. As we struggle, in clearing this inner path, we run into obscurations that seemingly block us.

In open awareness start to notice path obscurations come in three flavors, and are called the three Kayas; which are anger/pride (often associated by male processes or energy), desire/aversion (associated with female processes or energy), and confusion/ignorance/fear (cognitive energy or dullness). Three Kayas (or nine enneatypes) represent historical bias obscuring our inner world. We can now build an inner discernment for habits that are part of our inner life.

When we first started to think, we often thought about and around mother. For most people, a modified copy of Mom is still ongoing in judgments and conclusions. This habitual cognitive style (“self”) has been built up over a whole lifetime. To wake up from sleepy dreams of being awake, our habitual “self” must be visible, so we might lift consciousness. This book attempts to provide
inner tools or practices to assist an inner journey into deeper more conscious connections with life. We are growing more inclusive, more open, and less stuck in older judgment. At some fresh growing point, it becomes clear our simple awareness isn’t different or separate from others. Our mother, although seemingly separate, was also influenced by her world, and thus a reflection of the whole of reality. **Nothing has ever been separate.** But you must not believe this, as it will stop you from a full experience. Always focus on just going deeper into truth using alive nature.

**INQUIRY**

What might facilitate deeper connections? We might set some time aside for doing inner work, the work to connect us fully to our true nature. We can start regular daily meditation. We might take up chanting or do a Ziker (Sufi practice of Remembrance). Since truth is below language (truth is direct), we listen to our heart to find something that works for us. Our intention is to directly experience truth, and not to fall into a mental belief. We can take up religious practices with any of the religions in our local area. We can also more fully engage in Inquiry.

Inquiry is an amazing open process. It is when a question is allowed to become unbounded. How big is our question? What is really going on? Are we fully engaged? In this section, we want to go all the way, we want to light the fire of open curiosity and enter into ceaseless discovery.

“A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought because it is his. In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty.” ~ Ralph Waldo Emerson : Self-Reliance 1841

We always start fresh, exactly in this current moment. Inquiry is a powerful tool for uncovering truth. Open and go beyond present limits, dogma, mental understandings, and all constructs of language; this open and immediate process itself is called inquiry. With the full reality of being we direct and focus attention in open curiosity. We use inquiry to attune ourselves, fresh, to the open dimension within awareness. We contemplate beyond our past judgments.

“There is a time in every man’s education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but though his toil bestowed on that plot of ground which is given to him to till.” ~ Ralph Waldo Emerson : Self-Reliance 1841

Inquiry can be very objective, precise, exact, and impeccable. It goes beyond inquiring into facts or building ideas, beyond older known languages to direct experience. It needs wholehearted, organic, **comprehensive responsiveness** that isn’t rigid, bound by rules, concepts, or opinions. Inquiry is used all along this path to awakening; without requirements, we start where we are. Beginning, we might operate as ego (within self-images), but use inquiry to explore, uncover old conditioning of how ego operates. We experience seeing, hearing, smelling, tasting, or touching, so patterns of old ego mind emerge. We see all of it. With inquiry, we begin to see around the distortion of our inner movie, deeper into our mental stories. Inquiry as fresh open curiosity lets us see beyond old stale or mere mental ideas. **Inquiry opens fresh the power of awareness.**

Inquiry can also explore ways we lose presence. How we disappear from this current moment, enter into private thinking, and thereby fall out of a flow with life. Mind might simulate a future
reality. But this private mental activity dissociates us from being present. Our mind looks toward a future by hoping something, expecting outcomes, fearing something might happen, planning into a future, having a goal, or anticipating some kind of accomplishment. A future orientation happens when we engage in any of these. Our thinking mind activates and as such, we are not fully here, attentive, open, and present. Nothing new is in conscious awareness. In thinking, we miss alive present moments. Mentally, we project out “new thoughts” from all our older past experiences and we then think it is “now.” We might believe it to be fresh, but it isn’t.

Inquiry can catch all the dissociative and habitual events as they occur, or just after they release. The mind has triggers and we can identify them and use inquiry to uncover how they work. As we eventually drop ego mind, inquiry is then used to work on the body, to find what it needs, how it works and how it fits within the interconnected whole of reality. Inquiry lets us see the hidden truth about our body in a way that is intelligent, fresh, and new.

Eventually, using inquiry, we want the full package, the one unity consciousness as a continuing, alive direct experience. This is where the unity of experience becomes the luminous base of all existence, and all experience isn’t separated out into little mental units. We are then at the root of the root of the “self,” which isn’t separate from anything or anybody. As Rumi puts it:

“Don’t go away, come near. Don’t be faithless, be faithful. Find the antidote in the venom. Come to the root of the root of yourself.”“Molded of clay, yet kneaded from the substance of certainty, a guard at the Treasury of Holy Light – come, return to the root of the root of your Self.”

“Once you get hold of selflessness, You’ll be dragged from your ego and freed from many traps. Come, return to the root of the root of your Self.”

“You are born from the children of God’s creation, but you have fixed your sight too low. How can you be happy? Come, return to the root of the root of your Self.”

“You were born from a ray of God’s majesty and have the blessings of a good star. Why suffer at the hands of things that don’t exist? Come, return to the root of the root of your Self.” “You are a ruby embedded in granite. How long will you pretend it’s not true? We can see it in your eyes. Come to the root of the root of your Self.”

“You came here from the presence of that fine Friend, a little drunk, but gentle, stealing our hearts with that look so full of fire; so, come, return to the root of the root of your Self.”

“Our master and host, Shamsi Tabrizi, has put the eternal cup before you. Glory be to God, what a rare wine! So come, return to the root of the root of your Self.” ~ Rumi Trans. by Kabir Helminski

With Rumi we are invited into our root self, beyond our ego mind, where we experience radiant, unconditioned non-conceptual reality. Inquiry here isn’t separate from empty lucid awareness. In open inquiry, flowing in unity, it isn’t possible to grasp at thoughts or hold fixed mental, body, or interpersonal positions. Everything is vividly fresh, as thoughts are simply old and flat. We are not separate from inquiry, we become the question and the question becomes us, there is no separation, and in vast simplicity we vividly become (in embodiment) the answer.

Using inquiry we learn to be more attentive. We practice being open. We might also consider using inquiry in a dyad setting, perhaps even attending an Enlightenment Intensive (p. 146). The dyad is designed to protect inquiry from abuse by trip laying. Dyads are used in a group setting. We work with others to find our alive personal truth, the truth beyond languages and concepts.
A dyad happens between two people working to help each other. Core to our purpose, building a bridge to one, is the dyad’s amazing awakening power. Dyads move consciousness into bigger, more open perspectives; privacy diminishes, and may even end. Diagram 8 above shows dyads (infinity sign, arrow, and the word dyad) as part of the Mandala (p. 205). Readers can holistically understand “seeing it” visually, but it actually refers to heart space; the place of open surrender. This “Awakening Point” is inclusively open. Dyads facilitate this as a real possibility. Symbols help better understand dyads; so mindfully applied, it unfolds hidden meanings privately held. Dyads integrate our normal hidden feelings, the unfolding of these allow us to be more alive. We drain “our” swamp. We wake inclusively into being complete, as absolutely nothing is taken away.

This word “Dyad” is from the Greek (duad) and Latin (dyas, dyadis) roots - meaning two units treated as one. Dyad is a pure technique that allows two people to work together in opening consciousness into direct experience just beyond the mental conceptual realm. Nothing is too mystical, technically difficult, or expensive about doing this kind of life changing work.

Dyads help discover what’s real, and to discard that which isn’t. Discovering egoic mind as it is operating (conditioning) isn’t easily done. We studied how ego tries to pretend it is alive and aware. It tries (using help, comparison, judgment, intention, control, and false surrender – all within duality) to protect mental self-images. Since this book is about building a bridge to one, we want tools to help accelerate our cognitive awakening. Dyads help us be objectively real.

Dyads unfold hidden perspectives. An infinity sign represents how a fixed perspective conditions reality. Imagine this infinity symbol as being a physical road. Taking this perspective of “going down the road” results in never getting to the end, as it goes on to infinity, a road without end. Perhaps we don’t see how it turns back on itself. We might think we are going straight. This kind of trap would catch a robot but would never slow down or even confuse alive awareness. Alive awareness comprehends this easily from a bigger perspective. In contrast, ego might get stuck in an endless loop, stubborn, fixated, and unable to access fresh alive awareness. The other dyad person helps unfold a fixed perspective by being a witness; we expand and become more alive.

Mind’s logic is built between separations, which compare, judge, and operate through a process called Duality, it hides an underlying union, preventing comprehension of reality. Understanding this false help, we understand why two people are needed in a dyad, and why it is so powerful. Duality (in comparing two) hides unity (one). Awakening is the process of ending separation by recognizing the underlying unity. Then, two just naturally and without effort become one.

A Dyad starts with two people and a desire for truth. They sit down on pillows or chairs facing each other. They make the distance comfortable and at the same physical level. One asks a question and the other contemplates to answer with what is coming up. It is open, simple, and
without social spin. They focus together on a question. They go deeper. After some time, they switch directions. They share, listener is then the past talker. It isn’t a conversation; it is a dyad. It builds by grace, beautiful deep inner integrity that takes personal inquiry into a faster track of going beyond all known conceptual frameworks. Out beyond thoughts is direct experience.

“Success treads on every right step. For the instinct is sure, that prompts him to tell his brother what he thinks. He then learns, that in going down into the secrets of his own mind, he has descended into the secrets of all minds. He learns that he who has mastered any law in his private thoughts, is master to that extent of all men whose language he speaks, and of all into whose language his own can be translated.” ~ Ralph Waldo Emerson essay: The American Scholar 1837

Self inquiry is good, but dyads accelerate that process. The dyad takes inquiry one step further by placing a listening partner in a communications loop with the person doing inquiry. Speaking out loud breaks the silence barrier which mostly keeps our little world feeling isolated (in silent self-conceptualizing with lots of self-centered evaluations). These inner thoughts get spoken to another. Privacy can end. By speaking we actually start to recognize our own thoughts. Feeling heard adds power (of recognition) into the inquiry. A dyad is built on the following model.

The Dyad Communication Cycle: One individual is “active” and the other is “receptive.” Partners take turns being active and receptive. This open process is built on communication cycles shown in the diagram (9) below:

![Diagram 9](image)

Receptive partner gives an instruction to the active partner. The instruction has a special open quality pointing to a timeless truth beyond language. Therefore, inquiry isn’t something mind itself can answer. No automatic or conditioned “answer” will satisfy this dyad instruction. It doesn’t have now, or then, or when, as it is without boundaries, or limitations. There is open encouragement for privacy to end. A fresh instruction, an alert receptive partner, in a timeless dyad environment; together these seamlessly support an invitation into open contemplation. This is open, timeless, pointing to absolute truth, complete, simple, and just as it is.

“If you cannot find the truth right where you are, where else do you expect to find it?” ~ Dogen Zenji (19 January 1200 – 22 September 1253)

Active Partner: When the active partner receives instruction from the receptive partner, then contemplation of this instruction begins. This opens the inquiry within the dyad. The receptive partner allows the active partner to set the direction, tone, and suchness of the inquiry. They let the active partner “run the show.” They don’t call attention to themselves or interfere in any way. The active partner goes deeper. The receptive partner holds a receptive attitude “that the other knows.” They know the active partner can do this instruction. They hold that space with attentive confidence, boundlessly open, so the active partner can do their best work.

Receptive Partner: The receptive partner actually starts by putting their attention on the active partner. Next, receptive partner gets the other’s instruction clear, fresh in his or her own mind. They feel it. We always translate the question into “tell me” form. This form helps to focus the question’s direction directly into the alive consciousness rather than the conditioned ego mind.
consciousness. Early dyad research found that a “what” questions (i.e. “What are you?”) tended to activate only mental responses, so that form was dropped from use (p. 299). Leaving these:

Tell me who you are.     Tell me what you are.
Tell me what another is.   Tell me what life is.
Tell me what love is.     (or, some other tell me question)

The receptive partner doesn’t change a word of the instruction, give it sloppily, or put their own emotional content on the instruction to lead or influence the active partner. The instruction (see Diagram 9 p. 280 step 1) is given clean and clear. The receptive partner holds an expectation the other can comply. They continue to keep their attention on the active partner, attempting to be as open to a response as possible. They don’t call attention to themselves or distract the active partner. They listen without becoming attached and drawn into this speaker’s drama; instead they focus on pure understanding. They’re open, alert, gracefully patient, and not attached.

“Attachment is a state of ignorance based on a memory of pleasure” ~ Patanjali~150BC

The active partner intentionally begins inquiry contemplating to reach direct experience of truth now. This work has natural dignity. Both are openly curious; active partner contemplating as the receptive partner supports their partner. Cognitive power really comes about because both are willing to work for the other’s freedom and conscious development. It requires good listening that is actually open and not attached to whatever the other person experiences as a result of their contemplation. An open sharing takes place.

The instruction is from the receptive partner, not from a sheet of paper or part of the receptive partner’s memory storage in their brain. It is a live inquiry. The active partner complies with the instruction to the best of their ability. This active role can be described in three stages; receive, contemplate, and then accurately communicate what comes up (Diagram 9, p. 280).

“It is better to know some of the questions than all of the answers” ~ James Thurber (1894 – 1961)

Since real contemplation is an art beyond what language can actually put into words. It is useful to approach contemplation carefully. Each of us is unique in our contemplation because we are unique in history or experience. For some it is like turning on a faucet, it seems everything just comes up, and they need to talk constantly without any period of silence. Others find it difficult to have anything to say. We are each different, but in general we would like to find the place of balance, between speaking and silence. Therefore, in a dyad look deeper inside of any automatic or habitual response that “comes up.” Automatic beliefs get in the way of deeper experiences. If you see patterns, accurately review them. They can be more fully experienced. Practice keeping balance is fresh, more alive. Don’t allow yourself to talk all the time. How you contemplate is up to you, but we all have found, over time, our contemplation approach essentially changes. We learn to contemplate better. Sometimes we find it useful to consider doing an intermediate step called “finding an object of contemplation.” Contemplation then becomes a two-step process.

Object of Contemplation: The “object” is an aspect, quality, feeling, or thing which seems most real or connected with inquiry in the moment you find yourself in. Next, we intend to directly experience the truth of this object. Finding your “object” of contemplation is two steps that we can use to better understand this action of contemplation. Spend half our contemplation time identifying, and the other half is intending to directly experience that which we just identified. This works well for some, but not all. Contemplation is an art because it is beyond language.
The quality of intention is important here. We can’t expect to get deep truth from halfhearted or mental step by step efforts. Direct experience isn’t one that can be figured out by a mind, it requires total participation. The final stage of contemplation is opening up to truth. It surrenders into the way things are. Typical blocks at this final stage are expectations of how things “should be.” This is just mind feeding us answers. Your hard mental work, this thinking, is of no value.

Be wide open. Contemplation may not automatically bring anything up into consciousness. Real contemplation isn’t like that, so another aspect to this is grace. Grace is in part the recognition everything isn’t clearly under our control. We must be willing to wait. Hopefully we have grace so something does come up as a result of contemplation. If not, we may be “in the void.” When that happens, hold ourselves in inquiry. Don’t get distracted. Stay focused. If nothing comes up after a few minutes then we tell our partner “nothing is coming up.”

"Everyone sees the unseen in proportion to the clarity of his heart, and that depends upon how much he has polished it. Whoever has polished it more sees more - more unseen forms become manifest to him." ~ Rumi (1207-1273)

Stay openly connected. Communicate what occurs as a result of contemplation. It may not seem “important” but communicate it fully. Hold nothing back or add nothing new. In an open process we comply with our partner’s instruction (see Diagram 9, step 3 on p. 280). We close each cycle of communication. Each cycle builds shared understanding, empowers and engages both active and listening partners, clarifies reality, strengthens open trust, diminishes anger and resentment; thus improving the possibility of a break through.

**Trip Laying:** In a dyad we only want personal truth. We don’t want opinions or consensus, which we have picked up from others. These interfere with our personal truth because they are mere ideas stripped of beauty and power, so they are really just conceptual garbage. Reality is quite beyond concepts. If opinions come up, they are shared and in the sharing they are lifted out of the conditioned mind. The “charge” on these opinions is bled off and as charge goes away, they stop coming up as a result of contemplation. We call this affect “draining the swamp.”

This bleeding off of charge from a conditioned mind doesn’t happen if a dyad partner leads the other person in a conversation or tries to teach around the instruction. That is called “laying a trip.” It happens when the words spoken are designed to invalidate the other person’s reality; to make them wrong, or “fix” their understanding. Even if intention is good, it simply doesn’t work. We are not seeking mental understanding, with opinions and consensus. We want deeper truth that includes beauty and energy. The active person needs to lead their own discoveries with the listening partner being open enough to follow the direction set by the active partner.

When done right it allows true help; two under a direction only set by the active partner. They proceed in their own way, with the listening partners support. Turn taking is important, since it allows both to make progress without domination of one by the other. Domination, the ultimate trip laying result, is a trap we might fall into; it hurts both people. Things are best when a give and take with balance is achieved, which can then naturally proceed into conscious union.

The dyad is designed for conscious union, it isn’t a conversation. Even if you know this, there is a big temptation to fall into conversation. It seems so easy, another struggles as you already know the “right” answer! Oh, if you could just say it! Resist this for bigger truth for both of your sakes!
What exactly is the problem? We do this in everyday life; it doesn't seem to hurt anybody, does it? Yes, actually it hurts; it hurts the process of helping them. It is messing with their mind and it interferes with their reality. The point of the dyad is for both to come into conscious union with the truth of their inquiry. In this you and your choices are put aside. Dyad communication is your only load. It is work you do for them, to listen without judgment or comment. This is the engine providing them with power to clear their mind. It comes down to self with other and the proper role for each. “Proper role” is the core root confusion, of feelings of separation and distance. For confusion to end requires both roles. The receptive role in this has a precious and generous part by just letting the other person lead and “run the show.” Be fully receptive; surrender your ego. We simply want absolute personal truth in its pure form. Others can only help to keep it pure if they are willing to listen and not teach. The problem of teaching (in the context of a dyad) is it is basically disrespectful, and further, others don't really need it. Enlightenment is that exact state where you know you are complete. You realize also, you have always been complete. It is always timelessly whole, so no one can “help” you “find” it. It is a mental paradox.

"To be yourself, in a world that tries, night and day, to make you just like everybody else - is to fight the greatest battle there ever is to fight, and never stop fighting" ~ e.e. cummings (1894 –1962)

If you are whole and complete, why do we need “another” in a dyad? Communication, which is initiated by a person, and then completed, brings about a shared reality with “another other.” It forms a complete shared cycle. Privacy diminishes. Communication that is successful allows the person to believe it can be done again, making this inner state achievable. We are interested in more than peak experiences. We want to recreate open states, where truth is obvious, in actual presence of others; it isn’t much good if we can only do it while we are alone. Communication helps inquiry by engaging in shared reality. Inquiry is then alive, fresh, unfolding, and real.

“...It takes two to speak the truth - one to speak and another to hear.” ~ Henry D. Thoreau (1817-1862)

Because the dyad is an open format for real inner work, anything can and does happen. People laugh uncontrollably, sob without limits, experience Kundalini, get lost in their inner world, or experience the fire of infinite bliss. It might seem you are at a rodeo where people are trying to ride the big red bull! Anything can happen; each moment is alive with spontaneous experiences. A good receptive partner takes it all in stride without losing focus on the work.

As a receptive partner, listen fully, but don’t “help.” Even getting tissues for the dyad partner is getting involved in their process. "Oh you poor dear, you’re crying and need help." Don’t do this, stay out of the way! The dyad facilitators will see the situation and provide tissue. Just be there as a good listener and don’t get side tracked. It is so rare to have someone listen and not react, or take sides, or become judgmental. Open contact can be so wonderful that crying can result and this can be great! Let it be the way they want. Hear every word, avoid any judgments, and support them in their inner journey. Don’t fall into mental conclusions, “you are helping them.” The whole world does that job. As listening partner, leave your ego out of dyads. This can be tricky. Don’t emotionally interfere or help. There is also another typical example of trip laying which needs to be touched on. This is the socially acceptable habit of nodding while the other person talks. Even worse is to grin, shake your head, or frown. We do this in civil and social communication with our friends. It is all part of our social conditioning, and it poisons the dyad. A dyad is designed to find personal truth not consensus. Trip laying with nods and frowns
influences the active person’s direction and so prevents the complete, most real self-discovery. Being led with another's knowledge isn’t the same as being free. It is more like being a child in the presence of an adult. Further, it tends to jam-up the mind. The reason for this is the nature of the reactive mind is built upon opposites. Often, when one discovers a truth, it is immediately preceded by its opposite. If your partner agrees with your communication, you jam-up, you find it difficult to consider an opposite concept, which may in fact be the better truth. Allow yourself to support a pure dyad. Freedom is boundless and open; allow it to be in your pure heart.

“As one lamp serves to dispel a thousand years of darkness, so one flash of wisdom destroys ten thousand years of ignorance.” ~ Hui Neng (638–713)

Dyads are difficult; it is very rare anyone gets them right. If done right they bring quick results. The most common mistake is to think one knows the answer and thereby rejects what is, in fact, coming up. It happens all the time. Another common mistake is for people to be serious, rather than open and curious. Being serious puts their ego mind in control of the dyad, and so prevents any alive nature from showing up and then unfolding in time.

“The truth knocks on the door and you say, ‘Go away, I’m looking for the truth,’ and so it goes away. Puzzling...” ~ Robert M. Pirsig (1928~)

Recognize that this precious inner work can’t be done alone. Sitting directly in front of another person tends to bring up our getting and protecting image behavior, our attempts at validation, narcissism, and our control issues. It isn’t easy to be open, curious and in this now moment.

"On the mountains of truth you can never climb in vain: either you will reach a point higher up today, or you will be training your powers so that you will be able to climb higher tomorrow." ~ Friedrich Nietzsche (1844–1900)

Dyads are typically 40 minutes long. That length was determined to be a point where focus by most people starts dropping off. People also need a chance to visit the restrooms. Dyads need to be long enough to get past a surface of things, so 40 minutes was found to be a good number.

"Do not be too timid and squeamish about your actions. All life is an experiment. The more experiments you make the better. What if they are a little coarse, and you may get your coat soiled or torn? What if you do fail, and get fairly rolled in the dirt once or twice. Up again, you shall never be so afraid of a tumble." ~ Ralph Waldo Emerson (1803-1882)

Dyads can be done in simple weekly meetings with friends, day workshops, or at Enlightenment Intensives. For what can be accomplished, it is a very simple process. Often the hardest part is getting started. Consider finding someone who has also seen this material and work with them one evening a week. You will be amazed at what you will find within just the first two or three weeks. If you’ve never attended an Enlightenment Intensive, you might start with Confusion Clearing (p. 295). It can be done by anyone at any level of spiritual development, so it is a good place to start. It is also good to spend five minutes first asking, "Tell me what you think you should tell me," to clear the air. Remember to use your own judgment; you know yourself, so in your own awareness, experiment (see Appendix E, p. 294, for a starting list of dyad questions).

Be alert in dyads. In the process of communicating it is easy to fall into the trap of contemplating what was just said and then communicating what comes up from immediate association. This is called, "walking the dog," because it can go on and on. It avoids deeper contemplation. Resist "walking the dog," as mind just hooks back into more and more stories. Mind is serious in just
telling its stored stories, pretending to be you, and blocking out alive awareness. All these many private activities tend to isolate and confuse our listening partner. We are trying for partner-assisted meditation. When a dyad is done right the illusion of isolation disappears. This rejoining is the real power of dyads, not the seemingly private little war constantly going on within ego.

**Exercise.51 Communication In Dyads:** With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: 1. “Tell me a condition in which it **would be** all right with you to communicate with another.” 2. “Tell me a condition in which it **would not be** all right with you to communicate with another.” (App C&D p. 280, p. 292)

**Dyad Groups:** With groups of eight or more working in dyads, a facilitator creates a convention which indicates who will now be the active partner. This is usually something simple everyone understands and it doesn’t change. When it is time to start dyads they will say something like, "Those with your backs to the door find your partners question and begin." This starts the dyad. There are two types of dyad cycles, change-over, and gong. They both work well.

**Cycle change-over:** When the active partner communicates what happened as a result of their contemplation and they fully complete that communication, the receptive partner says, "Thank you," and roles reverse. The active partner acknowledges by switching over and becoming the receptive partner. If not yet finished, they just continue on with communication until it’s all out. Again, the receptive partner says, "Thank you." If the active partner is now done, they do a cycle change-over. This can be tricky for enthusiastic active partners. It might be hard to stop talking.

**Gong change-over:** Roles change every 5 minutes as directed by gong sounds from an audio CD. After first gong, a staff voice calls, "Thank your partner." The listening partner acknowledges by saying, “Thank you,” to their partner. The current active partner now stops talking. As a second gong sounds a voice calls out, "change-over." All the old roles reverse. The old active partner is now the new listening partner, and the old listening partner is now the new active partner. As a third gong sounds from the player, the new listening partner gives the new active partner their question, thus effecting a cycle change over. Three gongs help to break an active partner out of their process of struggle to deliver them back into their new role as your partner and your new role of helping them. The actual change-over process takes about 15 seconds. People can learn how to drop their issues and immediately change-over into a listener.

The dyad process of alternating directions every five minutes is terminated after 40 minutes by four quick gongs. The coach now gives new directions, perhaps, "That's it - thank your partner." Usually what happens is a five-minute break, followed by food, or other activity, maybe another dyad session. Dyads using Gong change-over have been used for over fifty years and are still in widespread use. It tends to get people to contemplate to a deeper level, as it is harder to be first to break the group silence. Sometimes it also has a challenge of requesting change-over in mid-sentence, which is hard for mind to accept. All progress towards expanding consciousness does require that we somehow tame our automatic mind, which always wants to control everything. Today, around the world, both Cycle and Gong change-over styles are used as people do dyads. If you have only tried one style you might enjoy the mild shock of switching to the other. It is
easy to fall into attitudes that one is better than the other, but it actually doesn’t matter. The receptive partner’s **Teflon finish**: While listening in a dyad, avoid coming to conclusions or forming opinions. (Teflon is a brand name for a pot finish preventing food from sticking.) Let this subject belonging to the active partner. Don't let what was said stick to you in any way. Develop in yourself a quality of deep attention that doesn’t speculate, believe, disbelieve, or latches onto ideas in any way. We are trying to drain their swamp. Much of what is said during a dyad comes right out of ego. As such, it is something the active partner is getting rid of. Your job is to take out the garbage, not to collect it all around you. You can best demonstrate this process by **not reacting** to what the other said. Try to minimize any effect of your personality by not nodding your head, going into agreement, or disagreement when the other speaks. Be alert!

When the dyad is over, allow yourself to move on. Don't try to remember what your partner said. Don’t try to hold on to something you might feel is “interesting.” If you meet in another dyad, allow everything to be fresh and new. Don't hold an attitude they then have to deal with. Allow all of life to be fresh and immediate, with effortless attention. Part of doing dyads well, is allowing yourself to go into an expanded sense of ethics. Don’t be selfish.

The cognitive power added to consciousness by dyads cannot be understood by the conditioned mind because ego is a **private personal solution** for missing love, sympathetic joy, equanimity, or compassion (Four Immeasurables p. 33). Ego attempts to fix these four losses, by defensively thinking thoughts. Ego isn’t at all open; as it only uses logic and history. Conditioned mind isn’t in contact with alive awareness, as it is an automated substitute. Ego pretends (in thought) to be alive awareness by substituting itself in place of open awareness. Mind is a logical simulation that only runs in series\(^1\) with reality, attempting to fix it. Mind doesn’t run if reality **doesn’t need to be fixed**, it just drops away. Within dyads this is very possible. Conditioning just drops away. With a listening partner’s help, **unconditioned reality, open listening, perfect freedom**, and **effortless cognizance** are all available in a dyad. The dyad process applied with wisdom, skill, in a felt or embodied way supports alive nature to therefore diminish mental conditioning. Dyads accelerate life’s natural unfolding nature. Life itself is outside of our privacy, holding us in love.

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**A GUIDING MYTH**

“*Myths are made for the imagination to breathe life into them.*” ~ Albert Camus (1913-1960)

from *The Myth of Sisyphus*

Our lives are what we make using ordinary thinking. We find ourselves reacting to some condition, event, or difficulty we experience. As time passes, we adjust reality by thoughts we surround ourselves with. This makes our pain go away. At the time it seems a good thing, maybe the only thing positive we can do. But as time passes, we find ourselves stuck in these reactive thoughts without a fresh memory of why we have them. We might be irritated with others, angry about the latest news, depressed, or automatically conditioned and unable to be open-minded. Time has taught us something is wrong, and further this wrong is hitting us in all we do in life. In this context, we are now ready for my guiding myth.

“In an old Sufi story about the wise-fool Mullah Nasrudin, the Mullah is seen searching for a key under a street lamp. Helpful passersby join in the search but to no avail. They ask the Mullah if he is sure that he lost the key there. The Mullah replies that he lost it yards away under a tree but...”

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This myth guided me for years. What is its lesson? People don’t want to do real enlightenment work! It explains everything about the actual inner path of discovery. We want to “look like we are doing inner work” but the process is doomed to failure. We are trying to “Figure Out” truth, read it in a book, or receive it from others! Why? Because outside light is brighter!

In doing many Enlightenment Intensives (I have done over 100), it eventually becomes clear this work goes beyond language, beyond the logical mind, and beyond anything that can be given by others. To find our way, towards enlightenment, we must do it alone. It might seem dark, but as our eyes adjust, it becomes brighter. Eventually, we see everything. We learn to use our own light, our own language, and our own intelligence. What we find is a truth beyond what an individual can “figure out.”

As we breathe life into this (13th century) guiding myth, we learn to actually listen to our alive inner voice. We become more authentic. Eventually we become our own person, no matter what the challenges are, no matter what odds. We can (with and by grace) discover a selfless field of direct knowing, a connected bliss without thinking, separation, or suffering. We become fully alive, greater than self-images, fresh, connected, and wiser than any fixed dogma frozen in language. In this inner light we see clearly, as it has never been otherwise. The only difference is now everything has its own meaning, we don’t have to carry anything private (mental baggage, or ongoing simulation) ever again! We rest in an empty open flow of cognitive lucidity, beyond any mental idea of things. Now we know, we pay too big a price just looking under street lamps! Tempted to read another book? This habitual addiction of external grasping must someday end, then trumpets will sound as unending natural joy will come flooding in! Praise Be!

Be a lamp to yourself. Be your own confidence. Hold to the truth within yourself, as to the only truth. ~ Buddha (563-483 BC)

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ENLIGHTENMENT INTENSIVE

An Enlightenment Intensive (EI) is a residential workshop dedicated to helping individuals safely come into conscious union with direct truth. Working together, we create a pure awareness driven environment using contemplation and communication between individuals, which gives rise to high levels of understanding, compassion, and support. An open unrestricted technique called a “dyad” allows an atmosphere of affinity and nurtures a sense of trust that gradually enables an individual to relax and experience truth without any fear or attachment.

“Reading, after a certain age, diverts the mind too much from its creative pursuits. Any man who reads too much and uses his own brain too little falls into lazy habits of thinking.” ~ Albert Einstein (1879-1955)

In general, most three day Intensives (See Schedule next page) get underway on a Thursday night at 8 p.m. with an introductory talk. Before the intensive starts, new people are always welcome. They introduce the basic process and help you to be comfortable with where you will sleep and the basic facilities. They review a few basic rules, which were created to allow everybody to do their own work and not engage in gossip or other disruptive behaviors. Outside of the dyad, silence is observed so open contemplation can be unobstructed and deep.

It is better to practice a little than talk a lot. ~ Muso Kokush (1275-1351)
ENLIGHTENMENT INTENSIVE SCHEDULE

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<th>Time</th>
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<tr>
<td>6:00</td>
<td>AM Arise and dress</td>
<td></td>
</tr>
<tr>
<td>6:15</td>
<td>Dyad</td>
<td></td>
</tr>
<tr>
<td>7:00</td>
<td>Physical Exercises</td>
<td>(Each time above allows 5 minute bathroom breaks)</td>
</tr>
<tr>
<td>7:15</td>
<td>Tea and Fruit</td>
<td></td>
</tr>
<tr>
<td>7:30</td>
<td>Dyad</td>
<td></td>
</tr>
<tr>
<td>8:15</td>
<td>Vegetarian Breakfast</td>
<td>On the first day, the schedule is changed in the morning as follows;</td>
</tr>
<tr>
<td>8:45</td>
<td>Dyad</td>
<td></td>
</tr>
<tr>
<td>9:30</td>
<td>Dyad</td>
<td>6:00 AM Arise and dress</td>
</tr>
<tr>
<td>10:15</td>
<td>Walking Contemplation</td>
<td>6:15 Opening Talk by Coach</td>
</tr>
<tr>
<td>11:15</td>
<td>Dyad</td>
<td>7:00 Tea and Fruit (schedule shifts</td>
</tr>
<tr>
<td>12:00</td>
<td>Vegetarian Lunch</td>
<td>15 minutes all first day, ending at 10:45 pm)</td>
</tr>
<tr>
<td>12:45</td>
<td>Dyad</td>
<td></td>
</tr>
<tr>
<td>1:30</td>
<td>Afternoon Talk by the Coach</td>
<td></td>
</tr>
<tr>
<td>2:15</td>
<td>Sitting Contemplation</td>
<td>On the third and last day, the</td>
</tr>
<tr>
<td>2:45</td>
<td>Dyad</td>
<td>schedule changes from dinner on, in</td>
</tr>
<tr>
<td>3:30</td>
<td>Dyad</td>
<td>order to end earlier in the evening,</td>
</tr>
<tr>
<td>4:15</td>
<td>Tea, Snack, &amp; Vitamins</td>
<td>as follows;</td>
</tr>
<tr>
<td>4:30</td>
<td>Private Shower/Rest/Nap</td>
<td>6:00 PM Dinner, Vitamins</td>
</tr>
<tr>
<td>5:15</td>
<td>Dyad</td>
<td>6:45 Dyad</td>
</tr>
<tr>
<td>6:00</td>
<td>Vegetarian Dinner</td>
<td>7:30 Walking Contemplation</td>
</tr>
<tr>
<td>6:45</td>
<td>Dyad</td>
<td>8:15 Dyad</td>
</tr>
<tr>
<td>7:30</td>
<td>Dyad</td>
<td>9:00 Ending Talk and Ceremonies</td>
</tr>
<tr>
<td>8:15</td>
<td>Walking Contemplation</td>
<td>(If Preparation for Contemplation is used the schedule is adjusted</td>
</tr>
<tr>
<td>9:15</td>
<td>Dyad</td>
<td>slightly)</td>
</tr>
<tr>
<td>10:00</td>
<td>Breathing Exercises</td>
<td></td>
</tr>
</tbody>
</table>

We let the outside hustle-and-bustle go. Quiet venues are selected, having natural connections to beauty, or just obviously pleasing to be in. For three days we don’t accept telephone calls or distractions. Nature participates within us. Vegetarian food is served, while food stimulants like sugar, alcohol, coffee, are avoided. We intend to reach absolute fundamental truth of issues in life and being. In simplicity, dyads and shared contemplation open within techniques designed to cut through ego’s illusions. The simple point of Enlightenment Intensives is for you to experience **direct truth** about who you are, what another is, what love is, or what life is.

"Not all people are called to be hermits, but all people need enough silence and solitude in their lives to enable the deep inner voice of their own true self to be heard at least occasionally." ~ Thomas Merton (1915-1968)

Facilitators of Intensives are careful not to preach or even give ideas, as that would only distract you from the work you must do for yourself. Enlightenment only integrates truth on a personal level; it isn’t something “others can give you.” It takes time and it also takes **open support** from others around you. (For historical information on the EI see Appendix F on p. 300)
“When it’s cold, water freezes into ice; when it’s warm, ice melts into water. Similarly, when you are confused, essence freezes into mind; when you are enlightened, mind melts into essence.” ~ Muso Kokushi (1275-1351)

**Exercise.52 Who:** With two people using 30 minutes total, alternate (p. 281) asking the following inquiry: “Tell me who you are?” (Appendix C & D, p. 292)

Whoever leads or facilitates an Intensive must set boundaries on how all the interactions unfold. If a participant is being abusive, it is important to confront this abuse so others can work. This work is ultimately spiritual and personal in nature. The space must be safe. At the same time, unfolding can be accelerated if chaos spontaneously arises. It wakes people up and energizes the group flow. The facilitator must be alive to this balance between chaos and order. As the group energy grows, wisdom arises and what might have been taken as abuse, can within a flow be experienced as something else. Alive realization, when open, has no rules and no boundaries.

This work is dynamic. For example, in the early years, an Enlightenment Intensive was held in a Catholic Monastery. In a dyad a participant was having a spiritual crisis and so just started yelling obscenities at God. The loud voice carried down hallways and was considered abusive by several of the nuns. The EI participants all understood this was a crisis that needed to be brought on, so they did not think of this as abusive. But the nuns asked the priest to kick these people out, so it became an issue the leader (Edrid) had to deal with. The facilitator and staff of the Intensive were able to quiet the situation and were able to finish up the third day, but they were never allowed to use that site again. (Update: after 30 years, we were allowed back in.) All these kinds of issues the facilitator must take in stride. This work is real!

**Enlightenment Intensive Leadership:** Spiritual work is a deep level of inner work. Wanting real spiritual progress, how do we deal with a spiritual “teacher?” Others have opinions on what we “need to do and how we should believe.” Unfortunately, mental programming doesn’t work. You might know people stuck in dogma, trying to fix us. They preach about how we’re wrong, must change, to try harder. Instead, we want deeper more open connections into alive nature. Beliefs only block truth, so we must take care in relationships to spiritual teachers. If not, we fall into more beliefs building new extensions to old conditioning; we will not make spiritual progress.

We don’t really want a “spiritual teacher,” but instead more like a “spiritual coach.” Coaching teaches self reliance. What is taught in a classroom is intellectual knowledge, and this can never be substituted for wisdom because it lacks abiding grace. To teach wisdom one must encourage self discovery, and at the same time discourage mental reactive formations which then would build into a reactive mind. Enlightenment Intensives don’t teach “spirituality,” as that effort would only obscure the inner journey or discovery you take, make, or become, alone. The real journey is quite beyond mental concepts, or words. It is done only by the heart as everything energetically integrates meaning into love, harmony and beauty.

What makes the EI process wonderful, in my opinion, is there is no “authority” except you. One exception is, of course, if you continue to lay trips, you will be kicked out. Mostly a coach makes suggestions, what he/she has found works for them, but you can ignore their inner guidance if it doesn’t seem to work for you. In some spiritual paths you are treated like children; told what to
do about all your inner work. But in an open process, you learn to become an adult; you learn to take care of yourself. In this EI process, we let alive nature blossom. Rather than using dictatorial authority, we make the following social and personal agreements during the opening talk.

**COURTESIES AND AGREEMENTS**

We ask you to observe the following courtesies and agreements in order to facilitate your process and the processes of others. It sets up the right approach.

1. Put other practices and disciplines aside for the duration of the Intensive. Commit yourself to doing the given technique with full intention and as accurately as you can.
2. Continue with contemplation during meals and breaks.
3. Observe silence when you are not in a dyad, doing your best to minimize distractions, and to be supportive of one another. However, feel free speaking to staff any time you need help.
4. Refrain from commenting about what your partner has said, or from passing judgment in any way, either verbally or non-verbally.
5. For the duration of the Intensive, refrain from all sexual activity.
6. Let go of personal preening activities such as shaving, applying makeup, wearing jewelry or fancy clothing. Keep it simple. Watches, food, or other temptations should be stored away.
7. For the duration of the Intensive, refrain from the use of nicotine, alcohol and recreational drugs, and let the staff know about any prescription drugs you may be taking.
8. Let go of journal writing, reading, listening to tapes or CDs, and so forth, during an Intensive.
9. Be on time for all scheduled activities.
10. Remain considerate of others. Be flexible and tolerant of others, including the staff.
11. Refrain from saying anything outside the Intensive about another’s process.

The Enlightenment Intensive has an inherent flexibility, in deep open intimacy, which moves beyond belief or incremental thinking knowledge, to the boundless absolute. We become more sensitive. The EI outer form (as a social system) heals the inner need for a bias (ego). We soften those disturbing emotions that were formed into our being, which made us hard.

We communicate what comes as a result of contemplating. Say what needs to be said, and let intuition guide us. We have time. Beliefs show up as seeming logic in the word “because.” Our inner world hides mental beliefs, separating us from wholeness, keeping us private. Initially, we think “because,” and we speak “because,” but this eventually is seen as belief and not absolute truth. Emotions open. We discover *emotional charges makes beliefs operate* and seem logical.

Intuition and curiosity eventually take us to emotions. In experiences of emotional charge, we expose deeper causes of beliefs. As these charges are communicated and received, clarity arises, and this changes everything. Misunderstandings dissolve as “because” is now seen as illusion. In this way, many layers of “because” are peeled away until all these old externalisms evaporate leaving only unbounded wholeness. We awake to expand past older private beliefs.

We become more open. Since truth is boundless, we always end each Intensive, with a request; that gains are made for the benefit of all people, not just the ones who attend. If open states aren’t intended for all others they will pass, as anxiety returns. The power of deep awareness found at Intensives point at a truth of unity which is always universal.
Enlightenment Intensives have freedom in how each participant approaches their process, or path. There is open flexibility. We each find, for us, what approach works best. Personally, I find it useful to reflect on the four Yoga paths offered within Hinduism which are as follows:

- **Bhakti Yoga** (the path of love and devotion),
- **Karma Yoga** (the path of right action),
- **Rāja Yoga** (the path of meditation) and
- **Jñāna Yoga** (the path of wisdom).

Within Hinduism each of these paths leads to Enlightenment. You pick one or use them all. Each of these paths is also available at an Enlightenment Intensive.

**The path of love and devotion:** Pick any question and orient your consciousness into a love and devotion perspective. Devotion as it is used here might be defined as “interested humility.” In this path let your heart open to give you answers.

**The path of right action:** Pick any question and orient your work in right action. Become a listener that doesn’t drop into a private dream while the other person is talking. Do all your dyad work for the benefit of others. Allow any insights you have achieved be for those people who are in your family, your work, or your community, or even the world.

**The path of meditation:** Pick any question and orient attention toward contemplation. Allow complete absorption as you contemplate your question. Make contemplation precious. It may seem like a 3 day Intensive but start holding your question long before making travel arrangements. I work on my inquiry all year long. This allows me to start right off in a deep state of awareness and not have to wait till the end. When meditation is precious, the moment opens without boundaries.

**The path of wisdom:** Pick any question and in one pointed focus, just go for it. When something comes up as a result of your contemplation, slow down, allow yourself some time to frame it for communication. Allow yourself to communicate concisely and efficiently. Don’t waste words. Make communication precious. When each moment is precious the path of wisdom opens.

In all situations, become fully aware of what is going on. Be aware of how you are approaching inquiry, how you contemplate and communicate. Don’t let mind run the show. Mind thinks it is already done, it’s full of unexamined *because*, it isn’t at all curious. If you discover the automatic mind, report it to your partner, and go back to working on inquiry. *Catching conditioned mind* in awareness is a big part of taking back the unconscious and becoming whole. The more work you do the easier it gets, until it is natural to have full attention without struggle, without even any “you” being doer, just pure awareness.

If we want to personally accelerate self-discovery, reflect on the enneagram view of personality, and use that information as an inquiry optimizing guide into how to approach our EI question. In this sense we use a style of inquiry to neutralize or go against “our” personality, it can, for some, quicken the process. We look at each of the nine Enneatypes.

1. **Reformer:** This personality tends to perfect by idealizing and being critical, based on an external source. At Enlightenment Intensives they will likely just berate themselves and others, seeking instead, idealized perfection, which re-enforces their ego’s position.
   a. **As Active Partner:** Allow a serene attitude to naturally arise, see it as boundless,
and then surrender into that. Inner unites with the outer as all abiding grace.

b. **As Receptive Partner:** Avoid all inner judgments, yet listen with energy, holding your back straight, head still, in simple boundless surrender.

2. **Helper:** This personality wants to help others, to flatter, support, give sympathy, and do something for the other. At Enlightenment Intensives they are likely dramatically sympathetic to all that is going on, which just re-enforces their ego’s position.
   a. **As Active Partner:** Feel the support you already have from the room, the other participants, and your dyad partner. Allow your inquiry unconditioned freedom.
   b. **As Receptive Partner:** Hold your head steady, don’t nod, don’t encourage, or approve. Just listen fully, with energy, fully awake, in an unconditioned way.

3. **Achiever:** This personality wants to hit a home run, and be a star. At Enlightenment Intensives they are likely to want to hurry up and just make things “happen.”
   a. **As Active Partner:** Relax, slow down, and let it be natural. Contemplate without being in a rush. Notice being slow allows you to go deep, and more natural.
   b. **As Receptive Partner:** Let the other person be a star, let their turn be about them, their issues, give that to them as a pure gift. Listen alertly with focus.

4. **Individualist:** This personality finds meaning in drama, in stories, in abandonment, and in being incurably romantic. At Enlightenment Intensives they are likely making loud noises, moving around, and generally making a scene, which just re-enforces the ego.
   a. **As Active Partner:** Relax, slow down, and let it be natural. Communicate what comes up without any drama, without letting your ego take charge.
   b. **As Receptive Partner:** Don’t leave your partner, don’t miss a word that is said, be energetic and don’t fall asleep. Listen as a gift, do it with full dedication.

5. **Observer:** This personality finds meaning in observation, and to do that it keeps itself hidden and quiet. They love to think private thoughts. At Enlightenment Intensives they are likely to take it all in, but have a harder time being exposed and open.
   a. **As Active Partner:** Allow feelings to surface, don’t just think thoughts, feel into your inquiry. Allow yourself to be exposed, and then speak out. Don’t hide.
   b. **As Receptive Partner:** Listen with real feeling, and don’t spin off in a private thought that spins into a private story. Support the other fully open and awake.

6. **Loyalist:** This personality finds meaning in trust. They are a bit nervous, suspicious, and focused on safety. At Enlightenment Intensives they are likely to worry, and speculate about what is going on around them, but have a hard time with their direct feelings.
   a. **As Active Partner:** Contemplate your inquiry with unflinching sustained contact using an inner self-reliance. Learn to become loyal to your deeper self.
   b. **As Receptive Partner:** Listen in trust and loyalty, don’t engage in private speculation, and don’t generate a story about what other is saying. Just listen.

7. **Enthusiast:** This personality finds meaning in private wisdom. They are enthusiastic, smiling, outwardly adventurous and constantly busy with many activities. At Intensives they are likely to smile, gloss over issues, cross talk, and change the subject.
   a. **As Active Partner:** Maintain one pointed focus, go deeper, resist the temptation to gloss over and change the subject. Go deep enough to drop out of privacy.
b. **As Receptive Partner:** Listen with feelings, with energy, without judgments, and without going off in a private story. Don’t nod, smile, or schmooze your partner.

8. **Challenger:** This personality finds meaning in control. These are people who believe it is not okay to be vulnerable. They don’t like authority unless it is them. At Intensives they are likely to confront the leader, and or lay trips (p. 141) on others.
   a. **As Active Partner:** Feel into your inquiry, don’t avoid weakness, be tender and sensitive. Don’t contaminate you partners subjects, and just do your own work.
   b. **As Receptive Partner:** Listen with innocence, don’t get hooked by what others say, and don’t go into a private dream. Stay awake, energetic, and open.

9. **Peacemaker:** This personality finds meaning in making peace. They are easy to talk to but they have a hard time confronting others. At Intensives they are likely to have a diffuse sense of their own identity and their own will. They can melt into the background, seemingly disinterested, and lethargic. This is just how their ego works.
   a. **As Active Partner:** Feel alive support coming from your dyad partner; allow that support to be taken in as pervasive love, immutable in its perfection. Freshly contemplate your question, now, and directly communicate what comes up.
   b. **As Receptive Partner:** Listen with power and energy, don’t judge, don’t mother, and don’t think anything “about” what was said. Listen openly without hiding.

We talk about structures, but pure awareness has no structure. A structure in awareness is a bit of automation created by past judgment and then conveniently forgotten. Each of the structures of mind seemingly works for us in some private way. The real work of Intensives is to take your question and openly dig into it. Watch what happens and report what comes up to your partner.

Ego mind, in its habit of private knowledge, will try to manage and therefore avoid spiritual work that needs to be done. Knowing these nine mental habits might help, but you can’t fully trust it. Mind cannot point the way out. **Grace is mandatory, as there is no cause-and-effect mental path to enlightenment.** To be enlightened is to live outside ego; to see into or from the bigger picture. One must face personal ego without blame or preferences. Don’t be intimidated into looking away in shame, anger, envy, resentment, or confusion. **Have a direct experience.**

In all cases, see raw truth itself, without a need to twist or modify it. Be clear, fresh, simple, and open inside. We call this “draining the swamp.” Others have done it. Buddha spent three days sitting under a Bodhi tree. Jesus spent 40 days in a desert. The time it takes might be shortened, if we can find another who will listen without judgment. Quality of contact in dyads drives (with grace) the resulting progress. Motivation is important. We might start to attend for **ourselves,** but then end up with even more motivation **attending for others.** The Enlightenment Intensive process isn’t limited in any way, all of life is available. Truth is felt, then communicated to your listening partner. The radiant light of truth melts away ego structures. When truth is direct it protects us for the need to think about it. No need for moonlight when the sun is available.

Although not specifically designed to be part of an Enlightenment Intensive, it is also possible to use the power of Gazing. One can thus fall through the open eyes of another, joining in as one.

“Whenever you stop looking - Struggle appears. Whenever you look
Pleasure, drunkenness, and rejoicing show their face.” ~ RUMI (1207-1273) (Ergin 1996)
The thick delusion of mind, or what otherwise may be called that comfortable-dream-with-eyes-being-open, can be broken open and exposed with the help of another person. This can be done using the powerful process of direct eye gazing. This natural process is both very direct and very powerful. It was used in the year 1244 to transform the scholar and intellectual Jallaludin Rumi into the Sufi poet and mystic that we know and love today. Shams gazed directly into Rumi’s fixated mind and transformed his consciousness to alive truth forever revealing itself in mystical ecstasy. Today, Rumi is the best selling (Amazon.com) poet. (From “Rumi: Gazing at the Beloved: The Radical Practice of Beholding the Divine,” p. 157 by Will Johnson, 2003 we find this:)

“An unseen well can be found In the valley of your friend’s face.  
Go to that valley, And try to fall into that well.” ~ RUMI (p 102 Will Johnson’s translation.)

Direct eye gazing has been intuitively known for thousands of years and is now culturally hidden in plain sight. We are taught to glance at another and then look into our minds for the image to further study. As a child I was taught “not to stare, it is bad manners.” Children are so awake and alive they easily gaze in curiosity and delight. This often makes adults very uncomfortable. In our culture, if gazing is allowed, it is a small part of rituals used to keep institutional power organized and functioning. You can’t do this with just anyone. If a person is strongly attached to their mind, they are intimidated by the intimacy of direct eye contact. Great care must be used to not force people. We will talk more about ethics shortly, as it requires sensitivity and grace.

To receive help in clearing ego mind, Gazing can be done with the right person. The person must be someone already awake or very close to being awake. Expect to spend one to three hours in silence comfortably sitting several feet apart and gazing into each other’s eyes. It seems to work best to pick one eye and surrender into conscious union with that other consciousness. It often takes twenty or thirty minutes of occasional soft spoken comments to actually settle in silence.

“If you want to know God, Then turn your face towards your friend,  
And don’t look away.” ~ RUMI (1207-1273) (Tran Coleman Barks)

Gazing brings the alive nature of consciousness to such intensity that the dull nature of mental thoughts can be easily experienced and exposed as undesirable fixations. As desirable as this might seem, it isn’t without problems. Kundalini energy can be activated. Some people might not be ready for this experience. When Kundalini happens the alive nature of the body awakens, and people have been known to go into orgasm. Ethical behavior must guide to not make errors which might destroy long-term relationships. If gazing is done at Enlightenment Intensives, don’t let it interfere with the active participant “being in charge.” Don’t break the dyad.

**Exercise.53 Gazing:** For 10 minutes total in groups of two with complete silence Gaze into each other’s eyes. (Appendix C & D, p. 280 and 292)

With each new inner freedom comes responsibility. As people start to clear their minds, they become remarkably intelligent and more able to understand subtle concepts. The conscious experience of being alive and aware increases, and this could easily lead to “outsmarting” those who are still asleep. It’s easy to spin off the spiritual path with arrogance. Conscious awareness
must be coupled with sensitive ethics, so full comprehension, without effort, can be achieved.

“Seven blunders of the world that lead to violence: wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity, worship without sacrifice, politics without principle.” ~ M. Gandhi (1869-1948)

SPiritual Arrogance

Just how is it good people go astray, or go “bad” on the spiritual path? It seems so simple when we start. As we learn more about “spirituality” it all starts to “make sense.” We start to see and know our progress! This is where we are tempted. When spirituality makes sense (as it becomes logical), we become both powerful and clueless. Since we “know” what we are talking about. We think power is “in the words we speak.”

Your Light May Go Out: A student of Tendai, a philosophical school of Buddhism, came to the Zen abode of Gasan as a pupil. When he was departing a few years later, Gasan warned him:

“Studying the truth speculatively is useful as a way of collecting preaching material. But remember that unless you meditate constantly your light of truth may go out.” from a book called the Shaseki-shu, written late in the thirteenth century by the Japanese Zen master Muju

We might just start trusting in words we speak. This is the big temptation on the spiritual path. Spiritual truth has given us knowledge about wisdom. We don’t yet have real wisdom; we just have new confidence! We become a danger to those around us.

How can we put a face on this issue? The 2005 version of Star Wars, Revenge of The Sith, is a good example of this new confidence and what can happen. If you haven’t seen it yet, it is about a good man (Anakin Skywalker) gone bad (turning into Darth Vader) and how that happens. It is also an age old story about spiritual leaders going to the “dark side.” It is one of the countless stories of religious wars and holy crusades. One starts out on a spiritual path and ends up with a big ego. The spiritual journey turns into spiritual fascism; ownership, control, and power.

Buddha talked about how difficult it is to grasp spiritual truth; it is like picking up a snake. If you pick up a snake by its tail, it will bite you. So it is with spiritual truth. Spiritual truth unfortunately only applies to you from you (you ↔ you). It doesn’t apply in the “logical” sense, about others (you ↔ other). It doesn’t “give you power.” You can’t “take it to the bank.” This temptation can seduce, disconnect, and create arrogance.

On “our” spiritual path, in “our” privacy, we might try to avoid ourselves. Maybe we just don’t like what is coming up for us. In avoidance, we see the “problem is with others.” It seems so obvious that “others are the problem.” We are only avoiding ourselves and hiding out in privacy. If this occurs, we will be tempted (from arrogance) to “fix them.” This perspective applies spiritual truth as a projection, and it is what is meant by being bitten by the snake.

We always use force when bitten by the snake, either physical force, like Darth Vader (who killed others), financial force, or simply mental force. Mental force is done with words by laying trips on other people. Laying trips is wrong. Almost anyone can see problems with using physical force, people die, but few can see the problem of trip laying. It all seems so well justified; we may even think we are “helping others,” while (on the side) collecting a pile of money, or pride, or other mentally driven goals. If truth is honored, we must avoid trip laying. It isn’t easy to do.
Trip laying is where we “know more” about another person than they do about themselves. It is a root blame; projecting out from privacy. It is a form of cross talk and it can be very subtle and hard to recognize. **Teaching, just to protect the teacher!** We project out “our stuff” onto others and we do it with confidence. We are certain about “them”; we speak to invalidate “them.” **We take away their choice, and in doing this we prevent ourselves from learning something new.**

"See everyone as Buddha. This purifies the mind of ignorance and arrogance." ~Master Baek Sung Wook, "Polishing the Diamond, Enlightening the Mind: Reflections of a Korean Buddhist Master"

Trip laying is very common. People have been exposed to “guilt trips”; words like “laying a guilt trip” might mean “correcting children.” But phrased as, “You ought to be ashamed of yourself,” can cause one to feel guilt, shame, **attached to words.** We use “trip laying” like this (emotions being attached to words) to invalidate them. It is often done in anger. We can teach spiritual truth, but we can’t **preach** spiritual truth. We cannot “put anything on it” when it goes out.

Spiritual truth doesn’t work that way. That is the way of the snake; a trick of privacy.

Suppose we see something another does that really gets under our skin. We might try to “fix” them by laying a trip. We invalidate them. We speak to lower their self-esteem. This energy comes from our unconscious. It isn’t love; it is anger. We (in privacy) avoid looking at what it is about **in us.** We see other’s faults (in a projection), we don’t see it pushing our buttons. We are unconsciously private. In **blaming others,** we also remain stuck in our unconscious issues.

The spiritual path only works on you to yourself. It only works from you to you. It doesn’t work in any other way! This isn’t something the conditioned mind can understand because it was created to protect you and insulate you from harm. Mommy told you to be a good kid, and you are being good for her. This is what the mind does. It keeps you looking good, as your promise to mom. This is the logic of a conditioned mind; it is external based, outwardly focused, logical, and fascist in nature. True spirituality isn’t that way, vast open freedoms are involved.

Do we feel a bit cheated? Did we expect to get something for this hard work and effort? Expectations point at existing mental motives. Is our ego just hiding? Why are we on a spiritual path? **Do we expect something other than truth,** like money, comfort, power, or revenge? If so, these motivations are just ego energy operating out of an unconscious or conditioned mind. **Ego has tricked us** into “being spiritual” for its mental reasons. Spiritual arrogance is mind centered. Our ego is serious about keeping thoughts, mental truth, dogma, and so it must be quiet, die and fall away. All expectations must end. **True spirituality is taken in only by alive nature. It is all without fixation and dynamically true.** Once arrived, our mental path ends. Nothing is carried away. If we recognize this, keep focus, truth itself motivates us in our unfolding. Allow all expectations to fall away. Truth alone washes us clean, fresh and vividly awake. We find our self relaxed (no anxiety from thoughts) in an inner bliss naturally arising as ongoing experience.

“I gained nothing at all from supreme enlightenment, and for that very reason it is called supreme enlightenment.” ~Buddha (563 to 483 BCE)

30 minutes

**Exercise:** 54 **Spiritual Expectations:** With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: 1. “What do you wish to get from Spiritual work?” 2. “How does this work affect others?” (Appendix C & D, p. 292)
The initial spiritual path is about waking up. To learn about life, we must first wake up. Waking up is about discarding situations that don’t serve inner growth; preferring nice people, avoiding those who yell at us, and picking friends who reflect a direction we wish to grow into. We make changes to our life. These actions allow our inner world to be simplified, more open. Open, we are more present, less unconscious. As complexity is reduced, we have an easier time getting in touch with our true self. Truth emerges naturally into consciousness, as we wake up.

“Your genuine action will explain itself, and will explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now. Greatness appeals to the future. If I can be firm enough today to do right, and scorn eyes, I must have done so much right before as to defend me now. Be it how it will, do right now. Always scorn appearances, and you always may. The force of character is cumulative.” ~ Ralph Waldo Emerson Self-Reliance 1841

In waking up, our force of wisdom accumulates. At first it looks like we only work on ourselves, but in making progress, we realize, who we thought we were was mistaken. We might start with being a fixed image in thought as, “I am nice,” or, “I am a thoughtful person.” But as we consider who we are, we also notice any goal, action, or even locus of acts, cannot be us. **We can’t hold ourselves in our thoughts.** They’re only a snapshot, intended mental image, or mere caricature of us. Sadly, in realization, it is all just empty mental activity.

We can get lost in thoughts. Full automation (in thinking) isn’t enough. To be real, we must be that which is capable of creating self images. But in that mental capacity, it isn’t possible for self-image creation (an idea) to also be creator of self (you). It’s a bisection of attention, a separation within self, which creates only more privacy. Eventually, see “objective self-knowledge” as only mechanical mental associations, so therefore not true knowledge. If one can realizes this deeply enough, ongoing struggles to create self-images end and ego dies. Our mechanical driven mind ends, operations in open unconditioned awareness now begin fresh.

"The only thing that interferes with my learning is my education." ~ Albert Einstein

Einstein struggled, eventually breaking through old education into open learning. We can also do this, to wake up. Alive awareness is fresh, never mechanical. Mechanical operated or mental consciousness can be called duality, or simply dualism. It mechanically operates by just mentally comparing thoughts within opposite concepts, to sort out anything new to only fit within the old. New isn’t allowed. Opposites can be anything, hot vs. cold, up vs. down, strong vs. weak, but the most damaging is good vs. evil. Opposites define the only dimensions, or the only space used in this smaller thinking world of logical automated meaning. Beauty and new meaning are missing. This small inner world of duality might have good on one side and bad on the other. Experience is automatically placed, in ongoing measured judgment, on this continuum between opposites. Everything “understood” is merely understood in a limited and mechanical way. The mechanical meaning (logic) provides a claim (through a story) of relationships. Mechanical understanding is logical but is never the thing itself. Being mechanical, it is lacking alive quality; fresh experience. Mind can’t operate that way (as fresh or without a reference) because it wouldn’t seem logical.
Ego mind is *reflecting concepts* within a perspective of control. Ego is a machine in how it works. It references. Ego understanding is never the thing itself, but a symbolic reference to the thing itself, as a mental stand. We feel both under (as logical) and supportive, or under-standing. This field of who we are (as ego) rests on a network of “because” that seems (in logic) to support (or stand) in “our” reality. With attention it is possible to directly contemplate past this shell of mechanical understanding. Alive awareness understands (in wisdom) in a way ego cannot.

Ego understanding is reflective, like moonlight, but awareness is like the sun. Within focused attention, wake out of mechanical understanding to instead enter into alive realization. Rather than old and dull dualistic comparisons, open into inclusive space; fresh, unbounded by mental belief systems. Drop illusions of privacy, and deeply thought differences; it may have been years since we felt this much alive. Fresh awareness is inclusive. Mechanical understanding is inferior and inadequate in contrast to the beauty, power, and fullness of actual alive reality.

“*The wisdom that comes from non-dualism will destroy a concept-forming, dualistic mentality.*” ~ Huang Po (?-849)

There are many paths into waking up. Which to take? One is to contemplate a pair of opposites until they collapse into unity. Language doesn’t fully support non-duality and the best that can be expressed in language is that of paradox. The paradox itself is just mind grasping at logic, but enlightened experience itself has no paradox in it at all.

Life itself presents us with many opportunities to awakening with a paradox. In December 2008, I was at a Diamond Workshop (p. 181) working in a 10 minute dyad on the looping inquiry, “Tell me a lie about restraining your heart,” after a few minutes of answering this question, it became obvious to me that head and heart *are actually the same thing!* Duality, a seeming paradox, just dissolved into experience! In fact, this perspective that *looks like the head* is just a rejection of heart. The head is heart held at arm’s length. Thoughts that seemingly appear in the head are laid (in privacy) over the heart. A specific thought like “I hate you” is actually a wrapper around the heart, or a way to ignore the heart experience. The ego mind experience is just a rejection of heart experience! Examples may or may not help because it can’t be understood by conditioned ego mind. It is an experience beyond the conditionings of the ridged logic that is protecting our personal mental self-images. Dig into thoughts to discover what they are hiding in their privacy.

"*If you hate a person, you hate something in him that is part of yourself. What isn’t part of ourselves doesn’t disturb us.*" ~ Hermann Hesse (1877 - 1962)

Wake up! Another way to wake up is to either confound the habit of discursive thought or just shock the mind into awareness. This is often done in Zen with a kōan. Truth is presented and the student is asked to experience it and respond. A famous kōan is: “Two hands clap and there is a sound; what is the sound of one hand?” (Attributed to Hakuin Ekaku, 1686-1769) The totality of the student’s response is then experienced by the teacher. One of the most common recorded comments by a teacher on a disciple’s answer is: “Even though that is true, if you don’t know it yourself, it does you no good.” The master is looking not for an answer in a specific form, but for evidence that a disciple has actually grasped the state of awareness expressed by the kōan itself.

From Translating the Zen Phrase Book, “...in the beginning a monk first thinks a kōan is an inert object upon which to focus attention; after a long period of consecutive repetition, one realizes that the kōan is also a dynamic activity, the very activity of seeking an answer to the kōan. The
kōan is both the object being sought and the relentless seeking itself. In a kōan, the self sees the self not directly, but under the guise of the kōan...When one realizes (“makes real”) this identity, then two hands have become one. The practitioner becomes the kōan that he or she is trying to understand. That is the sound of one hand.” ~ G. Victor Sogen Hori (McGill University)

“Undoubtedly we have no questions to ask which are unanswerable. We must trust the perfection of the creation so far, as to believe that whatever curiosity the order of things has awakened in our minds, the order of things can satisfy. Every man’s condition is a solution in hieroglyphic to those inquiries he would put. He acts it as life, before he apprehends it as truth.” R.W. Emerson: Nature 1836

M12. If we are not awake we automatically take sides and go into a struggle. This struggle was recognized by Machig Labdron (1055-1145). She developed a practice called Chöd (pronounced “chuh”) which means “to cut through” it has five steps. We can learn to approach conflict with love and understanding, rather than the old habitual fight (of reacting) to unconscious beliefs. In her (288 page, 2008) book, “Feeding Your Demons, Ancient wisdom for resolving inner conflict,” Tsultrim Allione translates and adapts Chöd for our modern times. Here is the pith teaching:

1. Find the Demon (any belief that prevents enlightenment).
2. Personify the Demon and ask it what it needs.
4. Feed the Demon and meet the Ally (in effect, discover what is hidden and why).
5. Rest in Awareness (in effect, nothing more is actually needed).

Tsultrim explains each step in enough detail that it can be followed by anyone with courage and imagination. Chöd is a practical dissection of old embodied reactions into holistic understanding. In Chöd practice, a strong concept (or Demon) meets its hidden structure (the unconscious) and it can therefore naturally dissolve back into non-conceptual primordial awareness. In this way, relative truth no longer blocks out absolute truth. Our mind opens and duality ends.

Waking up, one spends more time being present in an open now, and less time in experience of a story and in a world of concepts and thinking thoughts. Because presence is so fully alive and freshly unfolding, one doesn’t pay much attention with ego. Mind is still available, but it seems slow and less alive. A “conditioned” ego is something that one has to “believe.” This practice is a natural evolution into wholeness, to see past beliefs. Go at your own pace, to be fully that which you already are and don’t be serious, and don’t be automatic. Relax and let it all be natural.

“There are those people who wish to embrace the spiritual life, but who leave their old way of life prematurely, find themselves helpless and without protection. Then they say they were wrong to make that choice. Not at all. They simply lacked intelligence and foresight.”

“Observe how nature works: does it tear off an old skin before the new one has formed underneath? No. Well then, in the same way, you must still keep the old forms while you are creating new ones. Spend time creating the conditions that will allow the spirit to come and settle in you, and during this period stay with the old forms temporarily while you are preparing to leave them. That is wisdom!” ~ Omraam Mikhaïl Aïvanhov (1900-1986)

The ego mind operates exclusively, by picking just one thing to focus on. One way to break this exclusive process is to hold many aspects of unity, and then gently relax into an already present inclusive boundless experience. Offered is a thousand-year-old chant meditation, done alone, or in groups, from either original Sanskrit, or in spoken English, to affect a sublimely joyous union.
Reasoning behind this chant meditation: Combining, pervasive focus, projecting voice, faith, perseverance, and immutability; doors open to even wider possibilities. Wisdom is then easier to see and get. As truth is realized, motivation is there to drop the mask of a personality. When this happens, more alive nature is openly revealed, as already there.

Possible inner experiences: This is fun. If distracting emotions can rise and fall without elaboration, focus improves; pervasive inner peace emerges. Next, arising joy, pervasive generosity, then intense living light, which opens into non-conceptual unbounded bliss.

Possible outer manifestations: People find it easier to be around you because you are not constantly “disappearing and falling asleep to your inner purpose.” Because you are more relaxed and present to the current unfolding now, they feel awake whenever they are around you. (For more on chants see p. 168.)

There are many ways to grow in awareness and to wake up to who you are, or to true nature. There is no need to hurry, we can take our own sweet time and find our own way. One approach is to focus on how communication interactively creates reality. We might catch ourselves; when we feel reactive, when we are not fully awake, or when we are not mindful. We can then taste how we experience being reactive. Then, we can see and experience how consciousness works.

"Let us not look back in anger or forward in fear, but around in awareness." ~James Thurber (1894–1961)

We can also see how mind automatically “works” by understanding patterns of enneagrams. Of course, “the mind” really isn’t “working.” The mind is only mechanical consciousness; stiff, dull, dogmatic, and reactive, so it doesn’t really understand or experience. Don’t let mind take over. Be mindful, aware. We go as fast or as slow in this unfolding as we choose. We let our hearts lead the way by not jumping into ideas we read in this or any book. We observe. We only want authentic awareness out of a love of truth itself. Therefore, we want to be gentle with ourselves in this process of awakening. Become your whole authentic self, leave fixed mental and reactive self-images behind. Grow into being more alive – into being more your true divine self.

"If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away." ~ Henry D. Thoreau (1817-1862)

AWARENESS OF AWARENESS

"The invariable mark of wisdom is to see the miraculous in the common." ~ RW Emerson

As one contemplates and directly learns consciousness is fully malleable, one can then set aside within consciousness, an awareness of being aware. We detach awareness from what it is aware of and experience awareness itself. Thus, we become aware of ongoing awareness. We observe more than one or two event layers. We stay open. For example, in eating a peach, we might also
sense some anxiety as we try not to spill the juice. Delicious peach, yet this event in awareness doesn’t distract us from also recognizing anxiety. Anxiety is in awareness (it isn’t unconscious) and we feel it clearly. We are aware of awareness, watching it all. We experience the delicious taste and we did not miss the anxiety.

**Awareness of awareness allows access to the depths of living.** It allows us to see patterns of mind directly to see beyond the surface of things. In a hypothetical example of eating a peach, we notice anxiety. We inquire into this experience. When did it occur? With hypothetical focus, remember back 20 minutes, as we yelled at a child for dripping peach juice on the floor. Watch thoughts come into consciousness, as we see there is even more to this. It feels like a pattern that we have seen long before.

Inquiring further into uncomfortable anxiety, we recognize a pattern of having a need to yell at children, so we expand awareness into more possibilities. Finally, we recall many years back into childhood to finding a concern where all this anxiety started! We remember dripping peach juice on Mom’s precious living room floor and how it resulted in getting spanked by Dad! Wow, that childhood experience has been sitting there for many years, out of awareness, to just operate as unconscious mind. It feels good to remember! We feel alive and awake. We discover awareness is both ongoing and without end.

Being aware of awareness creates space where new comprehension can take place that’s non-linear, complex, historical, or completely entangled. Thus, magical, even mystical sides of life open and are available to conscious awareness. This approach allows integration; it gives space for meaning and inter-connectedness to spontaneously appear. Within ongoing alive awareness of awareness, mind can’t hide since we see it fully. In contrast, ego mind latches on to a single event and spins off into a story that blocks out any further perception. This really limits reality and allows ego to hide, in the old dream that we are still awake.

**Exercise.55 Opening Awareness of Awareness:** With a macadamia nut (or other small object), two people using 15 minutes each, answer in a loop (p. 281) three questions: (1) “Be aware of the macadamia nut.” (Indicate when done) (2) “Detach awareness from what it aware of and become aware of the awareness itself.” (Indicate when done) (3) “Tell me any comments you have about that.” (App. C, p. 280 and App. D, p. 293)

Becoming aware of our awareness also allows us to experience the act of awareness itself, not just a series of events. See the ongoing nature of awareness itself. Then, we also clearly see an occasional cascade of consciousness that arises within awareness. This occurs when what we see appears to cascade into a whole series of other thoughts; they avalanche down, as if from a big thought pile somewhere. When this happens, we lose contact with the present moment.

There are many occasions that result in cascades. With awareness of awareness we catch them occurring. Listening to radio news is a likely source. We might hear words that just explode into a cascade of consciousness. Look past words to visualize what might have happened. Our ears only listen to news, as outside noise seems to disappear. We become riveted to this source of our cascade experience. To the world around us, all our other perceptions are put on hold. It is not a good time to find ourselves driving a car through a tricky or congested traffic intersection.
Driving reaction time is now far below normal. This cascade of thoughts collapses awareness and all we are aware of are the thoughts in our head. But, although covered in serious thoughts, we can still wake up. The more able we are of detaching our awareness from what it is aware of, the **less likely we are of losing contact with the present moment.** We don’t want to “not listen” to the news; we just want our driving skills to be good when we are driving our car.

### Exercise 5.6: Awareness of Awareness

With two people using 15 minutes each, answer in a loop (p. 281) the following inquiry question: “Tell me what you feel limits your awareness of awareness.” (Appendix C, p. 280 and Appendix D, p. 293)

When one is able to watch a cascade with detachment, it self-liberates. We will cover this more in, “The Self-Perfected State,” (p. 227). Awareness of awareness points at detachment; it isn’t a concept, or an overlay on awareness. We cover this more in non-conceptual reality (p. 232). For now, don’t fall into the trap that you “understand” because you mentally conceptualized what is presented. You must realize it holistically, in its ongoing function. Awareness of awareness is a practice of going deeper, past a surface concept provided by the ego, and past “our” meddling.

### BECOMING AWARE OF OUR MEDDLING

As we practice awareness of awareness, we start to see all the ways our mind “fixes reality.” We don’t have fresh peach juice on our floors because we keep a vigil on this aspect of reality. We do this with much more than peach juice. **We constantly meddle with everything,** how we do, or what we do, how we look, in fact, everything making spontaneous children into calm adults. Even that isn’t enough; we meddle in wanting everything ideal. If it isn’t “perfect,” we just keep meddling. Our ongoing unconscious meddling is ego’s program, freezing life out. We don’t have patience; to unfold naturally, or to wait for alive nature to show itself. Meddling always prevents us from deeply realizing how true reality unfolds. Habitual efforts are the walls of our privacy.

> *The ultimate Path is without difficulty. Just avoid picking and choosing.* ~ Seng-Ts’an (606 AD)

Waking up is partly allowing deeper needs to be felt experiences. As we wake up, we feel more exposed. As we hold ourselves open, this exposure creates space which allows life to expand. We go deeper. In contrast, ego is “improving” reality by hiding our entanglement or limitations, and thus leaving us disconnected, or it just goes the other direction by seeking a merged state by accommodating (selling out) to the needs of others. *These actions seem logical to ego but leave us without any spiritual satisfaction.* Ego does a poor job pretending to be us.

In pretending, ego offers “Rose Colored Glasses.” These are ways of **seeing only what we want to see.** These defend fixed perspectives in a dream “we are awake.” Rose Colored Glasses take nine approaches: **1. Status Quo Defense:** just keep things from changing. {All Enneatypes do it.} **2. Grandiosity:** we can do anything easily {type 7: Enthusiast}, **3. Schizoid Defense:** just ignore whatever might show up (with indolence) {type 9: Peacemaker}, **4. Negative Merging Defense:** create conflict which reframe {type 8: Challenger} or hide {type 4: Individualist} our limitations, **5. Defensive Suspiciousness:** look for external guilt {Enneatype 6: Loyalist}, **6. Teaching Defense:** teach until they follow you {Enneatype 1: Reformer}, **7. Silence Defense:** keep quiet until attacks end {Enneatype 5: Observer}, **8. Earnest Defense:** just keep helping {Enneatype 2: Helper}, and **9. Defensive Imitation:** enact the other’s role (p. 293).
9. Consensus Defense: just assert group consciousness is the only thing that counts (Enneatype 3: Achiever). If we catch ego in one of these, we disengage (to some degree) its power.

Negative Merging (4 on above list) is often difficult to recognize. In A.H. Almaas’ book “The Pearl Beyond Price,” p. 251, we have (when engaged in realization) "The individual becomes engaged in fights, arguments and negative conflicts with his love partner or spouse. Individuation means separation from mother, and since there is always a projection of mother's image on the love partner, he tries to increase his attachment by feeling negatively connected." In other words, we want merging but that isn’t always possible, so we settle for a good fight, which makes us feel very connected, except this connection is negative. In this intensity we feel selfishly satisfied. We are still in privacy and just wearing our Rose Colored Glasses.

Ego is hard to recognize. Perhaps as we get deeper into spiritual study, we feel a need to make a profession out of it. Teaching (6) isn’t wrong, but if it is ego motivated, it serves ego defense. We will be tempted to lay trips. If we are to become whole, authentic and fully conscious, we have to stop meddling. Rose colored glasses, our picking and choosing, with its ongoing attitude and unfinished history, must end (Suzuki Roshi - cessation and contemplation p. 278). Our meddling only obscures the natural truth of reality because it keeps our mind active.

Our ego, this floating in our mental understanding, acts to mother us. It hides the pain of being separated from mother, and hides imagined disappointments with dad. Ego allows us to dream a better childhood. Growing up was painful. Ego’s history is a fall from grace, a sense of loss and shame, decisions to think more, and a resulting loss of clarity. To make ourselves feel better, we keep it all unconscious; we ignore it. Ego mothers us, by automatically meddling with reality, to keep private this artificial comfort. Enneatypes are different mothering styles. In support of alive nature; confront, challenge, and expose, childhood feelings. Sharing breaks down any illusion of privacy to reconnect us fully to unending universal support. A bigger realization of alive support wakes us out of ego dreams, our mental mom equivalent; its mothering and fixing in us. Waking up, we don’t falsely need to imagine mom, as deeper truth has naturally arrived.

Truth arrives. Have you ever just let the air out of your bag? In 1999, I went to another three day Enlightenment Intensive in California, to work on “Tell me who you are.” Having been to many of these retreats, I thought I understood this question, and had many “right” answers, but I was wrong. I let my self-images fall apart. I discovered that I am an asshole! Yes, in letting the air out of myself, I felt covered in joy. It was big, I was free! If trying to be something good, bad, or even an asshole, we simply set our mind into taking over life. Ego mind with mental thoughts creates privacy, a point of view that needs to be nurtured and maintained. So much mental work! We dream we’re awake in ongoing mental stories of who we are. Truth is radically simple, fresh, and direct. We are deeply exposed in life and that is okay. I am an asshole, and everything else that’s possible! Freedom is open like this. Feel ego, this fixed image of “self,” and just allow it to open.

When ego mind is active, everything else is put on hold. If it did not work this way, it would not filter reality: we would not be so attached. Fortunately, we don’t really have to stop. All we need to do is see our meddling clearly for what it is and does. Break open “our” protective illusions, as privacy ends, we embrace vulnerability. Ego no longer acts to automatically meddle. Resistance stops, reality is unfiltered and fresh again. For the first time since ego was created, we (outside
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Life is community; we aren’t separate. Knowing this might encourage us to live with less privacy, speak truth openly, be more alive, and practice going deeper. By joining an Alive Circle (AC) we open expression, to support alive nature. It is a circle because a circle has no leader; no place in a circle is different than another place in that circle. It is an Alive Circle because it is only unified in support of alive nature. We might find one or just start one. (See dyad.org website.)

Alive Circles regularly meet at public parks, bookstores, libraries, public restaurants, or private homes. We gather to work together. After a period of silence, we share what is going on for us, what is real, and what is coming up. Since culture is often about punishment and conditioning, it tends to suppress our ability to openly speak. We use this time to do inner work, speak in open surrender, and to drain the swamp. We don’t entertain. We don’t listen in judgment or try to teach. (Anyone who is teaching isn’t working on himself or herself.) We support alive nature, by randomly taking turns speaking. If someone wants to be silent, that is okay too. The power to speak truth is something we can’t avoid if we are to become whole and complete. We speak up.

There are two types of AC groups, Open and Settled. Open groups have open membership. This is how groups start. At some point, groups can choose to become settled. Settled groups benefit by allowing communication to become deeper and more personal. There is more trust naturally available because of the length of time this group has worked together.

Two or more people can become Inquiry Partners, meeting on phones or in person. Suggested time is an hour once a week. It is good to use a timer but make your own rules for how it works. Perhaps 5 minutes joint check-in, 10 minutes silence. Each take turns, 15 minutes open inquiry (monologue) with 5 minutes joint discussion; loop. End with 5 minutes joint check out. It is also possible to just schedule regular phone calls without any structure at all. Make your own way. It is also possible to schedule a “dyad night” at regular intervals each month (see App. E p 294).

Feel free to experiment within living to create systems of open communication, make it happen.

Exercise.57 Meddling: With three people using 10 minutes each, answer in a loop (p. 281) the following two questions: “Tell how you meddle (or struggle) with reality.” And then, “Explain.” (Appendix C, p. 280 and Appendix D, p. 293)

This meddling habit also has to do with the nine holy ideas. More supporting inner work using enneagrams is found in “Using Enneagrams for Dropping Concepts” (p. 239). As we learn about our inner awareness, we can choose what best fits our current understanding of life. We freshly make our own way, and avoid getting stuck in a mental understanding, pretending to be us. We might also need to talk and openly share as we take apart these unconscious habits.

ALIVE CIRCLES (AND OR) INQUIRY PARTNERS

Life is community; we aren’t separate. Knowing this might encourage us to live with less privacy, speak truth openly, be more alive, and practice going deeper. By joining an Alive Circle (AC) we open expression, to support alive nature. It is a circle because a circle has no leader; no place in a circle is different than another place in that circle. It is an Alive Circle because it is only unified in support of alive nature. We might find one or just start one. (See dyad.org website.)

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Caution: when spiritually waking up, a person might feel infinite love, bliss beyond measure, or any other state of intoxication. With intoxicated states it is easy to say and do things that don’t fully honor the path of truth. It is commonly seen at Enlightenment Intensives. People just can’t stop smiling, or laughing, or talking about “their” experience. They might have lots of energy, and after several hours of giggling hystericis, it can get on everyone’s nerves, especially if we are not in that same space. Maybe sadness and grief is coming up as we contemplate.

There is no formula for Enlightenment. Each of us is on our own path, so there is no predicting how progress will unfold. But many of us seem to have unlimited energy. We call it the “stink” of enlightenment. It is common, not something to fear. This great intoxicated state is a teacher, as we learn in experience. These exuberant states pass without loss of truth, as we notice others and begin to fully see, we are not alone. We see deeper to respect the integrity of those around us. Most people are tolerant of this stink; it is part of a spontaneous flowering, joy filled, natural arising within awareness. Outside of logic, there can be many layers to Enlightenment.

Often, when we first experience enlightenment, it may objectively only last for half a second because mind comes fully back in explanation of “what happened.” We are convinced that this “explanation” must be given to other people. Of course, this “explanation” will force them to also become enlightened. We are so very excited; we now have it! It is so, so simple! But this is just an illusion because it is the mind that is happy with this new explanation. We are just back in the mind thinking we are now free and unconditioned. In truth, we had a spiritual flash. It will not last long, maybe a few minutes, a day, or a week. We have been bitten by the snake and we think we know “all” about spirituality. We could not be happier. We will find in a few days it will all disappear; we will be back to earth without a clue as to what really happened. In truth, the ego mind can never know enlightenment.

After a hundred of these happen over a period of years, we start to see through it. We want something that will last longer, something more satisfying and stable. We get better about dropping the ego mind. We get better about direct understanding, about seeing directly into the nature of things. We stop the need to validate ourselves and validate others. We allow longer periods of unconditioned reality, where we are not meddling. We connect in with the flow of life without boundaries and without judgments. We can even stop wanting to be enlightened.

We stop wanting enlightenment because that is what essentially creates the conditioned mind. The mind is goal oriented; it needs a goal to automate its thinking. No machine, which is what the conditioned mind is, can be conscious. These repeated experiences of having “spiritual flashes” teach us to shift away from using mind. We naturally start preferring no-mind. We see that mind fails to comprehend the truth of life. Its operation is just too automatic.

“God and the Devil were walking along the beach, God said ‘Isn’t it beautiful’ and the Devil said, ‘let me organize it for you.’” Spoken with a smile by Rev. David Leonard (1948~)

The conditioned mind loves to organize so it can grow stronger; its story then becomes even more convincing and exciting. This “stink” of enlightenment is a great teacher, but it is only a trick conditioned mind uses to regain control, label life, and thus make it “predictable” and
thereby “understood.” We want to hold enlightenment. With experience, we eventually notice our excitement is centered in ego and thus isn’t real. Far beyond what mind can organize, life itself teaches a deeper selfless truth. We might call this open open because it doesn’t have a label. Of course, even open open, is kind of closed in a way, around repeated words. These aha moments, just keep popping into “our” minds. We find “spiritual logic” and we then get excited. When we see through this illusion of excitement, we can start the process of waking down.

**WAKING DOWN – AVOIDING SPIRITUAL GAMES**

“If you love the sacred and despise the ordinary, you are still bobbing in the ocean of delusion.” ~ Lin Chi 867 AD Japanese Zen Monk

Ego mind is very tricky. It plays games on us all the time. It pretends it is “more spiritual” than we are, especially after we have had a “spiritual awakening.” Mind is good at preaching, “being right,” convincing others, and in doing this, we convince ourselves; we truly believe. In falling into spiritual beliefs about “alive realization,” we are bitten by the snake (Spiritual Arrogance p. 154). We live “spiritual life” as a mental reaction to life itself. Unfortunately, punishment is still needed and used, so it never leads to actual awakening. It is a trick of mind, master game player. Ego’s game of “meaningful spiritual life,” is a mental equivalent, done privately in imagination; without courage. Although bright, gloriously showy; it is narrow, conceptual, lacking any abiding grace. They might have the right talk but not the right walk. Something is missing, and it is something very big indeed. Reality, as-it-is, can’t be held in thoughts.

**Courage is needed.** Can we get past tricks, showy excitement, into reality? Beyond “stink,” our judgments, and resulting mental beliefs of “what is” reality? In challenging habits of confusion, fear, anger, or envy; we embrace experiences we originally “thought” bad, or undesirable. We check it, to find out! This is called “Waking Down.” It directly builds all abiding grace. Waking down takes back situations we might have discarded during the waking up process. Rather than judging, we experience. We seek a deeper truth. We don’t fix or change what is happening. We look into our shadows; look into guilt and shame, and we find what is there. We don’t just look away; we find, and discover. We allow space to form without doing anything to fix anything. We learn what we were incapable of learning until now. We live more directly; open, exposed, and simple. Wisdom returns, as we reject old bias. Bit by bit, we eventually come to see everything is perfect and has always been perfect. We also learn the value of being open to reality, just as is, without holding anything back, or attempting to punish others who hold different views.

Waking down can only start after we wake up. Awareness is first enabled by waking up using the penetrating wisdom in and of alive realization. With fresh awareness it is possible to get past old tricks of ego. We see new. Waking up, gives intuition to open inclusive ways to understand. Alive awareness must always lead this unfolding. This is never done using conceptual goals; trying harder, teaching others, being more serious, being more envious, or being in any enneatype, or any other trick (anger, guilt, shame, etc.) of the conditioned mind. Awareness alone is king.

“Real Practice has orientation or direction, but it has no purpose or gaining idea, so it can include everything that comes.” ~ Shunryu Suzuki (1904 - 1971)

Waking down grows a quality of equanimity, which doesn’t have to pick and choose based on appearances, attitudes, logic, or history. Equanimity allows more awake qualities in living; more
responsive, interconnected, and mindful. Equanimity makes “ordinary” show itself as precious, and this leads to possibilities of direct experience. A direct experience has nothing external, no history, and nothing mental. No story is attached or needed. With alive realization, any “spiritual path” can be discarded, as it can only distract from direct experience itself. As we discard picking and choosing, to stop creating attitudes, we drop the ego mind. Grace returns. Without grace we have only stories. We have a story of “who we are,” “where we came from,” and “what is going on.” All these beliefs were created in childhood. Ego has a function of being an ideal mother with the job of giving us ongoing ideal comfort. It operates in a particular way unique to each of us, as a product of our unique history, our unique mother and father. All this mental machinery was built and patched together in childhood with a childish understanding, built to allow us to function and to get by in a world we reluctantly found ourselves in.

Key to making ego “do the work” is a limited understanding of “Mother.” We believe Mother is located, powerful, separate, and fully responsible. We failed to see “physical mother” entangled as an inseparable part of all factors creating her physical existence. As a child we failed to fully understand “our mother” had a mother, and this went back to the beginning of time. We therefore failed to see the whole universe as mother. In effect, “blame” cannot be separated out and comprehended in childhood. Ego’s core, this mental machinery, was false imagination we took to be true. In taking the whole universe as mother and father, we wake up. Blame ends. Then, in time, we can fully wake down, which simply allows undemanding grace to open.

The waking up experience energizes and powers a thirst for truth, but the waking down process fully quenches that thirst. First, learn to love truth more than the private comfort of belief. Truth rightly becomes transcendent, privacy evaporates, and absolute knowledge spontaneously arises as the dawning of omnipresent wisdom. All is fresh. Second, as this new transcendent wisdom appears, leave behind all the relative wisdom we once thought was true. We are forced to examine and stop our egoic striving. We find ultimately truth is quite beyond our incremental language and the mental cage of older logic. Truth is radically awake!

“Once hatred is renounced, love cannot be discerned
The single nature of the mind renounces nothing.

Once ignorance is renounced wisdom cannot be discerned.
The single nature of the mind renounces nothing.

Once desire is renounced, generosity cannot be discerned.
The single nature of the mind renounces nothing.” Gal MDo Tshal Ma

By renouncing (making empty) these three conditioned perspectives, an open dimension of life is made possible. In Tibetan culture, these conditioned perspectives are called Kayas. The three Kayas are; confusion/ignorance, anger/pride, and desire/aversion. Gal MDo Tshal Ma points to how the conditioned mind forms within experience. These three Kayas are habitual perspectives made in delusional modes of experience. We “think” we know love, wisdom, and generosity, but experience instead is made of hate, ignorance and desire. These old ego perspectives interfere with experiencing unity and therefore form the basis of all “our” exhausting ongoing efforts.

Within our own experience we can learn. The Three Kayas are used to teach open perspectives. The Three Kayas, when seen as closed perspectives, become obscurations, and are therefore called “the three poisons.” When seen from an open perspective, they are known as “The Three
Wisdoms.” Truth, when held with a closed perspective, becomes a poison. This is what happens when we “think” we know “the” truth. We are engaging in a closed perspective. Within a closed perspective, we drop out of life’s flow, enter into privacy, and become separate.

We can learn to be whole. Waking down is a process of understanding, disengaging, renouncing, our old mental blocks, in every cell of our body. With increasing focus, silence, energy, presence, and patience, we pass beyond intellectual (or closed) understandings. Alive nature burns bright, transforming in dynamic wisdom, any and all fixed structures. Feel reality direct, beyond words.

Alive nature transforms to metabolize doing, making, or being, boundlessly into itself, fresh.

“Words stand between silence and silence: between the silence of things and the silence of our own being, between the silence of the world and the silence of God. When we have really met and known the world in silence, words do not separate us from the world nor from other men, nor from God, nor from ourselves because we no longer trust entirely in language to contain reality.”
~ Thomas Merton (1915-1968)

Alive nature goes beyond words so full integration can take place. In silence, with energy, we integrate beyond separated concepts or personalities. We know personalities of nine parts as enneagrams, or three Kayas. In waking down, in equanimity, by direct realization, these three Kayas, or the nine Enneatypes are all unified. They are not perceived as separate; each is fully distinguished in order to be reunited. No goal or mental bias is used to do this.

If we distinguish to be “better” (i.e. use a goal) “we” are not having spiritual experiences, we are letting ego mind trick us, and be in charge. Religious experience opens inclusively, as it isn’t distinguishing (no mind) in order to be separate. The religious experience isn’t separate.

"Start learning to love God by loving those you cannot love. The more you remember others with kindness and generosity, the more you forget yourself. And when you completely forget yourself, you find God." ~Meher Baba (1894-1969)

In Summary: Religious experience has two aspects, waking up and waking down. Waking up is about rejecting things which irritate us. In doing this we naturally become more connected to the alive part of our self; we connect, and life starts to work on us. With work, time, and grace, we have spiritual transcendent experiences. We touch God. Now our real work begins, which is waking down. Waking down is a process of taking back, in surrender, all those negatives, which we felt were against us. Our definition of God becomes bigger and more inclusive. They are not against us. Eventually we completely surrender and see everything as God, everything is perfect, full of grace, at the same time everything is just ordinary, ordinary magic. Notice this simplicity. The waking up process, with its rejecting aspects, is full of communication. People are trying to tell “truth” to others. This is endless. But now we have shown, waking down uses silence. In this process silence might be called, “the language of God.”

Words separate, but in waking down, the discernment, feelings, energy, and incremental logic of words are seamlessly unified. As each of these separations end, we feel new energy and a flow with life. In listening to someone talk, we aren’t listening to an incremental use of words; we are listening to the underlying flow of meaning, heart to heart. We become the union of emptiness and effortless bliss! In waking down, beyond what conditioned mind understands, open beyond our language support to direct experience, direct knowing, or the term we often use here, Alive Realization. We can only distinguish it all in unbounded unity, without the sickness of effort.
We began alone, discovered some, got prepared, so we might now be ready to jump off our nice dry bridge. It might be time for us to go swimming! Some part of “our” privacy can be given back to the universe. It isn’t something to think about; risk is needed and required. Most of us have a voice. We don’t need rhythm or perfect pitch, but we do need to let “our” voice out of any box we might have it in. Initially this can be embarrassing. Working with voice, we can learn to let it go “its own way.” Voice practice allows going into heart, body, and mind union together. We let “our” voice become public, with chants, singing or prayer. It creates a sacred space, by engaging faith and voice together, opening beyond mental ideas into transcendent understanding. Within a group we break into “our” privacy with a voice practice of letting it all go public.

What do we eventually freshly discover? Doing this naturally; spontaneously we might discover or find ourselves in direct experience, direct knowing, or realization beyond a “self.” We see or feel alive in a way that isn’t mental, individual or isolated in any way. Feel into this alive group energy as we chant, sing or pray together! Let “our” drip become the ocean.

(1) Chant of Great Bliss -
Om Amrita (Oh, the elixir of immortality)
Bindu Jaya (drop us or point, to victory)
Maha Sukha (great bliss is our nature)
Swaha (nectars of our hearts ongoing)
(2) Awakening Chant – a call to Buddha
Ohm Muni, Muni (Om wise one, wise one)
Maha, Muni, Sakya Muni (great wise one)
Yea, Swaha (wise one, of the Shakyas, hail)
(3) The Prayer of Saint Frances - Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon; Where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Divine Master, grant that I may not so much seek, To be consoled as to console; To be understood as to under-stand; To be loved as to love; For it is in giving we receive; It is in pardoning that we are pardoned; It is in dying that we are born to eternal life.
(4) The Ten Indian Commandments -
Remain close to the Great Spirit. Show great respect for your fellow beings. Give assistance and kindness wherever needed. Be truthful and honest at all times. Do what you know to be right. Look after the well being of mind and body. Treat the Earth and all that dwell thereon with respect. Take full responsibility for your actions. Dedicate a share of your efforts to the greater good. Work together for the benefit of Mankind.
(5) Mother Teresa's Prayer -
People are often unreasonable, illogical and self-centered; forgive them anyway. If you are kind, people may accuse you of selfish, ulterior motives; Be kind anyway. If you are successful, you will win some false friends and some true enemies; succeed anyway. If you are honest and frank, people may cheat you; be honest and frank anyway. What you spend years building, someone could destroy overnight; Build anyway. If you find serenity and happiness, they may be jealous; be happy anyway. The good you do today, people will often forget tomorrow; do good anyway. Give the world the best you have, and it may never be enough; Give the world the best you've got anyway. You see, in the final analysis, it is between you and God; It was never between you and them anyway.
(6) Create chants, prayers, or music, explore with an open heart; give voice to go beyond these 5. Give the ocean a shared open voice.
How to do good? In a healthy process of building a bridge to one, we must honor truth, as it is, without any changes. We must be honest. We cannot heal ourselves, doing “our work” because there is no self. “Self” is a thought we think. It might seem to be a self, but what we think as “our self” is just conditioning. Ego started as imagined relationships with mom and dad, as mental constructs, solving a problem “what is going on,” or more importantly, “who am I.” This mental construct was a wishful dream, pretending in function to work out. Pretending to tell us what we need to know, giving us a control perspective. This imagined relationship was created out of will power alone, in an act of private judgment. We don’t want to be helpless. This happened many years ago, and that whole process is now mostly forgotten. Ego does a seemingly great job of pretending to be us.

We cannot heal this ego, as it delivers “supporting” thoughts. We are good, nice, everyone loves us; in short, we are everything. But the more we believe ego, the less alive we feel or experience. We spend more time disconnected in our heads, just thinking thoughts about “what is going on.” Thus, ego blocks reality. Instead, allow ourselves to grow beyond this little self and its narrow narcissistic behavior. We might start anywhere to engage in healing our culture. For example, our current prison system is broken.

“The United States has adopted a set of criminal justice policies that has produced a tidal wave of imprisonment in this country. Between 1970 and 2005, the number of men, women, and children locked up in this country has grown by an historically unprecedented 700%. As a result, the United States locks up almost a quarter of the prisoners in the entire world. In fact, if all our prisoners were confined in one city, that city would be the fourth largest in the country.” ~ Alexander, Elizabeth (November 2009)

Our American culture believes in separation, but this has repercussions. We have problems we can’t see. We need new information. Open and let facts into what before might have made us uncomfortable. Although we seem to hate taxes, our military industrial complex has huge budgets. Public schools are underfunded; we have standing armies all over the world, almost continuous war, as many attempt living with post-traumatic stress syndrome. Fear is what keeps this whole conditioning engaged. Every part reflects the whole, and we have the largest per capita prison system in the world. It isn’t even a model prison system, but it dehumanizes, humiliates, and regularly uses total isolation. This approach is outlawed in Europe because it makes people worse, not better. Total isolation makes the human brain stop functioning. It is a form of torture. We need change.

“In 2008, according to the Department of Justice, there were 7,308,200 persons in the US corrections system, of whom 4,270,917 were on probation, 828,169 were on parole, 785,556 were in jails, and 1,518,559 were in state and federal prisons.” http://drugwarfacts.org

Long-term prison costs, if they are not affecting positive change, just go up. Prisons create more violence, illegal activities, and social dysfunction because they mostly release what comes in. They fail culture as well as the incarcerated, as positive change isn’t happening within the consciousness of prisoners. Instead, they learn to network with other prisoners, and build into gangs. It takes increasingly more tax dollars to keep this broken system
limping along. It is now clear to almost everyone, in every political party that the current prison system is going in the wrong direction. Our approach of warehousing, punishment, lockdown isolation, and watching the calendar doesn’t work.

We need to help prison populations integrate and transform their unconscious habit energy into alive direct understanding. We need to help people in prison come into inner peace, in a way that can be shared outside of prison. For real change to occur, we have to help them deal with anger, envy, confusion, resentment, or deep feelings of self-hate and separation.

It would take a lot of listeners to heal the anger that is now in our prison system. If we had enough highly trained psychologists, say one for every 30 prisoners, and had them working full time, we would make progress. With 2,424,279 prisoners (2008) it would take 80,809 psychologists. Unfortunately, the full time costs would be prohibitive. The mere size of the problem requires a new approach. We can’t spend our way out of this growing problem.

States spent $52 billion on Corrections in 2008 alone. To compare, states spent $158.2 billion on higher education and only $25.1 billion on public assistance. National Association of State Budget Officers 2009

Fixing our prison system; in writing this book it became evident dyads could be used in a prison setting, to get prisoners listening to each other. The person most trusted in prison isn’t a warden, minister, or prison guard, but the other prisoners themselves. This natural connection, a prisoner in a dyad process, can be used to drain the swamp of false beliefs. In this sense, they discover truth directly, not by being lectured to in any way. This process of using dyads has yet to be tried; we need enlightened prison leadership embracing change.

Big problems need bigger connections; reducing isolation brings about natural healing. As everything is entangled in everything else, a widespread cultural shift is needed. We need bigger connections. Often, it is the hidden details of how each prison works which needs to see the light of day. Some prisons are better than others, and the worst prisons will need to change. It takes all of us to find the best way. The dyad.org/sunrise website seeks solutions to our broken prison system. Lots of options will need to be tried, as we objectively better understand how to rehabilitate our prison population. We can reduce the need for prisons by reducing poverty using public support programs for the poor. It has potential to change exactly how laws work, how the general population treats people in their prisons, the laws they require, and how people are treated after they are released from prison. We also need online services to provide ways to inspect prison conditions, allow ranking or comparisons between all other prisons. Scientific open connections let the public know how its money is spent, how effective its prisons are; how it works for them. It thus points public pressure to the worst ranked prisons, to then encourage prison reform.

Difficulties imposed by prison time affects others, besides those sentenced to time. These people also need information support. Project Sunrise also intends support for the prison population, their families and friends. One example would be how to safely carpool to and from a prison. It might be difficult for a mother to visit her daughter who is in a prison 300 miles away. Carpooling with others can be an inexpensive solution. It is accomplished by connecting the right people going to and from the same prison on the same calendar dates.
Currently it is an ongoing work in progress. See dyad.org website for more information, or please contact the author if you can be part of the solution. (In retirement my work is free.) The true way (when found) is always effortless. The true way is always interconnected and unboundedly whole. Living a full life is engaging in a life flow and to be thereby informed through all of its parts. This has beauty not separate from action, energy, or joy.

The entire universe is interconnected and whole. This is something the conditioned mind in its privacy, cannot see or find logical. A conditioned mind is built separating good from bad; that is its job. To go against this programming is seen as illogical and wrong. When the mind hears words “Prison Ministry,” it often reacts. It reacts by separation or isolation, if we just focus on these as operational principles, we make situations more difficult, but going in the opposite direction makes things easier. It takes some initiative to set up conditions, it may require “personal effort,” but the flow of life sustains itself. Everything in life is part of this natural flow as it is self-perfecting. Therefore include everything as perhaps the only way to solve life’s biggest problems. Changing culture by prison engagement is perhaps the easiest most direct path to improving life on this planet. Science can document the progress.

Using dyads within the prison system is worth trying because the suffering created by our obviously isolated approach is failing financially; it is costing too much. This is an aspect of the existing prison system that can be scientifically measured and mentally understood by all. The reality of cost can cut through the reality of belief. Lowering cost can outweigh the need to punish. The theory of “prison punishment” is after all a theory, designed to make life better by lowering (in time) the overall crime rate. Prison punishment was designed to make people behave by law. In isolated cases, it seems to work. But as we automated the process and expanded prison systems, it lost touch with alive nature, lost touch with life’s ongoing grace. We got caught in the old habit of just using force. Force by itself isn’t smart enough to deal with life. Life requires wisdom and grace to be unified.

Reality must be tested true. Our broken cultural conditioning demands strong prisons and fears any change to this old approach. But costs keep going up; prisons can be seen as not getting the job done. Ignorance and a lack of real alternatives keep prison punishment just pushing mental conditioning to “fix” problems. This must change. Because dyads operate on the level of consciousness, its results are longer lasting and more complete than mental conditioning. Listening in a dyad, promotes inner changes, inner realization, that over time transcend all limitations, healing the sick, making people care, filling in the void because in the end love is realized. Anger, envy, resentment, and confusion (the three kayas) are all eventually turned (by alive realization – see next section) into love.

This concludes section 3: We used concepts to discern “the work” you might engage in to expand your consciousness. On the road to full awakening, we might struggle, practice inquiry, dyad, gaze into eyes, heal spiritual arrogance, wake up, build some awareness of awareness, become aware of meddling, join an Alive Circle, learn to tolerate the stink of enlightenment in ourselves and others, avoid spiritual games by waking down, do chanting and prayer, and maybe engage in cultural work. Of course, we do all of these practices, not to have anything but to realize what already is; to pull back the veil of all separation.
SECTION 4: ALIVE REALIZATION

“If you want to awaken all of humanity, then awaken all of yourself. If you want to eliminate the suffering in the world, then eliminate all that is dark and negative in yourself. Truly, the greatest gift you have to give is that of your own self-transformation.”~ Lao Tzu–Tao (~450 BCE)

With curiosity, start this next journey! Without it, in some deep felt way, we will only end up within mental ideas in our heads. Relax into curiosity, breathe, and pause a bit. What is alive realization? We introduced Alive awareness as your nature (p. 12). We then created Alive Environment (p. 39), to allow discernment between conditioning with its habit energy, and fresh alive awareness. Third, we started Alive Practice, or inner work (p. 130). We did some meditation, inquiry, and perhaps dyads, to peel back layers of illusion. Going deeper and deeper, in curiosity we ask, “Just where are we going?” In this fourth journey, we no longer stand on the “Bridge To One,” looking down at water, keeping dry, in some kind of an intellectual consideration, we step into water, as water, to realize what is. We go into Alive Realization of the unity of everything. Yes, it is right here, where it has always been. In this sense, realize alive nature, not in conditioned ego thinking, within “me” privacy, but as alive nature itself. We are “The Bridge To One,” which fully unifies and connects. This might be called direct experience, direct knowing, Gnosis, or vivid awareness, but whatever it is called, there is nothing mechanical about it. You are this and this is you, and at the same time, there is no “you” anywhere. It is Alive Realization, and absolutely nothing is external.

I searched for God and found only myself, I searched for myself and found only God – Sufi proverb

Nothing is external, so all labels can and must be challenged. We do this inside of ourselves. We grow as separations end. Distant mental beliefs are brought home and invited into our hearts. We grow spiritually from children to adults. Religions don’t divide us. Starting with Jesus, we take out misunderstandings and mental impressions from childhood, and then we dissolve our adult separations. Beauty and peace replace anger and resentment. We see all things fresh. We also make fresh use of the Christian cross, as we adapt, laugh, and grow
up. Community becomes important. Find people who support dissolving of “our” ego story. Next, see all life as acting with purpose. Relax into what is coming. Eventually, we take our physical universe apart. Once we start, we find where “our” body is and how it moves. Birth and Death are examined. Everything that happens can help us understand. We know how a conditioned ego keeps trying to understand everything using comparisons and judgment (in a mental and mostly robotic simulation process). These simulation results are reified (made to seem real) and everything mental is then organized (using perception) into an idealized point of view. Alive Realization is nothing like this mental process. Now, open, fresh, with a courage of natural awareness, we just dive off the bridge and go swimming!

"It's funny how people talk about getting rid of their egos. They act like it's some demon that possesses their mind with nasty suggestions and with selfish ideas of what to do. The truth is, you are just creating selfish thoughts along with all kinds of ideas of who you think you are. You are Infinite Being, with infinite power, now own up to it, and stop it!” ~ Jackson Peterson (1950~)

Wet, with our realization. It is impossible to explain, since all explanations are built upon language, and therefore, use incremental logic. We hear separate words of language and we are tricked into thinking each separate thought. All of these separate thoughts don’t “add up” to the transcendent or the awake seamless whole. Alive Realization doesn’t come through the eyes, ears, touch, or other pathway. It is more Gestalt or holistic in nature.

It is here now! Realization is said to possess a kind of awakening quality about it because once experienced it is never said to be new, as it always includes a quality already being. It is timeless. The “new” aspect of it is experience. In that sense, waking up can be said to have happened at a certain time, and place. Since this experience itself is completely universal, it is identified as beyond time and space. Realization is therefore unconditioned.

“Ten thousand years are one moment, one moment is ten thousand years. If you want to become acquainted with direct perception, it is before mention is made.” - Blue Cliff Record

There is no “individual” who can realize it, as Alive Realization is without a self-image. The Alive Realization itself demonstrates no limits or boundaries to that realization. Realization stands alone and doesn’t need anything to support it. It isn’t even within a concept. No “because” is needed, no perception or doubt is needed, and no interpretation is needed or attached. Alive Realization is interconnected and un-separate-able from unity. Embedded within Alive Realization is certainty “an individual” or “concept of an individual” is illusion. It is empty of any ego meaning. It is often said that one must die to have this realization.

“You've endured many terrible griefs, But you're still under a veil-because dying to yourself is the fundamental principle and you haven’t adhered to it before this death is complete.” Teachings of Rumi (p132) by Andrew Harvey 1999

To have Alive Realization, one’s identification with ego must be broken. Ego is too small, limited, stuck, and logical, to hold full Alive Realization. There is no room for amazement in the rational organizing ego. This ego dies; as what you “thought you were” is blissfully seen as illusion, or as a misperception of reality. Alive Realization happens in all faith traditions. This includes Atheism, since Alive Realization is beyond any and all belief systems.

“Atheism is a nonprofit organization” ~ George Carlin (1937 – 2008)

There are even public examples of Alive Realization put into words. One common one is,
“You are me and I am you and we are all together.” This one from India was put into a Beatles song. Of course, the idea given by these words might seem happy or sentimental. It is certainly not convincing in itself, or even logical. Trying to “figure it out” is totally inadequate and will likely only result in a belief system or skepticism.

Attempts at speaking Alive Realization are often seen as brutal and without sentimentality. Two examples, “No mental experience is enlightenment,” and “No person ever becomes enlightened.” It can also take a sequence in language, “Enlightenment appears to happen when Self becomes Self-aware, when you ARE precisely what you are rather than KNOWING about your Self, or in that split second before your mind engages to interpret a Self.” All of these are totally inadequate for those missing the direct experience.

In Buddhism there is the metaphor of, “Buddha’s finger at the moon,” meaning, don’t look at the finger, look at the moon. Alive realization itself requires a surrender; something beyond mere thinking. In this sense, language can prepare you but it can’t do the work. Language is just a system of labels, which isn’t real in itself. You must have an alive realization, and then you can attempt to label it. (Of course, “you” cannot be external, and “have” has no boundary, so the last sentence cannot just be incrementally followed.)

"This silence, this moment, every moment, if it's genuinely inside you, brings what you need. There's nothing to believe. Only when I stopped believing in myself did I come into this beauty. Sit quietly, and listen for a voice that will say, 'Be more silent.' Die and be quiet. Quietness is the surest sign that you've died. Your old life was a frantic running from silence. Move outside the tangle of fear-thinking. Live in silence." ~ Rumi (1207-1273)

Labels, and much of spoken language, are the domain of ego mind. Ego hides reality in an attempt to simplify, organize, and control life. This mental activity of mind must come to an end since it occurs in conflict with reality itself. When the ego mind is active, reality is gone.

“The attainment of enlightenment from the ego’s point of view is extreme death, the death of the self, the death of me and mine, the death of the watcher. It is the ultimate and final disappointment.” ~ Chogyam Trungpa-The myth of Freedom (1939–1987)

Fortunately, although beyond language, anyone can have Alive Realization. I have seen four paths to Alive Realization: (1) the path of karma, (2) the path of focused intention, (3) the path of love, and (4) stream entry. (For the four Hindu paths see p. 150)

1). Karma – Since there are no private actions, one can remove the obscurations of illusions by how they treat others. Sometimes this is called Bodhisattva, karma yoga, or selfless service. All mental battles with others can turn to peace and grace.

2). Focused intention – Being open to all possibilities in discernment, and cultivating an open awareness that can first see the conditioned mind, and then see reality beyond that conditioning. Through preference, all preferences can end.

“I know of no more encouraging fact than the unquestioned ability of a man to elevate his life by conscious endeavor.” ~ Henry David Thoreau (1817-1862)

3). The path of Love – Metta, Bhakti, or the way of devotion, or Vedantic and the mystic Sufi. Simply Love everything, eventually evaporating the barriers between self and others – until Alive Realization manifests. The mind and heart become one.

“The moment you have in your heart this extraordinary thing called love and feel the depth,
The delight, the ecstasy of it, you will discover that for you the world is transformed.” ~ J. Krishnamurti (1895-1986)

“A joyful heart is the inevitable result of a heart burning with love.” ~ Mother Teresa

4). Stream entry – In accounts of the life of the Buddha, there are many examples of people immediately understanding his teaching and breaking the first three “fetters” that hinder people from seeing Reality. These fetters are: having a fixed view of oneself; doubt; and being attached to rights and rituals as ends in themselves. Such people become “stream entrants,” because they have entered the stream that draws them irresistibly towards Enlightenment. It might then be said, some people intuitively know life itself is an open dimension; they are able to effortlessly engage in a flow of life. Thoreau says this:

“We must learn to reawaken and keep ourselves awake, not by mechanical aid, but by an infinite expectation of the dawn.” ~ Henry David Thoreau (1817-1862)

Information about Alive Realization is easy to pass judgment upon, as it upsets the source of judgment, which is the conditioned mind. Ego reacts. Ego must react, to keep the “self” logical. Exploring realization requires unflinching morality, open non-doing practice within undividable simplicity and courage to complete self-discipline. This is difficult stuff. Often, even religion is too complicated with reason and logic to allow this to happen.

“This is my simple religion. There is no need for temples; no need for complicated philosophy. Our own brain, our own heart is our temple; the philosophy is kindness.” ~ Dalai Lama (1935~)

Exercise.58 Religion: With two people using 15 minutes each, answer in a loop (p. 281) the following two questions: “Tell me how religion affected your childhood.”

And then, “And now?” (Appendix C, p. 280 and Appendix D, p. 293)

THE SPIRIT OF JESUS

“Religion is a defense against the experience of God” ~ C Jung (1875-1961)

Jesus Christ was enlightened. We have been telling his story for 2,000 years. Each year his stories get modified and enhanced. Today it is very hard to really understand and get that Jesus is one of us. The personal story of the life of Jesus becomes bigger than human life. It is commonly considered heresy to even challenge what is said about Jesus. We are told we don’t have the authority to even talk about the issue and meaning of Jesus. Authorities who do this are sanctioned. Official authority to talk of Jesus was passed down by bureaucratic organizations which are now split into hundreds of smaller organizations. Each individual organization has different perspectives about what Jesus said and really meant. They argue constantly and warn their members not to listen to any of the other organizations built around Jesus. Each hold a claim to know the true Jesus and most are ready to fight about it until you call them “right.”

Because Jesus was enlightened, what he spoke of could not be understood by the reactive mind. He told people to “love their enemies” and to “turn the other cheek.” It didn’t make any sense at all to angry people who were “going to get even,” people who had wealth and
power from the status quo, people resisting change. These are people who think they are
their conditioned mind. They automatically react. Conditioned ego can only ignore, project,
push, to deflect problems out. Ego holds itself together connecting logic to outward blame.
Problems are “others,” “they” are problems, and need to change. With conditioning, every-
thing must be both external and logical because ego mind works for us automatically. Thus,
conditioned mind is a fighting machine (mechanical consciousness); for everything to work
automatically, it must be mechanically reduced to cause and effect. This is what mind
“understands,” to not cause problems. A conditioned mind can’t really understand reality.

“I believe in God, but not as one thing, not as an old man in the sky. I believe that what people call
God is something in all of us. I believe that what Jesus and Mohammed and Buddha and all the rest
said was right. It's just that the translations have gone wrong.” ~ John Lennon (1940-1980)

We translate into our limitations; if ego reacts we just think we “understand.” Sadly, the joy
of Jesus wasn’t seen, allowed, or acknowledged because it wasn’t logical. Jesus spoke from
joy, so we could experience joy directly. He didn’t fight. He spoke directly to us. His words
were instructions for us to live more fully. Our ego mind, fully automatic, just doesn’t know
how to be less automatic. Ego is limited. Unfortunately, because computers were not yet
invented, Jesus had nothing that could be convincingly said. No easy way to speak about
this automatic functioning that mind does. If computers had been invented, Jesus would
have had a better way to talk.

Even with knowledge of robots and computers, the job of communicating in simple terms,
in simple words, is almost impossible. The logic available within the conditioned mind does
not allow real freedom (or the four immeasurables: unconditioned love, unconditioned
sympathetic joy, unconditioned equanimity, or unconditioned compassion). Alive nature is
viewed by our conditioning as unwanted competition, so it is opposed and automatically
filtered out. The early church had to face these difficulties. In only a few hundred years,
they formed this communication “difficulty” into a classic battle of good vs. evil, and that
made the “problem” go away.

To manage or “solve” this lack of true alive understanding, or lack of enlightenment, an
external “Heaven” was created. Therefore, if you did as Jesus did, and “you turned the
other cheek,” you could think of yourself as a perfect soldier for Jesus. It did not really
matter you were still angry. You, sinner, were taught to fight yourself. You must ignore your
inner feelings. This message about sin was the path established by the church. You weren’t
important. Your inner state of understanding about your feelings wasn’t important and you
were told to just get over yourself. God is important and you are not. Since you were still
angry, your only real hope was Heaven. The message was now clear. If you did these things,
which you could not possibly understand, you would then get to Heaven. In this way, it was
completely logical to be like Jesus. Ego could understand this, but it was without real joy.

“How much easier is self-sacrifice than self-realization!” ~Eric Hoffer (1898-1983)

Churches preached the “Kingdom of Heaven” as everything anyone could want, streets of
gold, no sickness, no old age, and beautiful love everywhere. Churches sold “Heaven” using
a description of all your earthly desires completely answered. Heaven put a “because” to
the words of Jesus, and anyone could understand this new arrangement. Therefore you
“turned the other cheek,” but you were still angry about it. You would go to Heaven and they would go to Hell. This very vengeful state would, of course, perfectly last forever. The mind was happy because now everything fits; everything now was logical, and “righteous.”

Enlightenment, the real message of the person called Jesus, over time was dumbed-down, or degraded because that is what people could understand from their conditioning. It was a solution to get over this problem of dealing with enlightenment. Enlightenment doesn’t “compute” in a conditioned mind. After Jesus died, the messages passed down by each generation, became more and more mental. Texts were written, organizations formed, and people voted on official church positions. Spiritual truth was politically processed, bit by bit, and enlightenment was made dumb. The unbounded inner joy and energy was lost.

In 325 C.E. Roman Emperor Constantine called together eighteen hundred bishops, from all known lands, to Council at Nicea. Three hundred eighteen bishops, a mere 17.6%, show up. Imagine the chaos that occurred. In Council, “church” got pinned down, defined, and made logical by the State. Using political votes of what could be agreed to, official church doctrine was created. It just accelerated what was already happening, as church was being spread from a few to the masses. Each new layer of believers had less contact within enlightened states of joy. Enlightenment simplified, in attempts to reduce alive realization into a fixed set of rules. Enlightened joy was removed, replaced by a fixed dogma of duty, respect, and service to God. The inner joy, this real truth, was obscured and hidden away.

To be ruthless requires belief that our life on earth is but a brief prelude to an afterlife, or a temporary sacrifice before some utopia can be instituted. Where there is the necessary technical skill to move mountains, there is no need for the faith that moves mountains. ~Eric Hoffer

Spiritual awakening, or enlightenment, only happens within individuals, one at a time. It is not a group activity. Empire rulers don’t like this, as they want larger groups. Big is good at constructing large church buildings, and punishing small groups, but “big showy activities” are not spiritual activities. The Council had logical consequences of a group of people voting together on church issues. They voted on “spiritual truth” to satisfy the consistency needs of Emperor Constantine. Backed by state power, with logic, the Council officially suppressed much enlightened text. Truth was lost, as personal liberated joy, as it became deadly stern.

Governments use religion to gain and stay in power, keep order, and encourage business. Organized church issues have never been real issues for Jesus. But Church tries to organize teaching, index it, process it, and make it true through logical effort. This quickly results in strong dogma projected out and reactive. This is the best a conditioned mind can do, as it tries to make open love look like closed logic. In contrast, enlightenment can only actually manifest as effortless unity, as we are already and always each other; grace is everywhere.

Jesus said in John 10:30, “I and my Father are one.”

Jesus taught unconditional love. The church conditions love. That one must “be good” to get into heaven is a big condition. Unconditional love can only be seen by those who have eyes to see. After all, it was convoked by Roman Emperor Constantine 325 years after the birth of Jesus, using people who “understood.” This approach was reactive. In a reactive culture, there is no word for reactive mind, as it is invisible. Only children and enlightened
beings can see unconditioned truth. The reactive person is always certain they are “right.” The resulting dogma, without joy, could only be a political decision, not a religious decision. The Council of Nicea made many political decisions they called spiritual. The Homoousians taught the Son is of the same substance as the Father, i.e. both uncreated. Another group called Sabellists had the nontrinitarian belief that the Heavenly Father, Resurrected Son, and Holy Spirit are different modes or aspects of one God, as perceived by the believer, rather than three distinct persons in God Himself. Both the Sabellian and Homoousian forms of Christianity were condemned as heresy by a majority vote of the Council. A mere 17.6% of Christian Bishops made all these terrible changes, and the powerful Roman State made them seriously stick. Nothing else was allowed to be valid.

Over the next 1700 years, the church continued making mistakes. After forcing an external “Heaven,” they also needed an external “Hell.” The inner world you felt inside became the enemy. You weren’t allowed your own authority, as the church now filled that job, the job of being a “better” you. You were considered a sinner from birth because you were human and not God above. Everything about you wasn’t God, and you had to be fixed. Sex was forbidden except as needed to have church sanctioned children. Science too was forbidden. In 1633 Galileo was sent to prison, for doing science. He died in prison in 1642. The church was always “right.” It took 341 years, but in 1983 that he was officially forgiven. Not a very stellar record for the path of Jesus as an institution. Our mind (as conditioning coming from thoughts) is always telling us (in its own logic) we are “right” and others are “wrong.”

“The Religion that is afraid of science dishonors God and commits suicide. It acknowledges that it is not equal to the whole of truth, that it legislates, tyrannizes over a village of God’s empires, but is not the immutable universal law. Every influx of atheism, of skepticism, is thus made useful as a mercury pill assaulting and removing a diseased religion and making way for truth.” ~ R.W. Emerson journal (1831-03-04)

All this separated the church from enlightenment. Especially the Inquisition (1184->1860) which killed thousands. It is very sad; as death and torture were done in the name of Jesus! “Those who reconciled with the church were still punished and many had their property confiscated, as well as were banished from public life. Those who never confessed were burned at the stake without strangulation; those who did confess were strangled first. During the 16th and 17th centuries, attendance at ‘auto de fe’ reached as high as the attendance at bullfights.” These words were taken from the Jewish virtual library14.

“Your belief in God is merely an escape from your monotonous, stupid and cruel life.” ~ J. Krishnamurti (1895-1986)

The message Jesus gave us (and hidden by the institutionalized church) was all about Love. Jesus taught how to live a life of love, how to grow love in those around us, how to make it unbounded, unconditional, and non-conceptual. It was love unspoken in the public culture of his time, or for that matter our time too.

“Self righteousness is a manifestation of self contempt.”~Eric Hoffer (1898-1936)

Enlightenment is always available to everyone. It is simple, inclusive, open, aware, and without bias. Throughout time enlightened people have guided humanity. In most cases, they are not even noticed, as they don’t get in the way. Enlightened people don’t seek the
public eye, they prefer being effective to being noticed. In my understanding, the Christian story isn’t a story of Jesus, it is rather the story of how enlightenment was suppressed or ignored. Our world always contains enlightened people. It might be the baker who lives across the street, or the librarian, or the person who drives a delivery truck. They are always available, if you but look.

Enlightenment knows at a non-conceptual level, all is one. No real distinctions are valid; no separation creates anything but an illusion of separation. Separation causes suffering. Love is a bridge back to unity, but within unity there is no “feeling of love” since it would require something is missing, or something could be done about it. Grace is everywhere and opens to all. An enlightened person can live anywhere and not be even noticed. Many just hide in Christianity without ego, anger, worry, or aversion, by not taking credit. Instead, with grace they live in simplicity doing enlightened action.

This “Story Of Jesus” is amazing because it hides many enlightened people. They officially see themselves as “followers of Jesus,” but this isn’t so, it is just a good story. They directly know enlightenment from inside, but that is hard to understand and as everyone knows, Jesus was killed. Ego with its selfish understanding just can’t see reality. Let only those with eyes, see, and let the others sleep. Christianity is then another way to hide in plain sight. Jesus died giving other enlightened people a “cover story” so that they can live and love in plain sight, in open surrender. The reactive mind can never understand, so we all just wait.

RITUAL NON-DUAL CRUCIFIXION

(We provide a ritual that small groups may engage in. This particular ritual was done with 14 people. It uses a Cross made of 10 foot by 6 inch by 2 inch pine, attached with three large screws to a 6 ft by 4 inch by 2 inch pine board. It has 4 drilled holes, thus allowing 6 inch nails to be easily driven in by a rubber mallet. Also needed is a bowl of fresh flowers. To perform this ritual, speak aloud the words quoted in this section.)~ I thank co-creator Seamus Ennis (1956~)

“Thank you all for coming today. We ask your willing permission to go deep in an adventure together to embodied love using Christian tools. We allow ourselves to trust in the level of love that life has already afforded us, and then we go deeper into that love. Christianity, like all great religions, can mystically transform and open consciousness. The highest level of consciousness, that which is beyond thinking, is called ‘The Kingdom of Heaven.’ We see light, love, and God. It is full of boundless open love. The lower levels of consciousness are protected by gate keepers, dark shadows, embedded in private levels of consciousness. We can see this is the way our privacy works. Privacy can open from darkness, with the mystical keys provided by Christianity. Without mystical Christianity these hidden doors are difficult to find and more difficult to open. Without opening our shadow side, consciousness gets stuck and we are not able to move out of the lower level we are in. In open surrender, we can let Jesus lead us to love.” (see Putting on the Mind of Christ, Jim Marion, App. H.4)

“Jesus was enlightened. Jesus was without guilt. As he was crucified, he spoke ‘Forgive them father, for they know not what they do.’ He wasn’t living in a story, separated, in a mental or conceptual ‘because.’ There was no fear, no remorse, no holding back. His Mind, Body, and speech were unified in Love, as Love. We here are not separate from that Jesus.
We too, can embody and have his unifying experience. In his grace, we engage in a healing with this essence of Jesus in open love. We embody and connect with Jesus in this ritual now. This non-dual ritual crucifixion has five parts which will unify mind, body, and speech.”

(The leader brings the cross upright, presenting it to the group. Keep safe, don’t let it fall.)

“To appropriately apply this cross as a spiritual tool we must start from our current level of consciousness. We apply the ‘sweet yoke’ of this cross and allow that symbolism to work as unfolding truth. We open our awareness in silence to any transformation that might take place. We allow God to have us whole, expecting nothing in return. We give our current awareness and open to the next level of awareness. We intend, as we fully connect in our recognition, to enter into the Kingdom of Heaven.”

(The leader with clarity and intention does each action, and others follow and repeat it.)

1. While others observe (safely back, heads slightly bowed, hands lifted to lips in prayer fashion), each will take their turn. Mind: Hold intention, this cross represents my physical body. Body: Carry the cross around the room, careful not to break or hurt anyone. Speak the following, “This is my body. I bring it always for our purpose together.” Hold the intention, speak the words, move the cross 2 to 3 feet. Repeat four times. Each person can start in a different location, which means just starting where the last person finished.

2. Lay the Cross down on the floor and form a circle by holding hands. Each will take their turn. Mind: connect to this moment now. Body: feel its strength. Each speaks the following, “I am here, for all of us, together.” Repeat 4 times (moving four loops around the circle).

3. Stop and face the cross. While all observe with awareness, each will take their turn. Mind: Integrate this moment now with suchness. Body: use the rubber mallet to hammer at each of 4 nails on the cross. Use Speech to say, “When death comes, it will be a wedding with God. Nothing will be misunderstood.” (hit) Think suchness, speak the words, hit the 6 inch nail with mallet, into the hole, and repeat four times. (one for each hand, two for feet)

4. Pass the bowl of flowers, each in turn. Mind: in relaxed repose. Body: In deep calm with sweet smile and even breathing, place a flower on the cross. Speech: say, “As we fear not death, we place this flower and allow our life to fully blossom as love.” Think relaxed repose, place a flower, speak and repeat four times (one for each nail).

(The people gather in a circle and the leader stands in front of each and using frankincense oil, or equivalent scented oil, anoints with finger each forehead with a cross. All present then speak the three words together.)

5. Receive the blessings of the cross, placed on forehead with holy oil. Allow mind, body, and speech to be one. For each person we all say together, “I AM RISEN,” as each is served; the shadow appearance of separation is now gone!

Finish in Silence: Wait 5 minutes. When this non-dual ritual was performed, several of the people were moved to tears and all reported this practice was healing some deeper issues that had blocked their understanding of Christianity. If you use it, feel free to modify. It works best if open surrender can be embodied, without mental elaborations. It is powerful if it can be kept very simple with vivid open attention and silence. How to do it? As in all transformation practices; motives are the essence of transformations. Do it with purity.
DIAMOND APPROACH GROUPS

While it is possible to revitalize the Christian process, by applying the spiritual essence of Jesus, it is also possible to find living enlightened teachers like A. Hameed Ali (pen name A.H. Almaas). His Ridhwan School creates a “Diamond Approach,” which consists of many Diamond Approach Groups spread around the world. They teach “Diamond Guidance.” My wife and I have been enrolled for ten + years in a group based in Atlanta, Georgia. We have some 60 people, meeting about 4 times a year. One of these is a 6 day mountain residential retreat, and the others are four day weekend centered commuter events. (The Diamond Approach found in this book is the author’s perspective. Official information is found at the website http://www.ridhwan.org)

Open awareness with Diamond guidance: Diamond Approach Groups have four teaching modalities, private sessions, small groups, group lectures, and dyads (or triads – which have three people, one more than the dyad). Our Atlanta group has three supporting teachers and one main teacher. The main teacher gives the group lectures where all are present, and the other teachers do small groups and individual sessions. The main group lectures start with 30 minutes of silence or other activity (chanting) that allows the mind to quiet and our alive nature to become receptive. Spoken lectures tend to be 60 minutes with an additional hour exercise of working in dyads (or triads), followed by 20 minutes of group feedback.

What makes the whole teaching process work to bring about enlightenment is the actual fact of infant merging that took place in early childhood. We have lightly introduced (p. 48) mother, and (p. 51) father. Adult ego covers over these tender and vulnerable dual unity states. For most people, it takes many years to drain this swamp. In a Diamond group it takes about 7 years to peel all these obscurations away and leave access to these natural merged states. This teaching cycle takes seven years for the student to complete. A deeper teacher training cycle (if you are invited) takes another seven years (total = 14 yrs).

Proprietary Spiritual Teachings: If you join Diamond Approach, you must first sign a loyalty oath. You must agree in writing not to teach Diamond Approach. Specifics of the teaching, such as “Citadel,” or “Point work,” are to be kept secret and audio recordings of seminars or weekend teachings cannot be shared. This is proprietary stuff, even if the person you want to share with is your wife. I was kicked out (password taken away) from the Seminary program (2013) after expressing publicly my desire to share recordings with my student wife. I just don’t like the idea of keeping secrets. In spite of these facts, I still find it very useful to continue being a student. Reality isn’t, after all, under my control. If we want truth, then we must be willing to bend a bit (instead, ego mind wants only perfection).

The Ridhwan School has created a layered approach to teaching spiritual reality, and they have something that kind of works. Yes, some money is involved, but it doesn’t seem excessive. The audio recordings of events are about half the cost of attending the event, which seems (to me) to bring in a great deal of extra money. If you are aware of open source software, like Linux, you might also be aware of proprietary software, like Microsoft. One is free and one isn’t. The real world might just need both. If my wife and I continue
attending, next year we will be allowed to attend level two (the deepest level) of Asilomar teachings. Of course, I am curious to find out what they have been hiding for so long. Life has a kind of surrendered surprise hidden inside it, being both proprietary or not.

Open awareness: A natural merged state known in Bon as “the base,” or in the Christian religion as “Heaven,” is pre-conceptual, open-ended: without boundaries or separations. Buddhists call it “no-mind,” Sufi’s call this “logos.” Diamond School teaches this Logos as incremental (color coded) feeling spaces called Lataifs. Lataifs reveal (using colors) the meanings within a baby’s open heart. Later, when the child’s heart closes, they become mental concepts. By teaching Lataifs, mental words can be seen and felt as they are reified and captured in egoic mind. That allows Diamond School to speak beyond ordinary reified language. Lataifs open up a world which is pre-conceptual. Unfortunately their approach is proprietary, so we will briefly show that Lataifs are really nothing more than interpersonal perception (p. 216). Essentially, love is the driving force, connecting us back to source.

In building language capacity beyond ordinary meaning, we are building personal essence, the heart connection found in the merged state. We pass beyond mental thinking, and our identification with ego. We feel more. In this, we are undoing damage done by ignorance and a lack of loving support. We open and then make ourselves aware of unconscious habit energy which is holding ego together. Ego slowly stops interfering with perceiving reality. In a Diamond group we heal (by feeling) our connection into unity. This is another bridge to one, a connection that can be experienced and felt into unbounded wholeness. To feel this transformation we might need details, so the author offers himself.


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AUTHOR’S STORY

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Stories have hidden power. We keep two kinds; stories easily told to others, and stories we hide even from ourselves. It is the hidden side we want to understand. After birth, we start simple. The open merged state with Mother is a loving simplicity we were born to, later it gets idealized and converted into a defended ego complex. This complex has many layers to it. Each layer is a reaction separating it out from layers just below it. These layers become our belief of who we are by providing a history of our unresolved feelings. In this felt sense, “who we are” is a sticky blob of all that we found from within our own reactions. The inside of our ego complex isn’t a very pretty place to be, so we rarely spend any time digesting it or coming to terms with its real meaning. Fortunately for me, small groups and individual sessions of Diamond Heart groups focus on these inner states, and we can come to know how they operate. This is the nuts and bolts of liberation, for most of us it takes a trained guide and much time to enter these normally closed perspectives.

The author’s story is given here to allow the reader to feel into, by example, the hidden ego complex and experience how it operates. These stories are often kept as family secrets, not only hidden from the adult, but forbidden topics within the family itself. Although the story is hidden, the effects of the story play out as who we think we are, and our full capacity for living life. We get stuck in our stories because they hold pain, and because they are private. Simply telling a story isn’t enough; we must re-interpret and expand into open experience.
In my first two weeks of life I was cared for by my mother, her three sisters, and my grandmother on my mother’s side. They would all fuss to get my attention. They would spend hours looking into my eyes and smiling down at me. This was a good start. The next 6 months were spent at my other grandmother’s house, and this was stressful for my mother, who did not get along well with my father’s mother. It started going downhill.

As the years passed we became a more isolated family, spending less and less time with uncles and aunts. Workplace pressure started to affect my father, and he started drinking and going into rages. Between the ages of 4 and 7 he would occasionally punish me by reaching down with one hand, picking me up by my hair, and swinging by body against the nearest wall. I instinctively used my arms to tightly hold my head, to keep my neck from breaking. This created a feeling of terror, and he would use that “evil eye” to keep me in my place. In his words, “a child should be seen but not heard.”

I would ask mom to protect me. Mom was a peacemaking Enneatype Nine. Seemingly she would always ask me, “What did you do to make your father mad?” In a felt insecurity, I did not trust mom to protect me from Dad. I experienced a pattern of betrayal and nonsupport from mother. I felt conflicted. As a solution, I became mother’s caretaker. My inner job was to make her more capable of standing up to Dad. This felt call to action was “me.”

Mom liked clean shaven men with short hair and square shoulders. Therefore, I went in the other direction (long hair and slumped shoulders). Each time she got angry, it made me feel good. She was getting stronger, becoming whole, and I longed to see her deeper strength. These were feelings that got locked (as reactions) into my ego, and for many years, how I lived life. I was externally focused on others, trying to teach the weak and to anticipate the strong. It was easy and natural to become an Electrical Engineer because of this habit of analytical thinking, “figuring out” how to survive. I had taken on a personality of a Seven. I was an Enthusiast. I felt a deep connection to Wisdom, and I believed my wisdom trumped the wisdom of others. With hard fought inner wisdom, I had my ongoing job of “managing” (mothering) the world.

I knew this intellectually, and I was able to tell this story. I also knew on some level this was not real wisdom, only false imagination. When I spoke my “never ending job of managing other people” to my Diamond Approach small group, the leader asked me “How does that make you feel?” within a few seconds I was letting all those unspoken feelings out, sobbing in grief. As quickly as I let myself cry, it seemed to clear out an inner space that felt neutral and free, filling my chest. This wasn’t something I did by myself, it required support. The teacher held the merged state, and I could feel him (Jim) holding me inside. Adding even more were 14 people listening without judgment, some holding me in that merged state. For my part, I was able to expose these long kept secret feelings. These old feelings were created before I was even able to operate conceptually.

My relationships with everyone permanently shifted. It was no longer my job to teach and manage others. Joy filled my heart. I looked around a room at each face sitting in that circle. In a wholly, fresh, and peaceful clarity, the room was alive with light. In this living light it felt effortless and fun to be there. My old unconscious story (the need to teach my
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Recognizing father’s love, feeling his support, changes everything. It lifts

off a need to react, leaving me more capable of being a spiritual adult.

Our personal stories can be hidden and exposing them unlocks the harm they do. This act

of exposing and sharing is done through the grace of another. They provide a support that

wasn’t available when a story was hidden. For me this was real progress. Telling a “story”

may or may not result in progress because progress depends upon motivation. The ego is

full of stories and loves them. Ego uses stories to make itself “right.” On the other hand, if

telling a story is difficult, painful, embarrassing, and makes us look bad, then it might need

to be told. Everything depends on our motives behind the feelings driving these stories.

Stories have power. We each have many stories, but we present different sides, to achieve
different effects. Every story can be flipped, depending on what we need. Sometimes it is
good to be pure and “right” and sometimes creative, energetic and “wrong.” If we are to
grow, it is good to see past the games we play within the stories we tell. Nothing the mind

holds is without purpose. This exercise helps us to get past the surface of stories we tell.

Exercise.59 Different Sides: Two people for 15 minutes each, answer in a loop (p.

281) these two questions: “What is ‘right’ about being ‘wrong’?” And, “What is

‘wrong’ about being ‘right’?” (Appendix C, p. 280 and Appendix D, p. 294)

In this next section, we will push our relationship with language, as it doesn’t provide any

automatic meaning. Most don’t see it that way. We will be required to authenticate words

by being them rather than just sitting in judgment. Words have meaning when embodied

and understood only from the inside. We change, that is the way all learning takes place.

WHAT IS

All of life “teaches to” the experience of itself. It teaches itself, through itself, by doing

itself, as our “being.” Since life itself defines all meaning, to find, we will need to change.

What is? In mechanical unaware states, we only recognize force. In time, awareness grows

and our dissatisfaction becomes evident, everything seems hollow, or without meaning.

Even domination seems fruitless, as we deeply start to long for love. We start to change.

How can this be life? Life itself defines meaning. We begin life unaware, not understanding

our nature, and not understanding the nature of others. To this unaware viewpoint, the

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universe is real, separate, and entirely mechanical. The unaware see themselves only as a separate object surrounded by many other separate objects. Within this cold viewpoint, manipulation by force and domination are the only games in town. Win or lose, little love can be found. If something isn’t right, just hit it with a bigger hammer. We don’t yet know.

**Life teaches deeper meaning.** Where logic alone might be considered as horizontal motion, living then becomes like vertical motion. Living itself transcends ego’s small and selfish way of contracted thinking. In experiencing living, we realize life itself has an amazing intrinsic inner meaning. Awareness extends (by the vertical force of living) beyond the conditioned and logical mind. But our expanding awareness only brings a warm relief when we realize our true nature is spiritual and not mechanical. This new deeper felt level of awareness allows new ways of living that are more open, warm, and satisfying. As living becomes less mechanical, more of life can be experienced, and more love gets through.

**Life perfects love.** This perfection uses time, effort, and ingressing novelty. Unpack life fully and we find only love. This transformation provides our growing personal definition of love. Life’s tapestry, when directly experienced, is understood as the full dynamics of love.

Growing spirit acts to open our viewpoint limits. We start with only one viewpoint, but our growing spirit opens into two, then three. Single viewpoints are then discarded, and open views arrive. Simple good or bad judgment gives way to deep felt contemplation. Opposite ideas are eventually seen as complementary, as each needs the other. Within their seeming separation is their unity. Logic is revealed as failing by being too mechanical and limited to actually understand and comprehend life. The sheer size and scope of life itself opens the heart in amazement and awe. Awake, and open, nothing is left outside of our interest.

When single viewpoints are rejected, learning goes into high gear. We drink in everything; history, physics, mathematics, summer walks by the lake, silent meditation, and mopping the kitchen floor. Everything becomes our teacher. We wake up into the wonder of our bodies, our physical universe, the beauty of nature, and the wonder of unfolding life. This new unfolding energy of life gives rise to even more change. As mental viewpoints open and allow multiple viewpoints, the struggle for conceptual solutions in life gives way to empty, non-thinking, open, aware, timeless states of being, where joy becomes available. We stop protecting mental illusions of self. As these self-protecting projections “quiet down,” others flood in, and complete states of union are recognized and made conscious. Love shines brighter, as life becomes more of an ongoing action of love.

At some point, even a seemingly solid outside physical universe dissolves in unions of love. Its “outer” characteristic is experienced as an inner reflection of inner self. The “inside” and “outside” are just two sides of the same coin. The “fig leaf” nature of a physical universe is revealed (p. 187). We gave it all its meaning; then hid its nature as we forgot our nature. As “external” physical reality is correctly experienced as illusion, everything now dissolves into experience. We open all omnipresent aspects of being. Life transforms from a fixed thing (a self) into ongoing experience, transcendent states become available in consciousness. **Life is again the perfection of love, unfolding as meaning.** We know ourselves as we know love because we are love itself. Life allows us to experience, as it becomes real with experience.
“There is a land of the living and a land of the dead and the bridge is love, the only survival, the only meaning.” ~ Thornton Wilder, The Bridge of San Luis Rey (1927)

Eventually all duality ends, as open experience appears. Old understanding is held together by untested beliefs. We thought we understood love, wisdom, and generosity (see p. 166). But these old understandings were only held in privacy by “self” images. Vertical motion, the action of life itself, pushes us into more open approaches. We get past a “self” and any “known” mental understandings. Structures of the three kayas or nine enneatypes then transform from external meanings into alive experience. Old conceptual stability (mental understanding) dissolves as we now see any fixed way of viewing, or of perceiving, to be somewhat stuck and therefore incomplete. Simple truth is non-conceptual and without effort. Accept this and leave realms of conceptual understanding; intuition directly leads to deeper levels of non-conceptual cognition, which is characterized by simple unbounded joy.

“When you realize how perfect everything is, you will tilt your head back and laugh at the sky.”~
The Buddha (563 BCE to 483 BCE)

Truth doesn’t hide; it arises as unbounded joy and doesn’t hide the sorrow of others. Truth is inclusive; everything is seen as having its own place. Two things happen as we travel by truth into non-conceptual awareness. First, we center non-conceptual experience in our body, to then manifest beauty or cognitive lucidity as flowing in and out. This biological body then becomes flowing. In all higher stages of non-conceptual awareness, everything is fresh and we are not bored, anxious, or even aware of time passing. No effort is needed to create understanding; understanding that spontaneously forms isn’t private or protected. There is no ownership or ego in anything occurring, yet we are aware of a personal aspect, that this is happening in our union with life. There is no separation, no dualism, no subject or object separation. This leads us to a second thing that happens.

We notice how “in and out” is interconnected and expansive. This allows us to discover the emptiness of no boundaries. This emptiness beyond concepts is a fullness of meaning that can be embodied and felt only in total grace without any validation or any mental support. When interconnected and expansive, see that language is too slow, too devoid of meaning, and only the language of silence can be trusted to carry the real meaning of life.

In silence we build a bridge to one, a unity already here, but hidden in plain sight by mental anxiety. With love clean bias, stop efforts to fix reality, stop building self-images, surrender any oppositional effects; only then with, by, or through grace, do we see unperfected truth. We discover peace beyond understanding, as gifts were not given, but revealed as already done. Everything is already here. As readers might experience only conceptual awareness (but not direct experience), we continue with more. We need to extend understanding to communication, as it is the major ongoing concept most people are stuck with (as we seem stuck in a physical place). We have presented communication as “a cycle” having 12 parts or aspects (p. 114). We now explore communication at deeper conceptual levels. Because communication takes place at conceptual levels, it has fixed nature, logical stuckness, at a seeming separate existence. When we eventually see its truth, in direct experience, it isn’t separate, or external. In “normal reality” we don’t know that much about communication. Our culture doesn’t really practice good communication in an open and honest way.
Everyone communicates, but it isn’t taught. Elementary schools teach manners, “proper” behavior, but not “what communication is.” It either works or doesn’t, so we must largely teach ourselves. When 12 part communication cycles complete (p. 114), we have additional knowledge, fresh reality, and improving affinity. This is no accident. Communication is the gate keeper for all of reality. When communication is understood at its deepest level, it can start a huge cognitive expansion into what might be called “The Ultimate Formula.”

With a shift in perspective, physical obscurations open into new meanings. For some it will be a vast new experience, for others it will not have any appeal. This is a brief treatment of physical reality. In all cases, it is only meant to stretch awareness, allowing us to grow more conscious. This isn’t a subject often openly approached by books. We will not be offering proofs, or math, forcing you to something contradicting your reality. We have an interest in expanding conscious limits, feeling naturally into reality, in fresh and open ways, to allow us to build new parts of our bridge to one. We intend to go deeper into qualities of a physical universe, and why it feels so opaque, dense, difficult, and so hard to ignore.

Western culture historically treats the physical universe as absolute reality. Many believe this because they know of no other possibility. Quantum Physics, when addressed at all, seems to point at the possibility that absolute physical reality may not in fact be knowable. In simple language, “We are stupid now, and will always be stupid because the truth in an absolute sense is unknowable.” In a religious language we might say, “We are not God.” These widely held beliefs limit consciousness. Belief about the physical universe is more difficult to challenge than religious beliefs. Therefore, we will go slowly, by relaxing into it.

Belief in a physical universe is rarely challenged because it (seemingly) makes people (who are ego identified) painfully uncomfortable. Ego is deficient, so it unconsciously drives us to seek external security. Ego hides inside of us, by pointing away, in distraction. We look for a real world, or a real God, but we don’t go inside. By reading this book we might start to see ego. Our “Bridge To One,” like any bridge, can intellectually cover it and we stay completely dry. Our crossing-over reveals new possibilities that fully support reality. In “thinking,” this new way will be no different from the old way. In “feeling,” there will be a huge difference.

Each of us is a boundless conscious being. This boundless nature means we can understand all of life. It also means we can “check out” anything that fills our consciousness, and that includes the physical universe. After we intellectually cross-over this new view of physical reality, we might come to believe it. Be aware, belief isn’t an end in itself. Belief is just a way to get stuck in a mental attitude and miss alive realization. The personal work done in feeling into this subject will not be wasted, as it might eventually grow into new awareness and new possibilities. This is an invitation to open an inner door that was found by others.

We are preparing to expand our consciousness in this next big step. We have shown that consciousness is causative (pages 44 - 46), and at the core of reality we are entangled and
very involved. We introduced communication (pages 114 -121) as a 12 part cycle and how it feels when we are misunderstood. We explored how thinking started (pages 107-111) and how we react to thoughts (pages 111 - 114). We tilled (dug up and turned over) our inner soil with some amount of willingness to struggle (p. 132) with power from inquiry (p. 136). This inner work has made us ready. Now we just relax, breathe a few times, and open. In physical reality, communication has a very big (ultimate) and feeling role to play.

In 1965 Charles Berner had a breakthrough cognitive experience he called “The Ultimate Formula,” in which he experienced all physical matter was created from just uncompleted communication cycles. Communicating our inside thoughts entangle us with other beings, accumulate, and then seem outside of us. Physical “things” are thoughts stuck somewhere in communication cycles. We think thoughts, but when we try to communicate these new thoughts, they get beyond us to become part of our relationships with others. Our thoughts eventually become split into an inside (private) world and an outside (shared) world.

Physical matter and thought is essentially the same, but physical matter is within an added 12 element communication cycle, making it exposed, solid, partly shared, and so therefore “objectively real.” Communication is ultimately important; fundamental to all reality. When blocked, thoughts persist, eventually appearing in reality as external things. Every “thing” is built of and from consciousness (conscious thought, both causes and effects). We interact, entangle, engage, and all of this is mitigated by communication. Physical reality has many ongoing relationships between communicators, so statistics are involved. In this model of reality, it is consciousness that builds matter and not matter that builds consciousness.

Communication cycles are fundamentally important as they create over all of time this world we now live in! Depending on perspectives and inner levels of awareness, it may or may not have deeper validity. Each of us is different. It may take time to fully feel it. When Charles had this experience fully, it knocked him off his feet, he could not stand up. It took him several hours to recover. Physical effects often happen when experience is uniting and not limited by time or space. We invite you, to have a similar deep felt experience.

Everything in reality is communication, and part of a cycle. Charles called it “The Ultimate Formula,” because no physical law could be more fundamental or important to creating reality. This is the only interface between our consciousness and the consciousness of all others. Stars, planets, all matter, and energy is created using this ultimate formula. It also implies you are not your body. For this ultimate formula to work, your felt awareness must start before any matter was created in the big bang billions of years ago. A physical universe accumulates within our experience. We are outside of time. In this sense, we are unborn, and only “think” we are a human body (We cover bodies on p. 195).

“What I have told you is not profound or mysterious. If you turn your attention inward and observe yourself, the profound mystery is in you.” ~ Hui Neng (638–713)

This Ultimate Formula might be considered another bridge to one because it identifies the mechanism used in creating separation, then again in management of all further changes. This is an amazingly big connection! Awareness, using only communication, creates the whole ongoing physical universe! This isn’t an easy thing to understand. There are many...
layers within this experience. We uncover an experience of being in a body in the next section (p. 195), and how perception can be complicated (p. 204). But these are all based on the persistence of matter as an *incomplete communication cycle*, essentially an aspect of misunderstanding. If we miss this key, this essential aspect of entanglement, we will not be able to find (by feeling) our body and be understanding in death (p. 229). We (as a body) are ignorant and trapped in this ongoing ignorance, not even knowing there is a way out that starts here. *Everything is experience; built out of consciousness!*

We are in the middle of a book which is in the physical universe. This book seems real, just as real as the sky, or wind, or anything else we can touch and feel. This book is telling us the physical universe is an incomplete communication, or a “mis”-understanding. How can we understand this reality beyond words spoken, beyond egoic mental thought forms where “normal understanding” takes place? We don’t want an intellectual understanding of the Ultimate Formula; we want a deeper non-conceptual experience. To do this, we **feel into this process**, in ten different ways, to perhaps pierce deep into the heart of it. Each of these ten ways will individually accumulate to then **operate holistically together**.

**Feel persistence (1).** Unfinished communication makes thoughts persist. *Exposed* sharing is frustrating, so thoughts get quickly reified (made distant and solid) into objects. They seem to hide exposure, but now unfinished communication makes these *objects* linger or persist. Persistence of matter (objects) is both exposure and unfinished purpose. This “unfinished sharing” in itself results in *reality* being *beyond* us, and therefore *objective*. Objects *feel real* because they persist “by themselves.”

**Feel struggle (2).** As communication cycles complete, reality feels supportive, shared, and real. There is no duality in shared reality. But when communication cycles fail, the residual effects are isolation, frustration, and ongoing persistence. Feeling misunderstood, reality is oppositional and disconnected. Experience is this mixture of both connection and isolation. In this mix, we might feel victimized; over time it can appear as if real meaning occurs from the outside in. The outside seems true, while we are not. Reluctantly, we accept “objective reality” as not the same as “subjective reality.” We split (becoming two, now in body and in thought) in this acceptance. Over time, “objective reality” can lead us to feel over-whelmed by the consciousness of others. Physical reality seems to be an **unwanted ongoing personal struggle**. This long-lasting struggle is our perspective of victim and lack of any other choices. Fortunately, the more we open the less we will need to struggle as “Bodies” (p. 195 - 204).

**Feel intimacy (3).** Physical reality is **intimately** “here.” Not discovered outside, but uniquely in *ourselves* “here”. Our unique persistence, *here*, is an inside separation, but it seemingly isn’t (as we feel vast). Feeling misunderstood, physically gathers, accumulates to intimacy, creating itself as an accumulating ongoing *body* perspective. In this body we persist, and so continue making *our* understanding happen for them. We need them to understand. Being “who,” or “what,” is then just sharing this “need.” Physical reality is our unique intimacy as *experience* in an *accumulation* of this thing and everything. Reality just spins out from our consciousness! This seeming separation accumulates and is now everywhere! Intimacy is this accumulation of “*our*” perspective *over all of time*. This vast ongoing physical universe
feels very intimate, and with our consistency it also seems solid, external, very big, and perhaps even infinite. Feel our body in this vast accumulating ongoing intimacy.

Feel into order (4). The physical universe as “experience” is a personal control issue that is manifesting and ongoing. Each persisting particle is an un-communicated thought, waiting to be accepted, while each tiny quantum physical change is a completed communication cycle, ongoing in acceptance. In general, it might look like chaos, but each particle is exactly connected with communication. Order is both complete and everywhere! Persistence and all change are both moderated, or determined by, communication cycles entangled in external relationships. Everything in the physical universe has relationships in an order that involves you, that you are intimate, ongoing, around, and everywhere connected with.

Feel statistical math, and probability (5). The physical universe isn’t just one big, simple thing, but many ongoing relationships. Since a communication cycle is only between two communicators, but there are many others; it naturally creates many political situations. As a result, reality has statistical qualities; agreement isn’t complete or predictable. Quantum Physics, tells us reality has a statistical nature, upsetting older, simpler, Newtonian ways of viewing reality. With many communicators active, our multiple ongoing communications are thus huge, tangled, and very messy! Feel these many and how statistical mathematics is then a good working description of physical reality (see “Quantum Perception” p. 213).

Feel into thoughts (6). Thoughts encode awareness. Intuitively focus into feeling a thought by itself, allow our thought to be unbounded. Thoughts store judgments, discernments or conclusions. They capture internal meaning, and bind17 that specific meaning to an internal boundary. Because thoughts have captured and stored awareness, it is no longer alive in the same way. It is now somewhat mechanical and therefore subject to logical processing. Thoughts can be mechanically elaborated, embellished, and thus formed into stories.

Thoughts store things using boundaries. They create external boundaries but also internal boundaries to separate “this” thought from all other similar thoughts, allowing the thought to be accessed as a thought. In computer language this boundary gives thought an access location, a place to be, with a specific internal address. Each thought has only one encoded content but, can have many access paths. The encoded part is frozen awareness at the time this thought was formed into a thought. We encode “tastes sweet,” as we eat a piece of chocolate. The access part (or path) to “the” piece of chocolate, might be the date and time “when” it happened. Thoughts have only one encoding but can have many access paths (making thoughts very sticky).

Thought isn’t exactly communication. We say communication is a 12 part cycle transferring a thought between two people (p. 114). Communication, because thought is involved, is sticky. Within communication, risk is active, because courage is needed; as it has a feel of sticky exposure. Recognize deep feelings may get frozen into sticky thoughts. As thought goes through 12 states, it gets more access connections, but its encoded part is unchanged. When all 12 internal states complete, communication is done, exposure done, risk gone, so the initial thought just evaporates, or go away because its communication job is now done. Communication, as it completes, clears thoughts out; awareness is thus liberated.
Feel into experience (7). Feel into ongoing experience we might describe as “being.” It seems part is “me” and a bigger messier part is “not me.” Feel into that “not me” part. After billions of years this “not me” mess looks objectively real and way beyond our small control. Although messy, and large, in experience it is also very simple. So simple we don’t yet see our involvement, we don’t see how we are cause in our own experience of life. It comes out of our conscious ability to think thoughts. Physical reality is built out of thoughts.

“We are what we think. All that we are arises with our thoughts. With our thoughts, we make the world...” ~ Buddha (563–483 BC)

Within consciousness we have ability to think. We can think thoughts or not. When we don’t think thoughts, we are in experience. But if we try to change, do, or communicate anything, we start to think. Thoughts are very interesting and easy to do. Feel into these thought experiences. Thoughts split, separate, select, focus, compare, and only operate dualistically. Thoughts exclude, and in that process they form boundaries. Boundaries are hidden byproducts of thinking. Thoughts happen so fast we rarely notice them, see them, or feel them operate. Boundaries (since we don’t notice thoughts) just become believable.

Thoughts are things, so thinking has hidden consequences. Thoughts, unlike experience, have a frozen in time aspect that accumulates. Now it is no longer experience, but a fixed label, just protecting our experience, giving us distance. In our experience, our thoughts are boundaries. In thinking, we become more distant. Thoughts are actual physical things; they feel distant, but only in degree. Thoughts are still ours. Our judgment gives experience a surface, hiding our experience inside that surface, hiding it in a thought, “our” thought.

Thoughts are believable but not actually true! To live connected in truth; pass beyond a surface, or conceptual understanding. If a thought is created (by judgment), experience is stuck, with a kind of distance to how it feels. Thoughts are things. We see boundaries, as a thought experience “being a thing,” in a distant big messy part of “this isn’t me.” We are missing. Notice how similar physical “things” and mental “thoughts” are. In both, all those transcendent aspects of living feel missing. The “not me” part (as a thing) is stuck. The solid outer thing is just a distant thought, hidden in accumulated experience within all the other thoughts. Thought is still being separate from direct experience. It isn’t a full experience to think a thought that simulates (in a concept) some required relationships, indirectly feeling. We would be fooling ourselves, by just mentally dreaming we are “awake.”

Feel, don’t think! It (this “thing”) isn’t what it seems. If we directly feel into experience of any physical “thing,” it opens life’s unity, which is beyond measure, a simple bliss. We have divine (or blissful) relationships. Know; words are just labels. Words found in other books fool us into thinking with words found on this page. We have habits with words that are isolated or too imaginary to be direct experience. This book points at the direct experience of unity. It is hidden in any physical thing, and can only be opened as experience. We use silent meditation as our first process of engagement. In silent opportunity, balance inner work with reading these words. Reading, looking, and thinking isn’t enough. It’s too busy. Feel into experience, beyond logic and language used. Allow for spontaneous flow, natural curiosity, innate intuition, beauty, symmetry, and simplicity to be in unbounded union.
Feel into communication (8). The Ultimate Formula is saying that we create thoughts in the process of communicating with others. Our communications don’t always complete, so we become entangled in holding these thoughts. Over time, with ongoing distractions, we hold so many thoughts we start to see them as external to us. They feel “objective” and outside of us and outside of our involvement. Without involvement we lose any connection to our thoughts, presence, and power. We lose who we really are and become victims. Our alive awareness becomes bound and stuck in all these thoughts. We just see them “objectively.” We don’t have to be victims. Communication actively involves us, and also actively involves another. Each side has a full choice. We might choose not to be a victim, but thoughts are different. Thoughts only reflect the thinker; frozen when that thought was created. The will of the thinker (frozen in a thought), shapes how that thought operates. If a thought has a hidden perspective which is in any way disrespectful to this other, it then just becomes impossible to communicate. The other will not duplicate that thought completely. It will not fully complete a communication cycle. That thought gets stuck; and creates privacy. In awareness, everything can be encoded and shared with another in communication. But, if we are disrespectful to others, they will not hear, or get us clearly, and communication cycles will not complete. Communication isn’t something we do alone, it requires another consciousness. If we try to force our way against another, communication becomes stuck and private. Communication isn’t capable of breaking the truth of another. Force doesn’t work. If we still engage in force, thoughts get stuck and become a private mental shell.

Feel into Privacy (9). Where exactly do these thoughts stick? Originally the thought only exists for the thinker who thought it. Communication, with its 12 steps, might allow that thought to be passed to another. But, if that thought gets stuck, and isn’t received or acknowledged by the other, it gets stuck within the awareness of the sender. We build a feeling of privacy, when our thoughts get stuck. A receiver may not even know the thought exists for the sender. We do this (thinking) to ourselves. All our private thoughts are things. They encode and hold our will, unchanging and against the flow of reality. We build our private inner world, filled with thoughts that are stuck inside. In time we lose our causative connections and they become “objective” and beyond us. Soon, we believe these thoughts define who we are; we become trapped in our own privacy. We float in the meaning of these thoughts we think. We feel both separate and isolated. Thoughts adjust reality by filling awareness with what we want or fear. We take sides and pick and choose our thoughts from habit. In habitual thinking, we lie to ourselves in dreamy disconnection, or in false imaginary power. Eventually we discover this truth of thinking as disconnection, bias, and false imagination. This then reveals a greater value in silent truth. We stop all our simulated complications, our picking and choosing, our inner story. Privacy ends. Wanting pure simple truth alone allows us to stop habitually thinking thoughts. We allow everything to be as it is, fixing nothing, and letting perception be its own perfection. We stop making things more complicated by not creating more thoughts. When all private thoughts stop, judgments and conclusions don’t interfere with reality. Will isn’t projecting out a perspective. Any difference between inside or outside then just falls away. Awareness
opens into omnipresent all abiding grace. In this raw primordial open process, everything naturally clarifies itself, and nothing is left over. We are not victims. We have never been victims. We see this dreadful struggle with thinking was the very source of all delusions. False imagination stops; privacy ends. The long separation from God simply falls away.

We just believed our beliefs. The private content of “our” thoughts keeps (by attachment) awareness away from the present moment. Thoughts isolate us, and make it appear the way we think it is. In our habitual thinking the physical universe appears to have a history in which we are trapped, stuck, and entangled in. It was all just simulations (our thoughts), externalized within many cycles of communication! We will soon describe seven levels of isolation (thinking), as we describe eight levels of perception (pages 204 to 223).

Understanding and comprehending this Ultimate Formula deep enough, we start to respect the freedom of others. We see their impeccable strength. This impeccability allows abiding grace, which now cuts through any feeling of being a victim. Perhaps for the first time we experience others, and not just how our thoughts are trapped and stuck. We see others as being completely unbounded freedom. We allow grace between us and others. Our old apparent isolation with “things” breaks open. The physical universe is no longer a prison.

"The moment we are enlightened within, we go beyond the voidness of a world confronting us." ~ The Buddha (563 BCE to 483 BCE)

Struggle, control, and our privacy, rise together, self creating. The world surrounding us is our thoughts entangled in an ongoing struggle with others. But we can now discern in alive awareness this struggle with the physical universe is only our struggle to place others under our control. We were just intentionally willing our self control. We think, to thus create our own isolation. Thinking, struggle, control, and privacy all arise together.

We don’t see this pervasive causative connection, by failing to see “things” as our thoughts. They seem distantly external. We've lost connection to who we are entangled with. Instead we feel alone, seeing reality selfishly, as seemingly empty of any others. These isolating lies are a basis for more compulsive thinking, but as we further attempt communication, new cycles also fail to complete. Our false imagination doesn’t ring true. Others are too alive, aware, fresh, or beautiful to be kept trapped under our control. Our false imagination fails to be shared. As a result, we fail to communicate our simulated power. Many of our past communication cycles are broken, and they will stay that way. We all have a private world filled like this. A direct experience of all that appears around us would release it all!

Thinking, struggle, control, and privacy all arise together. In privacy, from within our selves, in struggle, we hold it outside. We make “our” world this way. Even private thoughts seem to be beyond us. Thoughts seem to pull us around and have their way with us. We hide in thoughts, missing connections, and our real power to cause them. We are not separate or isolated, but our habitual desire for privacy makes it appear so. We’re wrong. We are being me; seemingly without a will to change that. Our motivations must be for the benefit of all, not just protecting our self, or making private comfort.

There are private thoughts we think in our heads, and there are shared thoughts, like the sun and moon. But all thoughts dissolve when directly experienced because thoughts are
Thoughts held in the physical universe are slowly turned over. They change. Logic thus which is work. C can do better.

The physical universe is built from thoughts, but thoughts do change. Private thoughts change, clarify, and eventually evaporate. They change by, in, and from experience. We might think a private thought; it clarifies into experience and goes away. Nothing is left. Perhaps playing hide and seek, we think the thought “hide.” The thought comes in and we have an experience of that specific thought. We perhaps imagine hiding under a big kitchen table. As we hold that thought it clarifies, fills our awareness with what that might be like, this hiding under the kitchen table, and then it evaporates. That private thought had its own life, its own transformation, and its own end.

Shared thoughts also change, but very much slower. Hindus’ make a claim that this physical world goes in and out of existence. The physical universe doesn’t last forever, it has only cyclic existence. Every “thing” will evaporate in time. Thoughts are things. Just as thoughts leave, so will physical things; it is just part of the dynamic cycle of “physical” existence.

The Hindus’ tell us after each physical universe evaporates there will again be another big bang, and everything will manifest as something appearing real. The cycle of existence turns from an exploding emptiness into particles and then to the ultimate evaporation of those very particles. The entire physical universe is a turning cycle (existence then non-existence) that is constantly alive with meaning. Because force and struggle are involved (incomplete communication between entities) it has no absolute truth, only relative or temporary truth. Absolute truth, or direct perception, will be better understood as part of the eight levels of perception (p. 204). The physical universe isn’t a simple fixed thing; it is always changing and dynamic.  

The physical universe isn’t fixed or unchanging. Like ego’s constant motion (p. 56), the physical universe has its own dance of creation. Everything is in motion through a slow process of constant dynamic change. This is because, in an absolute sense, the physical universe isn’t actually real. It has no separate existence outside of consciousness. Therefore, everything periodically “turns over.”

Everything held (all attachments, all dependability, all external references) in the physical universe slowly changes. This strange affect is caused by falsely separating source from effect. It is the lie, “it’s not me,” which spins our perspective in a circle. The separation that makes it “look real” eventually turns it over. The lie doesn’t hold true. This universe, this false act of physicality, this hidden communication, is slowly turning over in a full circle. The truth of external physical universe is a lie. A lie can be used, but it won’t be successful. We can do better. The lie that the physical universe is real and we are not, will not ultimately work. Consciousness is forcefully struggling with consciousness, as all relative truth (that which is only found in the physical universe) is slowly being turned upside down!

Thoughts held in the physical universe are slowly turned over. They change. Logic thus slowly becomes love, and later, love slowly becomes logic. Such is life! Precisely because it
is unbelievable, it becomes inevitable. (The seemingly fixed meaning of the thought “logic” slowly changes until it reaches the old meaning of “love.” While this was taking place, the seemingly fixed meaning of the thought “love” was spun into the old meaning of “logic.”)

The physical universe appears real when we seek outside authority. In this sense, we are hiding from our cause, our inner source. Hiding places us in the powerless role of victim. This is a wishful lie, made to give us privacy. But the lie doesn’t hold, so it slowly turns.

With Grace, we might see ourselves as omnipresent, and the physical universe is then seen as only illusion. We have no location, and there is nothing external. All phenomena is just the will taken through a perspective. Each of us has the freedom to create and understand as we will. We are only limited interpersonally, as others also choose. We can’t just rest in relative truth in this seemingly private world. This physical universe, our protector, is really not there. We just step into the dynamic flow of truth, in the transcendent path of unity.

The material presented here, may or may not communicate a possibility of thoughts being things, that ideas we think in awareness can have physical manifestation. We suggest that all of time is involved. These ideas are left as seeds that might grow stronger in the reader over time. The more we connect in with our alive nature, the more we know truth directly. We need no external support in this task. We only need the question to burn in our hearts. It will ripen with inquiry, and the exact answers and specific knowledge will come.

If we visualize these ten aspects of physical reality, we create a calm place to contemplate that isn’t centered in reactivity. The effort we place into stretching understandings will not be wasted, as it will help us be more alive. The Ultimate formula is about how things exist, and how we create (using communication) a solid world “beyond us.” This work lays the general background for what is to come. We will now explore where the body is and how we then perceive reality. This will set the stage for understanding death, and other puzzles that prevent our consciousness from fully expanding into simple relaxed perfection.

**OUR BODY AND THE MEANING OF DEATH**

“Even though the bigger view is ultimately a mystery that eludes any precise verbal formulation, we can still make the effort to clarify concepts that point toward the non-conceptual.” ~ Ezra Bayda (1944~)

Most people identify with being “a body,” limited to a thread of reality (as mental story) to validate that perception. They fear a coming experience of death; seek resolution only from this perspective. But in reading this book, they may wonder, “If everything is one, why must I die.” This logical question hides an upcoming experience of truly great meaning.

Consider this issue abstractly. It is all one. We have no boundaries, separation, or isolation. How can “you” be a part that will die? What does it mean? The logic comprehending this is to see its “other side.” What does this question (of your death) give to other people? If you contemplate and give it lots of time to become fully obvious, it is the existence of Freedom! It (your death) gives them freedom! Giving up power, you became vulnerable, so they are now free. They can treat you in any way they want. You seemingly only live in their world.

You are a guest in their world. You did this for them, to set them free. You are willing to die
(like Jesus) because their freedom is absolute. That freedom (that they hold) came at your expense. Your inner sacrifice created space for God, the all powerful, to be outside of you. You started by giving your all. Their freedom makes this relationship with you holy.

“There is only one good definition of God: the freedom that allows the other freedoms to exist.” ~ John Fowles (1926~)

This might be a lot to take in, from a book no less. We have just described the value of your death, the why of appearing to be helpless to the passage of time, from an absolute, or God perspective. It gives others freedom. Breathe this in a few times before you continue. As in the Rumi poem (p. 7) that started this book, we are all guests, only living at the discretion of others! (Take time now to re-read that poem to prepare yourself for what is to come.) This reality we explore together changes the way we see the world. If we see and feel this in us, we will no longer be victims in life; we feel into participation and our cause. Further with all these feelings of perhaps amazement, it will not change a thing. It is already done. It isn’t a concept held in the mind but a living ongoing experience. You have already given this gift, and it is unbelievably generous of you to do this. Your ongoing love for all others gives them power. This is the world you have already been in. Welcome home!

Privacy has just hidden things. Here, open, you belong as love itself. In this book we slowly built the case for unity in everything. We connect experiences. Now we start a faster track, more personal and immediate, to go further into exploring these often culturally forbidden ideas. By taking a fresh loving look at our world, much more can be learned.

From love, we might also ask this from the other direction. How does death benefit us? For purely selfish reasons, why would it be a good idea to die? This might take contemplation. Imagine a world where no one died. You might jump off a 100 story building and then just bounce! Nothing would be good or bad. You could eat all the wrong foods and never have a heart attack. It would be a world without consequences! It would be a world without logical meaning, without depth, and not having existence as we know it. It would be impossible to discern value. Our death gives our life value. It makes a difference possible.

Yes, no one “wants to die,” but inevitable conclusions to life make life rich with meaning and leads to understanding. Death isn’t the full meaning of life, but without it there would be no relative meaning. Without relative meaning it would be harder to discover absolute meaning. Absolute meaning (that which is beyond effort and intention) goes beyond life and death, into the mystical experience of one. We intend, in this book, to get you there.

In choosing to allow physical death, we have opened real possibilities of freedom, value, and discernment. Meaning isn’t an idea or concept but living experience. We are in life; fully committed without conditions. Real absolute commitments are already embedded into life as we know it. Perhaps hidden until now? Feel into these ideas! Awake into what has already been done! Being awake is an expanding gift of underlying grace pervading everything, to everyone, lifting awareness into realms of the Gods. Now, better experience this already divine relationship we have with others.

We are in divine relationships. Piercing this hidden meaning of death brings grace, but it doesn’t go far enough. Yes, we are shown as cause, empowered Gods, but we still appear
to be separate. Separate Gods isn’t good enough. We intend to unify this remaining illusion of separation (called “privacy”) by decoding hidden unexposed experiences, created within history, and buried by cultural programming. We will take apart and disassemble “privacy.” To do this we must “find” this body, and then discern exactly how it operates. We start by describing our physical world (p. 187) through feelings. This may not be within the intuitive grasp of the reader, so if you don’t “feel” it, just relax and treat it as a visualization exercise. Feel into this inside subjective description the best you can, but don’t believe it.

We also take some freedom in words we now use. The word “we” can be used in two ways, it can mean “we” as in “all of us,” or “we” in a fictitious singular perspective. In this second sense it is similar to the word “you,” because it is singular, but it is more than that because it implies there is more than one. Since we are building a bridge between the “normal” isolated view and a connected view, we need these extra words to connect. The “normal” view hides what is obvious, in a mental concept inside our normal language. If we are to proceed, with perfect clarity, we allow this extension to language. We use the word “we,” but we sometimes add a word “single” or “plural,” to thus describe a second meaning in the word “we.” Therefore, our bridge to one can look like this; we (plural) bridges to we (singular). This allows us to describe (by extending the language) two views of the same thing. The closed mind (in picking and choosing) just hides these two larger meanings.

We need a way to understand “space” itself, how it feels, why it feels this way, and what it really is. A body (as a non-conceptual viewpoint) hides (in privacy) a conclusion of “inside” vs “outside.” From a unity of consciousness, it is false; as experience of unity really has no “outside.” How does this “inside” vs. “outside” conflict occur? To unveil this illusion, we need a direct experience of our body and how it all fits “within” the physical universe. We need to go down deep, into topics not discussed. Start at the actual beginning by having you unborn and older than time itself. Perhaps this strange perspective (older than time) may be a bit difficult to get, but remember if you feel time, part of you creates time. See struggle on p. 132, and consider after all, we are only talking about a temporary taking of this perspective. We cover time in detail starting on page 219. Feel into this.

A body is physical and not separate from what is around it. To feel “this” body, we need to first feel into “this” physical universe. Our physical universe is a foundation, we experience, vast, powerful, yet it isn’t infinite. It too has an “outside.” Science tells us, traveling at 186,282 miles per second, and doing this for 13.8 billion years, we reach the center of where it all started from a tiny point. Amazing very big fact! This is science, amazing, yet still stripped of feelings or experience. How then, do we find a feeling conflict (“inside” vs “outside”) that we call our body? We must receive a slight taste of experience, hinting what happened within our experience. Just a little taste will be good enough, don’t worry about getting this perfect, and whatever you do, don’t explode! (It is better to laugh, than to cry.) Mind alone can’t experience truth, so just relax and do the best you can.

Feel before the creation of the physical universe. Imagine a timeless and tranquil state filled with peace and satisfaction. Because it is timeless it seems to go on and on and on. Nothing is anywhere; there is no place to go, and no physical universe. Then something happened
13.8 billion years ago that was so unexpected, terrible, devastating, ongoing, that it changed everything. **We discovered we were not alone!** Wow! *What a shock!* It became an open ongoing state of terror and exploding experience, that we now call “The Big Bang.”

**THERE WERE OTHERS!** We (as unborn timeless spirit) **discovered** we were **not alone!** How to deal with this new experience was a tremendous challenge! What is this other? Is it God, robot, or end of who we are? Imagine what an intense shock that must have been! It is a shock that still exists today. *It is the very biggest life mystery. What is another?* (Hint: To know others we must know ourselves.)

We naturally used logic, as that is the lowest level of conscious meaning. Then, we treated “others” as objects. We started logically and naturally to **manipulate** these objects. But we discovered to our shock, they pushed back! What was this! We (singular) violently pushed them away! These effects (of reacting to another’s reaction) created the big bang! Everything started flying apart in explosion, and it is still exploding today! This is just a reactive attempt to solve the inquiry, “what is another,” with logic and force. This **interpersonal reaction creates space.** That is what space and its function is. We (singular) use space to “adjust” others. The ones we like, we keep close; the ones we don’t like, we keep at a distance. Space is what supports this “inside” and “outside” conflict we feel in our body.

We (singular) created a space (as a perspective) between us and them. Each of us, by these actions, created our own physical universe. Others appear as objects we have to deal with. This object boundary, in a private physical universe, is exactly their freedom, or in another way, our freedom. From that big bang moment, we each live in our own private world, in control of “our” privacy. This experience is buried deep, and painful to experience.

This big bang was our initial reaction, we (singular) wanted absolute control. We were not yet thinking thoughts, as we know of thoughts today (using a mind and appearing inside a brain). We were **being pure reactive thought, the inside of contracted thought itself.** Being pure reactive, at all costs, **TO AVOID CONTACT.** We were expanding out (exploding in space) to be free. We were being, in a pure reaction, physicality. Because of true nature, of being one, we all did this **together.** Each one reacts to the other. This creation of “self/other” was by the fire of explosion. The violent explosion of space, as energy which converts into matter (E=mc²), was all from **nothing but will.** The “creation” of everything wasn’t a sweet act of God, but a reaction beyond control.

In this reaction, beyond control, we (singular) created ourselves as separate individuated entities. We became individuated Gods by rejecting unity. At the same time, all we were doing was creating our own narrative, story, and private history. **We created “ourselves,” when we created space. We did this all together in a willful dream of being private and completely separate.** Later in this book, we will go deeper (Four solutions p. 267).

Before this collective decision (the big bang), there was no possibility of private choice. Therefore, it has to be everyone. This book uses language to point at something beyond our normal reality. We (singular) can feel into this reality, look into symmetry, beauty, and the clarity of it. It isn’t something separate from anything. Intend to wake out of the dream (of location) into direct experience. To directly feel ourselves operating in this world, and to
We are approaching a reality flip. A way to bring our privacy back to the feelings we had in the past.

"That deep emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God." ~Albert Einstein

Einstein spent his life understanding this physical universe, as a direct way to know God. Great people start in this hard way, with only time and exploration. What they eventually find, can be found by others; they speak what we all know, which is why we know them as great. We are all great in our core. Einstein was as great as we are. In this book we can find great universal expansiveness, located everywhere. No need to build a big bridge to one; as nothing is separate. Space collapses. We simply relax and feel into this aspect of reality. We did it together, to will ourselves to be separate. It is only belief driven, in a shared illusion.

We have our perspective, made out of space. We know it as “our subjective” reality. We (plural) are still one, but we (singular) don’t experience that. Objectively everyone made a private (delusional) copy of the physical universe together at the same time. (We are each other, not separate.) Although each copy is exactly like others, we (singular) are each (in willful privacy) located within it at a “different” location. We (singular) have “our” world, “our” privacy, “our” control, and “we” are in the center of it. By our choice, there is only one center and we (singular) are that alone! We made everything “here” into “my world.”

In collective will, we all intended freedom of action, and privacy. We each have our private separate perspective manifesting as our quality located here. We seem at a unique place. Caught in space created to make privacy, we (plural) take physical form. We (singular) then put private meaning (thoughts) into this dimension (this privacy), which is nothing more than “our” private location “here” in we (plural) space. By fully relaxing, we can see all this separation as mere illusion, made “private” from will power (our reaction) alone.

Our culture allows separation. We can isolate ourselves from others, to have private ways. But reality is still open. We may have enough background information to identify where our body “really is” (as in experience), and “how” eventually we move our arms and legs. This is tricky. In our angry opinion, our physical universe doesn’t have “our” physical body! We (singular) simply don’t need a body and would not even think of needing a body. After all, within “our” physical universe we (singular) are God and within “our” physical universe everyone else is a mere object. That is our view and that is the way we (singular) created it. Remember before we (singular) created “our” world, we (plural) were unified with all. Now after creating privacy, we want everything to also be normal again.

Being normal, but private, causes a big change. Naturally, we (singular) are all meaning and they are nothing. Here we (singular) don’t need a body because our world follows our will. This is what being private means! We (singular) don’t need or want anyone! Each of us did this same thing. Now, these are all feelings we feel to be absolutely true, as after all, we “know” and “believe” in our subjective reality. Relax and just let all this information trickle in, and remember it is already done, and has been this way for a very long time. Here it is. We are approaching a reality flip. A way to bring our privacy back to the feelings we had before the invention of privacy. This is a big flip, which is hidden right in front of our nose.
We are everything (a universe) and not a body. This private perspective comforts by giving us space. We (singular) are different from others because we have this perspective. From this private A perspective, the exact “location” of body for person A isn’t in the physical universe of person A, but in the physical universes of others (person B, C, D and E). This is what the Diagram 10 below describes. It is a direct result of their privacy operating against reality. They each did this from their own private world. But in our private perspective, we also feel as big as our physical universe and not trapped inside a finite or limited body.

![Diagram 10](image)

We have our own space, our place “here.” This space later becomes our inner world, which is just as big as the outer world others have. Thus, each of us is in a private universe where we are all alone and powerful; this is our desired delusion, our desired reality. Because we (singular) are powerful (our perspective, will, and ignoring any facts) and everyone else is a powerless object, they need energy from us to do anything. In our world we are the Sun and all other sources of energy. Each of us has this same private, powerful, inner situation. Although in the same shared physical universe, each single sentient being is “located” at a different here. That slight difference is assumed to make our entire universe different.

They (by will) know that we are “here.” This created perspective (here), opens an argument with us, at the same time creates privacy for them. Because we don’t have a body in our physical universe, we separate “in spirit” from all others. Privacy and its nature allow us to do this inner flip. We alone are transcendentally spiritual; they are merely physical. Since we created privacy, our will power is absolute (we don’t “need” a body). We are unfettered by any strange perspectives located in others. Anger alone has created this private world!

Willful separation has many consequences, so “objective” reality is seen as both beyond us and therefore being real. A great hidden struggle opens within awareness. Our will power manufactures both of these subjective and objective perspectives; unity is broken.

Space and the physical universe that fills it, and our subjective space that we alone fill, are separated. Our will together did this to all of us. In overview, this combined creation of all these physical universes, in which a local copy is created for each of us, shuts out the direct experience of others. We find ourselves in a vast universe all alone. We have generated an imitation peace, privacy, “in our own little world.” This is a place without any connection to
others, and seemingly dead. Nothing has any meaning, except what we wish and want.
Collectively we have taken intimacy from full-on to full-off. In the process we have lost our collective oneness nature; we are seemingly now all separate and well defended. In privacy, no one reaches us without our permission, in this way, we seemingly hide.
But reality has statistical effects, everything changes, nothing is monolithic, since there are many entities involved (learned in last section p. 187). Change happens. Billions of years have passed, and our isolation is becoming reconnected. Little creatures were created to borrow sun energy and allow motion, intelligence, and reproduction. Life happens. In our privacy, as in our beginning, this body we (singular) have isn’t in our physical universe; it is in other people’s universes. Privacy does this. A perspective of location makes possible this illusion of “separate” physical universe possible and makes the illusion we (singular) are everything and others are nothing but objects under our control. For others to move in our physical universe, they need a body, but we certainly don’t. That would be an act beneath our dignity that we just won’t allow. Privacy does it by giving arrogance and victimhood.
Our physical body exists only in other people’s physical universes (see Diagram 10). We (singular) are whole, spiritual, aware, unbounded everything, but other people disagree; they think we are these little things that have a brain and muscles. We are each treated like a “thing” that is without any transcendent power. There is no magic outside of our physical universe. We (singular) just don’t seem to get any respect!
Each of us are/is each other, so we (plural) all did all this together. We (singular) created our private world, where we are king and every-one else serves us. We (singular) have the magic and they must be grateful that we bestow it to them. Each of us had these same inner experiences. We did it all together in the belief we were alone (separate).
This might seem so bizarre, but it would have to seem like that, to be hidden in this way in plain sight of everyone. Each of us is in our own privacy dream, with so much to gain from within this dream, yet still having to work with others, forces us into this dualism. We just become schizophrenic. We wall off our awareness to needing others. To our will this relationship with others seems so degrading and wrong. We want freedom, and only our “own” way. God, truth, is our side, others are not spiritual enough and thus always wrong.
Unfortunately, the workings of “this world” must be true for all to be real. Since all these private universes, each with a sentient being located “inside,” have to work together (without knowing about it), it gets very interesting. Before we start describing “how we move around,” we already know it will require another bizarre explanation. The working of “this world” must always be hidden in plain sight. All “see” it but none can see it. That is how we function from this schizophrenic agreement of being “normal.” We seemingly now operate insulated (by Plank’s Constant17) from the whole.
To move your arm is a long process. It requires a contraction called a brain located in another’s physical universe, and it “works by induced electricity.” A level of indirection is involved. You shift all the particles in your physical universe a tiny fraction of a micrometer in a patterned way18, and that motion induces an electric discharge in the remote brain. (Induces; you essentially shift particles by using hidden help from others. We will cover the
use of power, and the bodies control systems later in Sexual, Quantum, and Interpersonal Perception around page 218.) The brain amplifies the signal and sends the message down a nerve cell which then contracts the right series of muscles and the arm moves. To move the legs requires a different pattern of micrometer changes.

This is humiliation, to be so helpless and without true nature. The solution of course is to forget it ever happened, or continues to happen. We (singular) simply block it from awareness. We shift from being “our physical universe” into sharing. **Now, we are bodies!** This transformation is another boundary created out of the one, which has no boundaries.

> “We don’t see things as they are, we see things as we are.” ~ Anais Nin (1903-1977)

Once we think and buy into a body, we “bond” into a specific here. **We believe we are “located.”** This is a forced acceptance of another’s sense of reification, “their” perspective that we (singular) are not spirit, but a thing. Our open spiritual nature has been forced to be “objective.” Our initial unlimited space perspective was thus humiliated into taking a disrespectful and small “here” perspective. We changed. In this sense, we have accepted the false imagination of others as “objective” truth! We lost our power and fell to earth.

In this book we are building a bridge to one so understanding can take place on an **older forgotten level.** Understanding of our “one” nature supports deeper experiences of reality. The beauty of its simplicity can be reflected on, and this freshly opens our curiosity and challenges us to grow. This is an old knowledge. We can be whole without losing anything. This direct view allows everything just as it is. One is the many, the many are the one!

> “Yes, life goes by very quickly. Then, it is time for the next person. With enough compassion one can let go and not lose anything, as we are each other, nothing is lost. If you don’t see that, you suffer losing everything.” ~ W.R. Savoie (1945~)

We all die. This understanding is big and inclusive. Your price of death opens everyone’s freedom. Your birth (Sexual Perception p. 212) and death (Bardo p. 229) are just pathways from each universe to another; from each heart to another. Using this understanding of one, eventually we find our old way home. Separations can all end. What has been added by the passing 13.8 billion years is that now we can be fully conscious, knowing ourselves for the first time (and as all of time). We are the one and the many, together unified. It is all here together, just as it has always been, hidden in plain sight!

> “For certain is death for the born and certain is birth for the dead; Therefore over the inevitable Thou shouldst not grieve.” ~ From Bhagavad Gita (250 BC - 250 AD)

Perhaps we feel it is still impossible to deal with death? Perhaps “we want to stay alive” because we know and understand so little? Give yourself a bit more time. It is ok to be just where we are now. It is comfortable. But as we drop these aspects of “self,” “our” acts of privacy, everything from everywhere floods in. We know things before they are spoken. When this happens, we naturally lose motivation to be so greedy with living. We see it all as unbounded by time or space. We become so full with unbounded natural awareness, what could we possibly miss? Our attitudes shift, and that opens and changes everything.

For some, this might not be an easy section to visualize. We are culturally taught of our unimportance, worthlessness, and how much bigger everything is when compared to little weak us. Our sense of self has been flipped, and now we are “body.” In short, through our
conditioning, we have come to the conclusion the outside world is bigger than the inside world. We were humbled, in this respect, as part of our socialization, schooling, and becoming part of “the world.” Some readers have repeatedly had humbling experiences sanctioned by authority figures; these learned beliefs need to be further challenged. This exercise of “finding the body” starts to challenge these old beliefs (We learn more about being in a body, when we cover body perception on p. 209).

We internalize (in belief) all that appears “outside.” Separation tries to comfort, so unwind mind labels to find truth. Recognize inside is as big as outside. Separations can end as we just bring about healthy balance. This book isn’t intending to be “right,” but to point at all possible internal forms reflecting outer existence. Filling in of specific details, to find the right word or experience, is a job deferred to you. Your private and personal experience, your details, will unfold as you make progress in understanding and working with life directly. It will not be useful to you to believe this particular description, or to choose to believe in another description. This is a journey you must make yourself. You disassemble the wall of privacy. A lesser journey will not be as satisfying or as complete.

"The true person is not anyone in particular; But, like the deep blue color of the limitless sky, It is everyone, everywhere in the world." ~ Dogen Zenji (1200-1253)

Thoughts are things. In this book we are on a path to “one.” We (singular) and we (plural) open to assist in our realization, to ongoing direct experience that everything is this. If we open inquiry into “what is,” and “why is it this way,” we make discoveries. The “guest” experience I found in inquiry occurred slowly over many years, eventually popping up into awareness in glimmers of clarity. When I took a human body, I made the commitment that anyone can kill “my” body. In comprehension, I realize I am a guest. Like Jesus, I am willing to die, to allow others freedom. We all did this, each of us. This is how we got here; we talked (influenced) mother and father into having a baby. That guest pass has no limits, I suppose people will be nice, but it is fully their choice. In this way reality can be fresh and open. Nothing anyone can say to me bothers me unless I have broken my “guest pass.” It is only my loss of this guest perspective that makes me mad. It happens when I try to force others and fail to get my way. Open perspectives (not anything mental) keep this truth from being lost. We also might see we are non-local, and only confused into a location.

“We loosely talk of Self-realization, for lack of a better term. But how can one realize or make real that which alone is real? All we need to do is to give up our habit of regarding as real that which is unreal. All religious practices are meant solely to help us do this. When we stop regarding the unreal as real, then reality alone will remain, and we will be that.”
~ Sri Ramana Maharshi (1879-1950)

Learning about life is a big undertaking. This learning is without any limits as to what we can challenge and know directly. When we know our abilities to be unbounded, we start taking everything apart to find out how it works. Perception is one of these experiences that can be challenged. Perception is a process we seemingly use to receive new data. Most of us take for granted that it occurs through our eyes and ears. We might fully believe this. Perception is then seen as a process creating privacy. Privacy is an inside job and when it ends, transparency opens everywhere; we have then crossed another bridge to one.
EIGHT LEVELS OF PERCEPTION

In the confusion of duality, before we fully realize our connection into unity, it [privately] appears as if we are [receiving] data from outside. The “outside” is giving something to our “inside.” Perception, in this ongoing sense, is supporting a private “self.” It fully supports our ignorance. Perception (as a mechanism) allows us to feel partially liberated, but not fully awake. If we were fully awake, fully liberated, without duality, without obscuring veils, fully exposed, we would know without having to lift a thought. We would not be ignorant. Awareness would then experience perfect perception, so perfect; we would not even notice perception at all. There would be no “inside” or “outside,” it would all be one.

Most of us can notice our perception. Awareness then still has form, process, a procedure to operate through, and a time delay while all this takes place. Perception appears to be a purely mechanical process through which we receive data, and data also appears to be in little separate chunks. Separate things at different times. Everything is separate, different, and external. In our perception, we believe all this is true, and further it is the only way actually possible. Perception is an external given. We understand this as “THE WAY IT IS.”

This feeling of inner certainty, about an external process of perception, is our understanding of reality, “our privacy.” But privacy is a projection from inner contracted states of being, as thought filters overlay what we receive. We hold a story in our belief about a way reality “really” is. This seems better for “us” in this way we believe ourselves to be. We just float in thoughts, believing we are alive, awake, and in control. In this thinking, we react to reality, making it smaller, in an attempt to gain control. Our inner contracted (and thinking) state makes this outer perception seem true. Avoiding our contracted inner state powers our illusion of separation and strengthens this power of our perception. Feeling nothing else is possible, we believe what we perceive. This is our private understanding. The intent of this book is to describe, then challenge, this belief; to open this contracted (thinking) way of being into simple ongoing effortless dynamic unity.

As we have worked through this book, we have shown a relationship between reality and alive awareness. The process of perception is no different. Make it expand into experience, without elaboration, or changing reality in any way; explore it. Perception can be explored to find secrets. With a Mandala (reality diagram) we describe eight perception levels. These levels assist in integrating perception into another bridge to one. Culturally giving it a label, each level was used to separate or confuse awareness; this can end, when it ends, we see perception as merely a wall creating privacy. We’re both perceivers and the way it happens. With integration, love arrives, as we now “see” it without eyes, as open hearts feel reality.

First, we start. Go at your own pace. Open intellectual structures; slowly feel past ideas. We want direct experience. Awareness done [in you] checks (with skepticism) these word driven intellectual structures within yourself. Use these words and pictures to point at something beyond itself. This Mandala shows internal step by step paths leading to effortless freedom and support. As we proceed, try to feel beyond pages and words to inner states. Don’t put pressure on yourself as grace is an unavoidable part of waking up. As each layer is openly
inspected, gently taken in and *directly* realized, effortless experience builds; confusion, anger, or envy (three kayas, or nine enneatypes) clear out and end. To start understanding perception, and how our privacy works, we present this Mandala: (see Diagram 11, below.)

A Dyad (p. 138) is at the center of this Mandala because it has unfolded, clarified, and made accessible these eight levels of perception. We will present and describe them as follows:

1. Direct Perception (has no dependencies, and no mechanism)
2. Time Perception (doesn’t depend on interpersonal relations)
3. Interpersonal Perception (doesn’t depend on physical universe)
4. Quantum Perception (doesn’t depend on Sexual Perception)
5. Sexual Perception (doesn’t need a body to perceive)
6. Body Perception (doesn’t depend on Mental Perception)
7. Logical Perception (doesn’t need a mental self-image to perceive)
8. Mental Perception
The diagram (12) above represents mental perception found in the Mandala of perception (Diagram 11, p. 205). This eighth level of conditioned perception is the most complex. It automatically functions to provide *indirect* cognitive meaning. Self-image concepts focus within a private mental universe to make ego’s reality. Belief in the power of a conceptual (enneatype) framework operates as organized story collections. This conditioned ego, this “me,” can then be represented as the **mental processing** of “our perceptions.”

Mental processing of perception comes at a high price because it operates in conflict with raw perception itself. Consciousness can only choose to open to the raw signal feed from the five senses (eyes, ears, touch, smell, and taste) or be open to habit energy (the mental “what if” simulation) and let the mind run (building “me” in “my” thoughts). While mind is running, all the raw feed is put on hold. Ego, if left to itself and given power, will eventually block out all raw perception. Nothing new will be allowed in consciousness. This is a very high price to pay for automatic cognitive meaning. We are only willing to pay this price, *if we are willing to reject things as they are.*

*Mental Perception also requires unending validation and self justification.* Thus, Mental Perception requires epistemology. Defined narrowly, epistemology is the study of knowledge and the justifying of beliefs. Within mental perception, within the conditioned mind, it is the question, “How do we know what we know,” in action. This is an over-whelming task of unending justification by mental knowledge, logic, and internal mental self-images. The only solution is to obtain group validation and support from others. This makes people insecure, in a way that is hard to see conceptually. But it is very clear and obvious once ego mind disconnects because they always feel liberated.

Mental Perception distorts human relationships because of this extra communication that is required to validate mental understanding. People who need validation are then filled with anxiety. This extra effort lowers the quality of real contact with others, so not only does the mind operate in conflict with reality (in crowding out our alive nature); it changes what we communicate when others are available. Mental Perception tends to inhibit the experience of love and that lowers the satisfaction of living. We get stuck in thoughts.
Logical Perception directs awareness; that is how it operates. Symbolically it is represented (Diagram 13) as an arrow in the Mandala (p. 205). Logical Perception manifests at the level of how perception (through intention) is reductively integrated into experience. It is an inner perceptual style using logic, direction, focus, and mental will power. One can feel internally into this seventh level of perception to recognize, understand, and “see” it. This isn’t easy to see. Engaging in Logical Perception is taking a control perspective. It is engaging and interacting with life from a perspective of “how” is it controlled. A conceptual mental perspective is created in assumptions, which overlay reality. As an overlay it acts like a filter. This control assumption reduces complexity by treating reality (with a concept) as a concept. This conceptualization freezes (by sampling) reality (time, space, and vast details) into something that only “looks” like the real thing. This conceptual filter results in privacy, giving a false sense of power to symbols and the manipulation of these symbols.

Logical Perception doesn’t happen by itself. When someone engages in logical perception, it is an inner honoring of the ongoing assumption of control. This control has three parts:

1. A belief of the consistency of “things” (these “things” are all alike),
2. That “things” must behave logically (they have no separate will), and
3. That this logic can be understood and mastered (our private will is only good).

These three aspects aren’t known, but mere operational beliefs. These beliefs reduce true reality into a smaller and supposedly more important reality. They abstract, symbolize, and freeze reality in order to eventually gain control. Logic is also more powerful (lower on the scale of eight perceptions) than Mental because it doesn’t require a static validated mental self-image. Conceptual truth of pure logic alone cuts through false old self-images. Control implies a “self” in control, so control itself does the validation. It objectively operates, so it is therefore privately true. Logical Perception of a dynamic “self” is able to run rings around (perform better than) static “self-images” stuck in old history. Logical Perception is more confident than Mental Perception, fresher, obvious, and so more powerful. We get seduced by how logic seemingly operates to make order out of chaos. We become more powerful.

Logical Perception engages in comparisons as if all times (or other discrimination factors such as color, taste, smell, or quality) are equal. Logical Perception seems to flatten out all of time, appearing timeless. It tricks us. We have an inner feeling of our private power since logic includes all the tools of modern mathematics. Math was power that allowed us to fly to the moon and know exactly where it would be weeks before we landed. It seems to us logic can accomplish anything. For most of us, modern man isn’t primitive because we are more logical. We feel progressive and therefore love our mental logic.

But there is a price to pay, being logical. For example, when Arithmetic adds 5 apples and 2 apples together, it doesn’t ask if the apples are old or young. It doesn’t even know if the apples are tasty. In this sense, it looks as if mathematics is beyond reality, and therefore
can be used to understand and even manipulate reality. Logic only seems powerful because of this reductive simplification. Simplification to the most important conceptual aspects focused on control. These are identified and then used with the cold discerning power of modern mathematics. We get stuck in logic, by sacrificing beauty and open awareness. There are many benefits available when one engages in Logical Perception. This process can design a jet airplane, build a hydroelectric plant, or efficiently feed and clothe the world’s population. Mental Perception is an attempt to be Logical Perception, but it falls short because it requires a static self-image. Logical Perception is very useful in transcending the perceptions of the static self. When one “tunes in” to settling or taming the ego, pure logic gives us the tools we need to make progress. Unfortunately, Logical Perception because it relies on conceptualization, lacks real contact with reality and therefore lacks true joy. Logical Perception is both different and similar to Mental Perception. Logical Perception is lighter because it doesn’t have static mental self-images. It is similar because it still has the nine enneatypes, but without a static base of self-images, enneagrams operate out of habit energy as aspects in control. In this habit, enneatypes seem logical, and all the automatic reactions produced seem real. In this sense, all types appear as verbs rather than nouns. The static helper (Enneatype Two) is now dynamically helping.

Logical perception is accomplished by shaping (directing) awareness. Shaping awareness is the process of choosing when awareness is “done.” In this sense, when control is discerned, we feel “finished,” and we shutdown awareness. Awareness is then no longer open. Therefore this process of being “logical” results in an overlay - carried out by the mind (simulated within thoughts) that justifies, filters, and validates all of reality. Logical Perception results in a bubble of constant thinking that translates into personal privacy. This book has pointed out awareness of awareness (p. 159), and if we practice this we become aware of just how logical perception operates. We see how “achieving control” is actually a form of ignorance.

We don’t feel ignorant because we hold bunches of precious concepts. We use concepts to give us power over other people, and this operationally makes us feel alive. Unfortunately, this is only false and imitation awareness. It is all private, held in the thoughts in our head. Shaping awareness occurs in this birthing process of concepts. Concepts are delivered in judgments, and the resulting thought framework feeds back into shaping awareness. This process of Logical Perception carries private knowledge as a substitute for direct knowing, it requires all effort to maintain and that requires more privacy. We are more ignorant, and at the same time, less aware of our ignorance. Privacy grows as a result of doing this.

Logical Perception directs awareness. What is missing in Logical Perception is abiding grace. To achieve “control,” all the unconditioned aspects of love, compassion, equanimity, and sympathetic joy (the four immeasurables p. 33) are filtered from reality (creating privacy). Unfortunately, without abiding grace, we get stuck in logic; reality is then cold and hard.

Each level of perception has a hidden issue. This hidden issue is an aspect of our operating privacy. In un-hiding these issues, we are given power to take back our full awareness. In this next level of perception, remember we studied bodies (see p.195) and we also found we are guests because they belong to others. At this level we are all guests of others.
We may perceive reality from within a body. Body Perception is shown as diagram 14. This is very different from Mental or Logical Perception, as there is less privacy. Now, food and cooperation are not options; further many other factors become absolutely necessary. A triangle symbolizes the body with its seven chakras, and the words represent issues the body is forced to engage and deal with (i.e. food, shelter, air, etc.).

But where are we? Bodies actually engage life at a level that is non-conceptual. We might live in Mental or Logical Perceptions, being at a level of concepts. Constantly thinking about everything, these lower levels take up all our attention. Bodies non-conceptually engage in life, beyond mere ideas or speculation. So, how do we grow awareness into this next level? How do we get there? We must learn to **openly recognize our over active mental activities.**

**M.14 Kath Meditation:** To help transition from Logical to Body Perception, it is useful to do a Kath meditation 15 to 30 minutes once or twice a day. To meditate, keep focus on the point called Dan Tian or Kath that is located 1½ thumb widths under the navel, 2 to 3 thumb widths inside the body. Just feel into this energy center and hold a conscious connection to this reality. Keep it fresh, and don’t think about it.

**Reasoning behind this meditation:** The term “Kath” originated in Sufism and is used by Ridhwan Schools in their Diamond Approach. It’s called “Dan Tian” by Qigong in Chinese Martial Arts. Kath is an important energy center located in the original center of the body. The body began here. In open attention on the Kath center, **we feel what is.** We move awareness from a mental *might be* and *should be* to a more real “here” centered in the body. One can also sense arms and legs, further helping consciousness to become grounded. We feel this center base. It is thus already so, meaning there is no seeking, grasping, or effort. This Kath meditation helps avoid mental addictions. We wean ourselves of mental elaboration. In this surrender, we are just **more open.**

**Possible inner experiences:** As we do this Kath meditation, we adjust to an extra subjective space that opens within awareness. We might feel some uncomfortable feelings come up as we drop this addiction to thinking abstract disconnected thoughts. As we just allow uncomfortable mental feelings to come up, we don’t act on them, we don’t fix anything. We then notice they pass away **on their own** without interventions. Awareness adjusts and we become more connected to our body’s senses. We allow...
ourselves to relax into this new open space.

**Possible outer manifestations:** Once we “drop the conditioned mind” (of level 8 perception) and we feel into body rather than using Logical Perception (with its goal of control), our consciousness naturally experiences the “raw feed” or “unfiltered base.” This can be considered the Body Perception at level 6. Body Perception is the natural unfiltered five senses; eyes, ears, touch, smell and taste. Perception is thus liberated from conceptual mental forms; there is more exposure and satisfaction in living. Perception is with a body environment. Body Perception functions as consciousness (reflecting back) when awareness is fully embodied, present, and openly aware.

As we learn to quiet our thinking, we enter our bodies. This sixth level of perception is body centered, and includes awareness of the seven chakras [(1 root (Muladhara), 2 Sacral (Swadhisthana), 3 Navel (Manipura), 4 Heart (Anahata), 5 Throat (Vishuddha), 6 Third Eye or Brow (Ajna), and 7. Crown (Sahasrara)]. We spend time here to only identify it for further study. There are many good ways (books, classes and teachers) to learn about the chakras. The chakras provide multidimensional perception, engagement, and experience.

Freedom is dependent upon relationships with others. Perceiving in a body is complicated because it is interconnected. We need water, air, food and safety to function. In the body we are always in external states of compromise or interdependence. In external complexity we negotiate and compromise, as we rarely get our own way. Internally we learn to adjust breathing, heart rate, metabolism and other factors to assist in success. Body Perception also includes embodied intention, memory as stored in the brain, and our ability to move about and change things with muscles. Great difficulty is balanced with great possibilities. Unlike “thinking to figure it out” many thing affecting the body must be “tested” true.

Body Perception allows us to move beyond an intellectual level of comprehension. We deal with forces and powers that are beyond direct control. We learn indirect control, indirect influence, and where these fail; we learn to avoid what needs to be avoided. In this deeper level we experience a new specific satisfaction and a new kind of specific love. As Mental Perception was general (concepts), Body Perception is exactly specific (beyond concepts). Body Perception feels real, specific, fresh, and therefore worthwhile. Thus, an increased satisfaction (as even more contact) in living occurs within our (private) experience.

**Question:** What about using drugs that open the mind?

**Answer:** The real “secret” is your awareness. It is a golden treasure. In Tibet they say each of us lives on a mountain of gold, but we have to find it ourselves. Once you “find” your way with a drug, you “understand” in a way that harms your real understanding because now you are convinced you “understand.” That is why it is called “spiritual” work. You don’t get a free ride. It is the same for everyone. The gold is hidden, and drugs just act to hide it further.

If we open awareness, avoid intoxication (cessation of distractions), and stay grounded in experience (contemplation), the body is very interactive. If we exercise, it adapts and grows stronger. When I turned 41, I started running every day. A year later I completed my first marathon. In seven years, I completed ten. It was a learning experience of transformation, from couch potato to a summer peak of running 55 miles per week. I found it amazing what the body can do when one learns to coach it on, feel, and properly care for it.
Embodied experience is open beyond concepts. There are many lessons one can learn from a body perspective, and one of these is how to deal with anger (Sambhogakaya\textsuperscript{48}). Anger is not socially acceptable, but it has great ability and power when it is allowed to rise and is given space. Anger is a bit tricky because it can be wrongly used against others. But to fully embody life in the body, anger must be allowed, and its true nature fully realized. I rejected anger in childhood and this limited sexual performance. I got stuck. When any feeling the body is capable of feeling is rejected or selected, clarity stops. “Our” body also provides the excuse of having pure non-conceptual privacy, to just close awareness off from unity.

The Three Kayas\textsuperscript{47} or nine enneatypes (p. 52 - 56) don’t operate conceptually (not either mental or logical perception) but they do show up as instinctual drives. In this sense they show up as orbits, we cycle through periods of anger on one side of the orbit and pride on the other side (Sambhogakaya\textsuperscript{48}). The orbit of Nirmanakaya\textsuperscript{49}, cycles through desire and aversion. On this level (non-conceptual body) Dharmakaya\textsuperscript{50} can be seen as a combination of Sambhogakaya and Nirmanakaya. To work through instincts requires both cessation and contemplation (Suzuki p. 278). Enlightenment Intensives (p. 146), Chöd (p. 158), Vajrayana (p. 134), Yoga, and other approaches can also be used. Suffering occurs by degrees if these instinctual drives (attachments) are not held within impeccable clarity.

Eventually the body dies, Body Perception ends and three Bardo visions occur (p. 229). This exposes us. We use a body to enforce non-conceptual privacy, so this illusion ends (p. 195). If we don’t wake up, old habitual Perceptions can be used to again build another body and reengage in Body Perception (thus giving us back “our” privacy). In all cases we decide on a non-conceptual level, to wake up or not. If not we just fall back into believing old concepts.

Normal reality is full of hidden meaning. We now ask readers to stretch into something that might be a bit more difficult to understand. Reincarnation isn’t simple; it can lead us down a twisted path causing great harm. For example: if you want a specific Mom, you will need to die when she is ready, and this can be a very messy “accident.” This death might confuse others, lowering their trust in you, but at the time, serving your purpose. Relationships with bodies as choice and desire are naturally cleared as we move up towards direct perception.

Our Body is the actual inverted relationship (p. 195 - 203) we have with others (Diagram 10 p. 200). We are now tiny vs. a whole universe. Our size compression is the choice of others, not us. We “take-on” this small image perspective, as we invert. “Our body” becomes this inverted existence. Body Perception, created in this inversion, becomes a non-conceptual privacy, as we accept our ignorance. The Diamond Approach calls it a Narcissistic Barrier. It is confusing as it requires us to be tiny against the shared reality of those around us. Others narcissistically know us as body, and they consider it friendly that we agree. This gives them power over us. Social programming is a powerful reactive force, so we become “a body.” Being centered in a body, like eating for comfort, enforces an illusion of privacy, and keeps us locked into perception on a body level. Rather than react, become vulnerable, grow open; allow others influence. Be in their privacy; as it isn’t unchangeable. Understand and choose to openly allow reality to unfold. With choice alone we raise into the next level of perception, by giving up some privacy, we can thus become exposed to sexual perception.
SEXUAL PERCEPTION:

When spirit engages Sexual Perception, this engages in design, building, and eventually the comprehension of bodies. Sexual (level 5) Perception is symbolically shown in Diagram 15 above. Sexual Perception has two parts, spirit and non-spirit. Further, non-spirit has two parts, which might be called male and female. Sexual comprehension is the non-conceptual experience of body center; creation, function, great potential, plus the interconnectedness that made “this” body exist. Sexual Perception supersedes mental, logical, and body views.

The complexity of a body is immense. It took billions of years to work out details of how it all functions together (for example, “Your Inner Fish,” App. H.21, p. 304). To make matters worse, it only functions, after that complexity, for about 100 years. Bodies take an almost infinite design time for a very short operating or run time. The solution to this long design time vs. short run time difficulty is sex. Sex is diverse parallel development with the final design improvements selected to best fit current reality. As reality is constantly changing, we don’t know in advance which design change is desired. Sexual Perception allows us to pick which design changes we want in the next generation of bodies.

Sex designs bodies, and it is open. But as a body, one is limited, as it doesn’t allow you to change the body you’re in. This limit brings new experiences. Sex is tempered and shaped by bumping into reality. Engaging we learn. What we learn using Sexual Perception is beyond mere intellectual engagement. We learn to bargain and compromise with others. Sex requires new commitments in life, working with others, and making the best of complicated situations. In compensation, it brings on new levels of excitement, feelings, vision, and energy. Life becomes driven by beauty for its own sake. A form of bliss can form which reflects the larger beauty of unity conscious – but seemingly only requiring “one” other person – your perfect mate. As time passes, the “one perfect mate” experience expands into a family, a village, and slowly we recognize everything and everyone is part of this growing love experience.

Bodies are also complicated. Much of the technical details of bodies is encoded into DNA structures, and shared sexually to reproduce and have children. Most, but not all genetic details are passed sexually. Some is encoded into RNA structures and come only from the mother. In cells, for example, we metabolize energy using the nucleotide Adenosine triphosphate (ATP). This molecule is created inside a structure called the mitochondrion, and that only comes from Mom, (sorry Dad) with the egg that builds our body.

Sexual sharing connects body design developments, or encoded DNA, with consciousness,
and it can feel very good. This is because design itself is non-conceptual consciousness (shared awareness). Sexual Perception is the way spirit, without a body, finds and locates a specific body, and encourages Mom and Dad to make it all happen. Mom and Dad feel a connection to this all-connected (and body-less) spirit and they either allow or reject its influence. Three spirits are involved, so deep union (beyond mental separation) pervades, especially between the mother and the potential child. Sex is a very powerful connecting force. (Because rape may be involved, the sex experience may be very negative. The body is always within a domain of force, so lots of unfortunate things can and do happen.)

Culturally we aren’t allowed to discuss sex, so objective truth becomes hidden. Males are physically stronger, but sexually they are weaker. To hide this they can become predators accepting the role of being a bully. As both sides adjust to these hidden aspects of sexuality, stress becomes endemic, and men often die too early from heart attacks. Sexual Perception encourages risk taking, by opening a portal into living, and encouraging spirit to take physical form. From a spiritual perspective, the great gift in Sexual Perception is creation of a center, a point of origin, that life can form a body around. This center is also found using higher levels of perception (Quantum, Interpersonal and Direct). If awareness can also reflect back undamaged it takes on a special value, it becomes consciousness. As spirit engages in Sexual Perception they see eventually their body as being consciousness, since awareness in mother is being reflected in baby. Between mother and child it is non-local, spirit to spirit, or beyond physical limitations. Therefore, it is rooted in Interpersonal perception as love. Spirit then becomes more attached and fixed into a location of “here.”

Diagram 16

Quantum Perception (level 4) doesn’t depend on Sexual Perception or body functioning; it needs only body as thing. It is sensing interrelation-ships between particles, sensing of how particles contain histories in their ongoing interactions with other particles. What looks like a particle or energy is in fact attachment and entanglement with another consciousness. The physical universe is built out of consciousness. Quantum Perception, as represented above, looks like a tree. The trunk represents a starting point of unity; branches represent the passage of time. Fruit on the tree represent either particles or energy in the physical universe. From these (particles/energy) the line going up represents a connection to a particular person’s consciousness. Different people’s consciousness is represented by different color circles. The diagram connects specific people, time, and folded awareness, in the form of an energy or particle. It reflects a perspective that the physical universe is alive. Communications as shown by the Ultimate Formula (p. 187) is the underlying structure. Physics has a property called “Quantum Entanglement.” From Wikipedia: “Quantum
entanglement is a quantum mechanical phenomenon in which the quantum states of two or more objects are linked together so that one object can no longer be adequately described without full mention of its counterpart - even though the individual objects may be spatially separated.” Quantum Entanglement is a linking together of two objects, that act as one event even when separated by great distances. It is also called “non-locality” because it seems to connect two places into one place. When alive awareness can open to what seems the dancing quality of particles, Quantum Perception takes place. Quantum Perception is a very subtle process that is mostly ignored within normal consciousness.

An example of Quantum Perception can be found on p. 172 of, “The Self-Aware Universe: How Consciousness Creates the Material World,” a book by Ph. D Physicist Amit Goswami (App. H.20). Two meditators, who don’t know each other, are placed together, given a chance to talk for an hour, thus creating an entangled state between them. They are next physically separated by distance; each given a private room, blocked by electric shields and sound stopping solid walls. Both are separately connected to brain scanners recording brain waves. When lights flash in one room, the separated brain is shown to still be in influence, still in a flow, and still connected by brain waves. This experiment demonstrates brain to brain communication without radio, telephone, or any other known physical process.

This experiment might need clarification, so it doesn’t appear as Interpersonal Perception (level 3) but is in fact Quantum Perception (level 4). In this experiment, connected subjects were not aware of these connections, but electric signals collected from their brain were correlated and shown connected. So, this isn’t an interpersonal connection (consciousness to consciousness), but a quantum entanglement connection (matter to matter).

Some scientific studies are beginning to show an ability to directly interact or affect our environment. If we drop ego mind, and open into possibilities of quantum entanglement between consciousness and the objects we desire to perceive, we make those connections more possible. Science is in a slow process of catching up. It is slow because our culture is mostly sleeping in unconscious conditioning. Commonly in our secret selves, in our dream, we feel we know everything. We do this secretly to “confidently” allow us to function and fool others. Therefore, it is actually harder to find minds open enough to grow, learn, and expand conceptually. Further, those who grow are often ignored because the conditioned mind just cannot understand. In general, our culture isn’t awake.

Traditional (Newtonian) Physics didn’t allow entangled conscious connections. The outside physical world was “real” and we, through force as contracted necessary logic, were limited biological computers without direct power to influence physical matter. Conditioned mind, with automatic logic, reduces and filters reality, in the end producing only a mental block. The person affected just believes it to be true. Mental blocks create thinking separation, in belief, but modern quantum physics using experiments has destroyed these beliefs. Belief seeming as “truth” is now clearly wrong. Thinking “truth” just isn’t the same as reality.

We are not separate from reality. Many in the engineering professions still believe in being separate. They feel isolated. For them this is true, and the only possible “truth.” They don’t have enough healthy skepticism to keep an open-mind. The closed mind, as ego in privacy,
can block out perception from any channel, but this doesn’t necessarily stop others from engaging in this level of perception (and lack of privacy). Ultimately nothing is private. We intended to open science to more experiments; by showing consciousness unity is at least a possibility worth testing. If open understanding is used, science will expand as Quantum Perception is explored and validated.

Using Quantum Perception (level 4 perception) it is possible to do remote viewing. Thomas Campbell in his three book series, “My Big Toe,” (Toe = Theory Of Everything) (See p. 304, App. H.23) describes the limits (in what he calls the psi uncertainty principle), which limits what a person perceives. Since they are not spiritually ready to receive this new data, it is automatically blocked out. They believe they’re separate, disconnected, private, and that belief works as they expect. Quantum Perception only occurs if a person can embody and have an understanding that can support its reception (within a shared reality of love).

If a person can engage in Quantum Perception, they realize alive nature is causative in the physical universe. They grow beyond rigid or mechanical (or Newtonian) understanding of this physical universe. Things come alive. In quantum experience, awareness is fresh, alive, open, alert, which accelerates existing ability to attain Quantum Perception. Taping into a flowing power of alive nature opens into experiencing alive nature itself. Boundaries start falling away. We discover ability to modify ability by combining being with doing and being. We pass beyond any old limits of language or logic to experience our unbounded essence.

At each new level of perception, we grow in consciousness. With Quantum Perception (level 4), we experience our unbounded essence; we discover historical entanglement in all particles. Particles come alive, and flow with conscious life energy. We directly experience all particles are acts of consciousness. We have power. Unfortunately, even this powerful ability doesn’t “cause love,” and we now truly discover interpersonal limitations. We can’t make people love us. We discover the limits of what we can do by force, and the limits of a physical universe. With the dawning of the physical universe in all its power and beauty, in vivid clarity, we see it is empty (loveless) and life is much more than this.

**INTERPERSONAL PERCEPTION:**

What is the power of love? There are no boundaries around this ongoing experience. Space just falls away. Love, or Interpersonal Perception, acts as a hole in the physical universe. It is an experience of connection which doesn’t have a location; it acts as if the whole physical universe could not contain it. Most of us have had this (love) occur, especially when we are first born and in the first few weeks of life. In this life, Interpersonal Perception starts with mother. We feel union within awareness of mother. This perception of mother is without boundaries, we don’t know where she started or we ended.

Interpersonal Perception shown in the Mandala (p. 205) has different color circles, within a black outer circle of Direct Perception. Each color represents a different person’s presence, or awareness. Each circle can connect in Quantum Perception, indicating a personal specific relationship with energy and matter (i.e. the physical universe). Interpersonal Perception is beyond that. The physical universe isn’t needed for Interpersonal Perception to take place. The relationship with matter and energy is optional; awareness can choose (in surrender)
not to engage with force or power. The influence of love is greater than power as it allows more freedom and grace.

All is given and required by Love. **It is by the surrender of power**, gained within Quantum Perception (level 4), we discover an open possibility of full interpersonal relationships (level 3). Love melts our separation to another. It is here where we enter a next, more meaningful level of perception. This third level of perception is centered between people and we call it Interpersonal Perception. An example can be found in the Sufi system of Lataifs. These are energy impulses located in relationships **between** people. These are subtle and thus seen as “insignificant” by the mind. But once understood, and ethically integrated, these Lataifs can be used by a guide to help another person bring about inner change. After years in a Diamond Approach Group as part of the Ridhwan School, I have experienced the power of this Lataifs system. It is an amazing supportive process.

The Lataifs, when embodied and engaged, feel like the ideal dyad partner. They allow a feeling tone of unconditioned support, thus quickening the natural inner transformation. We will not go too deep into Lataifs except to report information A. H. Almaas writes on page 256 of his book, “Spacecruiser Inquiry, True Guidance for the Inner Journey.”

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<thead>
<tr>
<th>Sacred Impulse</th>
<th>Color</th>
<th>Affective Tone</th>
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<tbody>
<tr>
<td>I am</td>
<td>Green</td>
<td>Loving-kindness</td>
</tr>
<tr>
<td>I can</td>
<td>Red</td>
<td>Strength</td>
</tr>
<tr>
<td>I will</td>
<td>White</td>
<td>Confidence</td>
</tr>
<tr>
<td>I wish</td>
<td>Yellow</td>
<td>Joy</td>
</tr>
<tr>
<td>I perceive</td>
<td>Black</td>
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These affective tones (Lataifs) are not mental, or sense based, but interpersonal based. It is an impulse system because it **couples** to dynamically function. This subtle point is key to understanding this process. Remember communication cycles; it takes two independent choices to make it work. Lataifs occur between people, so there are also two independent choices. Thus, it cannot be called linear because it doesn’t happen as one person chooses, it is more complicated. Since Lataifs are not causatively simple (needing only one) therefore we call it dynamic. In this sense, it is vastly more alive and unpredictable!

Whereas “communication” can be considered “a cycle that touch two people together with the transfer of a thought,” Lataifs are much more love connected. Cycles of communication dictate how the physical universe unfolds; the rules of the road, a way of power and force, and a way of linear control (as seemingly only one is needed). On the other hand, Lataifs are more of a **union** of consciousness without any separating thoughts. Lataifs operate outside of the physical universe. Thoughts create the physical universe, using the process of communication (p. 187), but Lataifs are **not thoughts**. Lataifs are therefore a useful and workable approach in the unfolding experience of the unity of consciousness. They are another bridge to one. Lataifs can grow our awareness beyond judgments and conclusions.

Lataifs are beyond thought, beyond mental understandings, so they are beyond language, but this isn’t the whole story. These interpersonal energies, which we call level three perceptions, have huge meanings in our lives. This is the mechanism we mostly use (for
some, level 1 or 2 can also be used) to interface our consciousness with our body’s nervous system. Sexual Perception is used to find the body, but this doesn’t control the body. Interpersonal Perception is a connection to the body’s control system, and therefore our connection into our bodies. The quality of this control determines our overall ability to function as a body. Core in this process is our relationship to love (starting with Father then Mother). This process is outside of mental elaborations. It doesn’t matter what we think about Parents. It is based on an actual spiritual existence of “another” which we take to be “Our Parents.” We use this interpersonal connection to orient awareness into our body, to learn where “the body” actually “is.”

Interpersonal connections result in knowing perception as a two way flow, it is more than just “perception.” When operating, we appear more able in actual consciousness; deeper, and more centered in shared wisdom. It utilizes ability in a shared context. We can notice if someone we love is watching with care; our mind just seems to naturally subside. This love connection is Interpersonal Perception. With awareness of our awareness (p. 159), we can clearly see this two way flow of interpersonal energy, clarity, and knowledge. Our inner felt isolation ends as we now feel connected and that interactive flow results in an improved operating ability. We all naturally shine within Interpersonal connections.

Interpersonal Perception is very powerful as it is actual conscious ability within the physical universe. This is good stuff, which we feel as clarity, confidence, and charisma. Most people are trying to get more ability. It only happens between two people, but results are additive. Ability comes from this union with another. To create Interpersonal Perception both people must be motivated by clarity of ethics higher than ego mind, survival of the body, or power from Quantum Perception. With Interpersonal Perception (also called Guru Yoga) it often takes years, if not a lifetime, for these rare intermittent connections to become stabilized. Resulting relationships of respect, devotion, and shared consciousness are experienced by both. This shared experience is beyond judgment, open ended (no expectations), flexible (uninjured), and fresh with alive nature.

Interpersonal Perception provides us with ability in the physical universe, and we all need that to operate a body. We are guests (see p. 195). Perhaps operating a horse requires 500 Interpersonal Perceptions and a human ten times that. We work on relationships lifetime after lifetime, to have ability in the physical universe. Without these connections, we are not able to integrate and coordinate all the activities needed to keep the body alive. Our seeming body is just a village of conscious relationships we are intimate with, and feel into.

As Interpersonal Perception occurs one becomes convinced, unity of consciousness is more important than details of the physical universe. The flow within life then becomes positive without being either dualistic or mental. We get freedom from worry as Mental Perception is transcended; freedom from control as Logical Perception is transcended; freedom from survival occurs as Body Perception is transcended. A plethora of details become available as Quantum Perception occurs, and these are all transcended with Interpersonal Perception. Because this Interpersonal Perception is immediate, the expansion of awareness is known without effort or thinking about it. It makes awareness fresh, clear, and always available.
The Bridge to One

**M.15 Interpersonal Perception Meditation:** Hold focus on Interpersonal Perception. This has two parts, staying and perception. Pick one person and hold focus on them. Use as much intention as needed to prevent dullness, but not so much that focus wants to jump around; this is interpersonal staying. While staying, join your consciousness into the consciousness of that other and allow perception from that “other” person (take on their perception); this is Interpersonal Perception. Start with mother, or someone you feel love, and as your practice progresses, join with other family members, close friends, friends, distant friends, strangers, and then enemies. Allow any thoughts that arise to not be elaborated on. Don’t get hooked by the content. Just relax the body and maintain this focus as well as you can.

**Reasoning behind this meditation:** The physical universe is held together by a belief consciousness is limited. This belief prevents the experience of perfection, and therefore invalidates true nature. This belief is fixed into physical reality itself, so Interpersonal Perception Meditation acts to cut down this misunderstanding. Directly, specifically, we engage our unlimited awareness. As this truth is realized, there is more motivation to open in unbounded unlimited focused awareness.

This process is both amazing and very subtle, so it is an advanced technique with some skills involved, which we now explain. Interpersonal Perception Meditation has two parts, staying and the perception itself. Staying is part of Shamatha (Sanskrit term: Stabilizing the Mind) which is a quiescence mediation to tame the mind. Without this pacification, the mind will not act for us, but try to tell us what to do. The thinking mind must be our helper, not our ruler. As mind quickly jumps into another awareness we just bring it back, over and over again, until it is tame.

The second part, perception, is part of Vipashyana (Sanskrit term: Perfect insight) and it can be done (to make it easier) in five stages: 1) Perceive the settled other person. 2) Perceive the moving or thinking other person. 3) Perceive the other person reflecting upon herself or himself. 4) Perceive the other person in relation to their body. 5) Perceive all these aspects of the other person unified together.

**Possible inner experiences:** An intense impatience and a sense of inadequacy is likely to arise doing Interpersonal Perception Meditation because it requires causing inner intimacy to reveal existing outer intimacy (see Struggle, p. 132). To find transparency, we must, to some degree, cause transparency to exist within us. Our individual survival is built reacting to this transparency. If these automatic emotions are allowed to rise and fall without elaboration, then transparency (inner intimacy) will naturally emerge. Only when this inner experience of “privacy” and fear stop, can the reality of life manifest its true quality of natural connection, and become known to our awareness.

Two weeks of doing meditation 20 minutes, both morning and evening, we usually find beneficial inner changes more openly possible. Alive nature manifests open space as the seemingly hard physical universe is made more transparent around love. In this open tranquil state awareness will naturally begin recognizing wisdom.
Possible outer manifestations: People find it easier to be around you because you are more transparent. Because you are more relaxed and present to the current unfolding now, they feel more awake when they are around you.

**TIME PERCEPTION:**

When interpersonal growth reaches a tipping point, space (this distant feeling) collapses, reality opens, and Time Perception can start. Time itself is the “individual” perspective of being separate individuals. When the **waiting** for others stops, time stops. As we learn to do this with each person, we are engaging with Time Perception. When time completely drops away, we naturally enter into Direct Perception. But let’s not just skip our lessons!

Interpersonal Perception finally completes as space collapses (the power of love p. 215). Now, beyond Interpersonal Perception, **Time Perception teaches transcendent truth as experience.** When one “sees” time the result is **wisdom.** “Normal” time is the experience of separation, so utterly basic; we feel we cannot perceive any reality without time being involved. Time Perception starts when we take out “me” which blocks our time vision. “Our time” is the last filter in perception, the last way we feel separate or disconnected. When personal time is unblocked, an inner capacity for Time Perception opens into shared vision (as space is already gone). Time Perception is an inner ability to “see” time directly. Time Perception isn’t something we normally or culturally understand. We normally get stuck in concepts, making it almost impossible to discern. Time is a plurality, it is more than one. We can start to understand, in raising awareness, by directly looking into time itself.

We don’t normally know the power of time. In our normal reality when it is 6 pm we might say “it is time for dinner,” so family gathers around a dinner table. We use time to organize our collective activities. Time organizes us. In normal cultural reality, we all march along to the same clock. Because the sun moves, people a thousand miles to the west have a clock that is one hour earlier. In general, clocks all over the world are synchronized (by local time zone corrections) to a master clock holding Greenwich Mean Time (GMT) at the Royal Observatory in Greenwich, London (Speaking strictly, on 1 January 1972, GMT was replaced as the international time reference by Coordinated Universal Time (UTC) which is kept in an atomic clock and may be as far as 0.9 seconds different than GMT).

Our world culture has only one clock with many different time zones. Our cultural understanding of time is singular. Still, it is well understood we go along subjectively experiencing time differently from one another. If we are bored, time seems to slow down, whereas if we are excited, it seems to speed up. Some see it just the opposite. In any case, time is different for each of us. In this sense, time is plural, there are many. When time is treated as a concept, its deeper plural nature is lost, and we are thus blind. We don’t see colors of time. Everything gets mixed together into “objective” time and one external clock ticks on.

Inner time (as experience) also relates to outer time (clock time). This outer occurs through the scientific mechanism of measuring the speed of light. The speed of light is interesting. Speed is related to time because it represents how far you can move during your turn, or the distance traveled divided by the time used. Limiting all physical motion is the speed of...
light. Since we are all one, we digitally multiplex all of reality. (Digital Reality is the main premise of Thomas Campbell’s book My Big TOE.) By the word multiplex, it is meant to say we all take a turn. Each consciousness that participates in the physical universe takes a turn, and then waits until it is their turn again. The speed of light is the limit of how far “you” can move during “your” turn. If you move faster than this speed limit, others just ignore you (ending your turn). This “you” isn’t ego, but your separation “from” others.

**Time:** Scientifically, the speed of light has only been accurately measured for a very short period of time. In 1809 Jean-Baptiste Joseph Delambre measured the speed of light to be $300,267.64 \pm 300$ km/s. In 1950 the speed of light was repeatedly measured and found to be $299,792.5 \pm 1$ km/s. In 1974 a decision was made to make “the speed of light” equal to $299,792.458$ meters per second, rather than continue to make measurements! (Claiming improved accuracy would only add new digits to the right side of this existing number!)

It is widely claimed by physicists (an exception is Wun-Yi Shu) that the speed of light is constant, but this seems a bit of foolish speculation. It would seem likely, in the next few thousand years; it will show the speed of light slowly increases. Further, the increase isn’t constant, but that this increase itself will increase. It is because, as we all learn about each other, *our resistance to others having the freedom to move will decline*. Each change has a multiplying effect since each sentient being is an integral part reflecting back on the whole. Within science the old Hubble “constant” may be changing over time, so this might force science to re-examine its theory that the speed of light is constant.

Perception on lower levels teaches us. In interpersonal perception, we learn using force to adjust relationships with others is a waste of time. The purpose of a physical universe, to fix others by force, didn’t work. We learn **details** of the physical universe **cannot be used to discriminate between people**, as these differences are created only by us to “fix” them (by making them less like them and more like us). Interpersonal Perception (3) teaches us to really **value other people**; not to measure them against things or concepts. Interpersonal Perception allows growth by permitting ongoing emergent discovery within **indestructible ongoing transcendent grace**. Interpersonal growth can only be done in full open awareness without using any force. Thinking (level 8 or 7) isn’t **useful** to either the process of Interpersonal Perception (3) or of Time Perception (2). Time alone (in its perception) teaches all the lower levels of perception. *Time when directly seen is known as fully formed wisdom.*

Perception of time (level 2) is embedded in all lower levels of perception: Interpersonal (3), Quantum (4), Sexual (5), Body (6), Logical (7) and Mental (8). Within all other levels time appears as a barrier, but at this level we start to see it for what it really is, we perceive time from a different (less “me,” more open) perspective. Time, as simplicity, directly shows us fully formed wisdom. This open process can be called timeless wisdom. When time drops away, we open completely into ongoing mystery, understanding then shifts from exclusive (judgment based) to inclusive (love based). We stop taking sides; drop any privacy, to stop counting time. As time drops, concepts dissolve, and all structures then release into pure experience. Direct Perception arrives, which makes itself known in direct experience. Only experience is pure enough to hold reality. It is without compounding.
DIRECT PERCEPTION:
The highest level of perception is Direct Perception. It is represented as an outermost black circle on the Mandala; outermost, since it is all inclusive; it takes everything in without bias or distortion. Direct perception may need explanation to understand. It isn’t something that can be found within language, or as part of a mental structure. It needs a living process that can only be felt comprehensively, yet it is still beyond both time and space.

Direct Perception can be partly described using the three Tibetan meditation practices, **Madhyamaka, Mahamudra and Dzogchen**. Madhyamaka (p. 42) is a practice learning how to be fully present. Mahamudra is a practice watching the conditioned mind. Dzogchen directly teaches intrinsic awareness which has no form of its own. Dzogchen is found in Tibetan religions of Buddhism and Bon. Although these three practices have very different approaches, the end result is exactly the same. They lead to an ultimate non-referential state which we call Direct Perception.

From Internet Wikipedia, under “Dzogchen”: “The analogy given by Dzogchen masters is that one's nature is like a mirror which reflects with complete openness but isn’t affected by the reflections, or a crystal ball which takes on the color of the material on which it is placed without itself being changed. Other evocative phrases used by masters describe it as an ‘effulgence’, an ‘all-pervading fullness’ or as ‘space that is aware.’ When an individual is able to maintain the Dzogchen state continually, he or she no longer experiences suffering or feelings of discontent, tension, and anxiety in everyday life.” This means perception is direct and not referenced.

From Wikipedia, “Mahamudra meditation practice works to directly reveal emptiness to one's own direct experience in one's own mind. This is achieved by meditating directly on one's own mind. This is known as, ‘taking the path of direct valid cognition’ - it emphasizes directly experiencing the phenomena of one's own mind and experiencing emptiness.”

When the orientation towards the mind sees the mind as empty, perception is direct and not referenced. Thus, Mahamudra reaches the same state as Dzogchen.

**Being enlightened** (resting in Direct Perception) is recognizing in awareness itself, there is no need to think, no need to check, or validate. Karma and reality keeps everything in a “**self perfected state,**” as it is called in Dzogchen. It is also called Mahamudra because one just needs to see mind without “using it.” One needs only to **stop fighting reality,** to see how wonderful, clear, and beautiful reality already is. It is found in Madhyamaka (or middle way) where we learn **not to pick** (in mental judgment) between what mind (automatically) serves us. Enlightenment is non-conceptual but within full contact, everything is inclusively allowed into awareness. It is a bit hard to speak about using only the incremental meaning found in language. Enlightenment is unspeakable and unthinkable, but full of joy.

To feel and perhaps better understand, let us review the other levels of perception. Each level going up conditions perception using a different mechanism. At level eight, Mental Perception, conditioned mind is what runs the show. This conditioning protects the ego’s static self-images. When static self-images drop away, we have Logical Perception at level seven, which dynamically conditions for control. Level six, Body Perception, conditions (for
survival) using a body. Level five, Sexual Perception, conditions by the design of bodies. Level four, Quantum Perception, conditions by history and particle physics. Level three, Interpersonal Perception, conditions using interpersonal relationships. Level two, Time Perception, conditions using our separateness and is experienced as time. Each of these conditions creates a separation that removes awareness from a unity of one consciousness. Only level one, a Direct Perception, has no operating conditioning. Direct Perception “solves” the problems occurring at the next lower level, or Time Perception.

With eight levels, we describe our perception. Issues and conflicts that “make us strong” are not ours; the “self” occurring as a result, isn’t what it appears to be. If we have the courage to admit the basic truth of our history, that history turns into acceptance, transcendence and respect. We evaporate as a “self” structure. This is the true meaning of emptiness. We are the union of emptiness and cognizance. We have no form but can engage in form, as we simply “believe” we are something. Each lower level of perception has a different belief, a different excuse, and a different denial separating us from unity. The real truth is utterly simple. In dropping the historical illusions of “self” and “other,” Direct Perception occurs.

In Direct Perception we know everything outside in consciousness is only illusion created by judgments as our private physical universe (p. 187). A Body illusion of being who we are, is freedom (p. 195) surrounded by external things. We are motivated by power as a freedom. Within freedom we learn (in time) that all our motivations are love (p. 184). Every “thing” is whole consciousness, self and other; nothing is external, outside, or ever missing.

Being, this ongoing illusion has 7 layers. We are, (7) mental concepts of self, (6) “logical” operation as self, (5) Body as self, (4) Sexual desire as self, (3) Quantum knowledge of particles as self, (2) Interpersonal relationship as self, (1) experience of time as self, and last, (0) emptiness as full experience, non-conceptual being with God as God, but still empty.

“Empty,” as a word, has great meaning beyond mere language. That feeling is space itself. Space lies just behind the ego mind, beyond privacy. The more you can face into this space the more wisdom will naturally arise in consciousness. Initially this full and complete feeling of being “empty” might make you feel sick. Yes, sick to your stomach. We all feel that. It is a sign of waking up. Our dream ends. You’re no longer trapped in privacy. We stop dreaming as truth becomes more obvious. Fortunately, truth has justice, support, beauty, and when it fully arrives, it isn’t different from infinite love. We see Unity has no separation, loneness or isolation, as all the mentally organized interpretations become absolutely meaningless.

Awareness reflects mentally in false understanding. How so? Let’s think “kitchen.” First we might see (in awareness) a simple wood circle on four legs; we then understand “a kitchen table.” Mental understanding follows awareness and it translates it into meaning. Wood becomes table. Meaning feels complete, normal, and in that, it just tames awareness into a feeling of being bound, confined, and understandingly normal. Our mental understanding is often shallow, confused, invented, and incomplete. Mental understanding is the vehicle of perception, inserted within reality to create privacy. This privacy creates a self, which fixes, adjusts and protects awareness. Awareness is unbounded, simple, clear, vibrant, only after all hidden fixes are taken out of this underlying mental understandings. We stop privacy.
Privacy creates separation which we feel inside as **understanding**. Each level of perception has a corresponding understanding. Mental understanding is built upon judgment. Logical understanding is built on control. Body understanding is built on negative merging - a non-conceptual state of merging with another. Sexual understanding uses desire. Quantum understanding is built using the objective existence of **things**. Interpersonal understanding is built upon individual will (which is space itself). Time understanding is built on “outside” or other’s will (in waiting for others to stop). Direct understanding has none of the above, as there is no dualism, no reference, no patience, and no separation. Only **direct perception in union with direct understanding** is unbounded, clear, whole and complete.

Are we open yet? If not, let’s look closer. Each of these first seven levels of perception is an obscuration, which have three parts: (1) **perception** (2) **self** that perceives (3) a separating experience. Obscurations look like duality, but the third part, *this separating experience*, is what *keeps it separated* from the other two. This third part is a part in awareness which is dismantled from reality; rejected from experience. Rejection (*hiding this third part*) makes the obscuration into a conflict that now appears as **two** sides (a duality). This hidden third part is just the will to reject truth. This whole process (which we call “Hidden Third Aspect” of Duality, or tristic p. 109) just creates privacy accomplished (in contraction) by pure will alone. When we deeply understand this as a contraction of will alone, we then can practice **relaxing into Direct Perception**. Reality has been there all along, if we can relax.

As Direct Perception occurs, one becomes convinced any picking and choosing of friends is more or less meaningless. A quality of flow within life sparkles with brilliance and constant radiance. Gone are preferences (from Interpersonal Perception and Time Perception) that caused it to look like struggle. “Friends” are transcended within Direct Perception. Because Direct Perception is timeless, it is beyond the immediate, beyond anything measureable, beyond conceptual, and beyond any intentional effort. Awareness becomes like the sun, ongoing, always shining. (We don’t need “friends” when everything everywhere is friendly.) Only Direct Perception has fresh experience without bias. This unconditioned experience confirms the unity of consciousness, and maps, by these eight levels of perception, another bridge to one that can be followed. Simply knowing how reality fits together can remind us to open by using intuition and being direct. This open simplicity is uncontaminated, non-dual, non-definable, yet self-perfecting.

**DYAD AND THE AWAKENING POINT:**

Merely describing perception or identifying eight perspectives isn’t that useful because it doesn’t lead us out of conceptual thinking. A real journey takes alive nature which is always beyond incremental logic of languages, such as you have found in this book. Merely reading and thinking about these ideas might actually block alive nature because it builds the belief that one has understanding which is “correct.” Being correct is just another concept, quite separate from direct experience. Even “non-conceptual” is just another concept, so there is no way a book will awaken you. If you have many past lives as an awakened being, then it might look like you were awakened by this or some other book, but you already did all the heavy lifting, the realization, before you opened the book. It wasn’t an awakening, but only
remembering. Simple remembering can be triggered by reading a book. Dyads may be used to get beyond being “correct” within conceptual thinking. The Mandala of perception (p. 205) symbolically describes this bigger journey. The center section of the Mandala represents the dyad as it is used to awaken perception. It consists of the infinity symbol, the word dyad, and an up arrow pointing to “Awakening Point” (p. 138 and 205). This Mandala is a whole process we encourage you to make for yourself. It is a journey of inner alive awareness as it guides itself into itself, the journey to realization. Because “our” delusion starts by privacy, revelation requires a witness, and this is best done within a dyad, with another person whose consciousness fully supports our journey in.

When dyads are done correctly the form of dyad dissolves, mental structures fall away to leave only alive awareness operating in freedom. This freedom is united with truth and not bound by ordinary language. Alive realization shares language, or speaks, in a way that is dynamically alive; quite beyond ordinary fixed (often dull) meanings. Seeming limitations evaporate in shared alive awareness. This Mandala attempts to show this alive realization process. Its center, alive awareness itself, is the “Awakening Point” unified with, in, and as, alive realization. This transformation liberation is held and sustained by dyads to heal into natural wholeness, beyond language, symbols, and all other mental understandings.

Using the natural potential of a dyad is new spiritual technology. It breaks open the very old leadership model of a gifted charismatic speaker addressing a large audience of faithful and devoted students. Rather than one speaker presenting to a hundred listeners (since most of which are just building new stories to carry around in their egoic minds), 50 present and 50 listen (as one may sweep the floor, keeping the place clean). The dyad process lifts spiritual technology above concepts so direct experiences can manifest and take place. It also weans us from even wanting to be that “gifted charismatic speaker,” and all those delusions of the goal oriented life mentally striving to be something, or someone, other than what we are! It is also amusing how religions speak of awakened freedom, but then huddle together just to keep away from those who have different beliefs. That isn’t how real freedom acts.

As we become familiar with dyads we build the skillful process of not contaminating the journey others must take. We eventually see all of life becomes a dyad. Dyads never end. All of life becomes teacher, partner and friend; interrelatedness and inter-connectedness never end. We engage in a life flow without ever being a “separate” individual. We become unbounded, beyond labels, intuitive, and in this way, lovingly whole.

BOUNDARY CONDITIONS

“Examination of the reality of God is useful because it provides a degree of understanding and takes one to the edge of the limits of intellect where intuition is unveiled.” ~ Roy Eugene Davis (1931~)

In observing this reality of one, especially in experiences of unity, we notice that everything is already doing. In other words, there is nothing to do, nothing to fix, nothing is even out of place. Everything is perfect. Everything is dynamically ongoing, naturally flowing, in its own great perfection. This perfection is quite beyond being encapsulated by language or limited by logic because it is completely unbounded. What then can we do towards realization?
Contemplating the meaning of unbounded perfection, it becomes obvious difficulties are a result of “our” boundaries. These are the disconnections from ongoing experience of being one. Hence, in any real journey to alive realization, we always learn by changing ourselves, not by changing others. We therefore need to understand why we have these boundaries?

Ego needs boundaries, because it selfishly blocks unity. Without healthy boundaries, ego in its limited understanding would do great harm to others. Once ego is dropped (i.e. no self-images or other symbolic disconnections), understanding naturally grows, so respect for others improves. We fall into more appreciation. Growing respect eliminates a protective need for boundaries, but we still find boundaries continue because there is something else holding it all together. In “our” indirect habits of thinking, we don’t yet fully understand in direct experience.

Indirect experience is full of boundaries. Missing are clear qualities of love, ongoing energy, and beauty. Still hiding are mental beliefs of “understanding” and “knowledge.” Reality is therefore misunderstood as “seeming” and not vividly clear. Hence, we need to study and consider boundaries. These are problems, acting to hide authentic love, beauty, or ongoing flows of any energy. We don’t see, or feel, because all these boundaries hide in “us.”

**Exercise.60 Boundaries:** Two people, 10 minutes each, answer in a loop (p. 281) two questions: “Tell me a boundary you experience.” And, “Explain.” (App. C&D)

Are you lonely? A common boundary, offered by mind conditioning, is when we are alone, we must be lonely. In truth, being alone can be sweet, warm, and merged with unity.\(^2\) Ego in its closed exclusive judgment isn’t able to allow unbounded wholeness. With ego this is a paradox. Ego is stuck. But see past this, “Feelings of being lonely,” and use it as indicator of egoic activity; to see ego. Ego has a purpose, to wall off reality to protect self-images. Ego, substituted as you, is the master boundary condition. If we can directly feel ego operating, inquire to expand experience past this ego barrier into open awareness. (Repeating p. 12)

> "Happiness is when what you think, what you say, and what you do are in harmony." ~ M Gandhi

In silent contemplation, beyond ego, we can see how this works. Feel how happiness is essentially unbounded. See in particular, how any internal boundary or hidden thought prevents happiness. There are many possible boundary conditions. It might look as if we are separate individuals, with separate thoughts, in a separate body. Each of these different boundary conditions creates a specific aspect of suffering. Uncovering suffering can then teach us about unity. Unity (with its strength of love, beauty, and energy) ends all suffering.

Hidden boundaries are hiding unity. Because the world is already perfect, all problems are “self” inflicted and therefore exist only as inner boundaries. Thus, we are only ever working on ourselves. As each boundary is seen in its larger perspective, joy floods in; we come into contact with a larger awareness of unity. The bridge to one is now a bit more complete.

> “Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it.” ~ Rumi (1207-1273)

The open path out is both inquiry and meditation. Inquire into what a boundary is by fresh curiosity. How does it protect you, or others? What is the meaning of this boundary, how
A meditation that can diminish boundaries is, “Just coming and going.” With two approaches, (1) Coming and (2) Going, we operationally take boundaries apart, piece by piece. This meditation takes barriers away from thought and into fresh alive experience.

**M.16 Just Coming and Going Meditation**: See any boundary as an illusion. **Challenge the boundary.** Perhaps we start with the social boundary of attending a party. Don’t obsess or elaborate, simply come. At the party, be at the party. When it is time to leave, thank the host and don’t make a big deal about leaving, simply leave. No drama, no tears, no big deal, just coming and going. We can practice this anywhere, with any boundary. For example, as “you” breathe let go of the boundary that this is “your” breath. Let the breath just come and go. Don’t feel like speeding it up, starting it, cutting it off, adjusting it, effecting a pause, commenting on it, critiquing it; just let it come and go as it will.

**Reasoning behind this meditation**: Boundaries look real and substantial, but if we practice this antidote, we can recognize a **stronger** underlying interconnection. The interconnected strength of experience cuts away illusions of boundaries. **It unhides thoughts.** This is a powerful yet simple practice. This practice may be done with any boundary to diminish its illusion of separateness (“Beyond all coming and going,” Buddhist call it Tathāgata).²³

In modern western culture it is so easy to make a big deal out of boundaries. We anticipate and then speculate on what might happen. We spin a whole series of stories and force ourselves to then react to each of these possibilities. It is all fear based mental activity. Instead, by doing this meditation we neutralize fear by not encouraging it or giving it attention and therefore power. This meditation allows us to experience rather than speculate. In doing this, we break our habit of thinking.

**Possible inner experiences**: The mind is likely to complain about this meditation by not understanding how this meditation is practiced or can be extended into other boundaries. We have given two cases, being with (the party), and not (the party), and being “owner” of your breath (by the ego). Each person has a different set of boundaries with a different series of events and decisions that create and support boundaries. This “coming and going” practice directly challenges these boundaries.

**This Inquiry challenges by action.** What we mentally see as a paradox opens into experience. Action helps inquiry remove all mental beliefs, lift veils which are often just pride (or denial) protecting ego. We learn within action, as everything external is also unified, so truth as unity undercuts a false thinking truth of separation. **Our internal boundaries drop, by the clarity of action.** Action unifies all into one. With fresh balance, boundaries fade away. Within a couple of weeks of doing this every day, we see it can enrich our lives. It releases beliefs stuck in boundaries, allowing awareness to naturally expand and recover missing wisdom.⁴⁶

**Possible outer manifestations**: Unity connects in us, and we become whole. It will be easier to be in touch with the unity of one because boundaries diminish. You will naturally be less judgmental and more compassionate. More life will get in.
Boundaries are the way we build (in thought) our little world, where mental comparisons guide (in privacy) all action. While it might look smart, it is just another form of ignorance. If will is selfish, we end up in a mental world fixing everything by more thinking; it never ends. If will gives love, instead of thinking, we are more involved in living. We observe luminous existing primordial essence from within life’s flow, so mental thoughts don’t then form. A unity experience effortlessly self-liberates awareness, as all arises with a field of awareness having its own intelligence, direction, and unfolding meaning. Inquiry here then is without mental effort of any kind, without a separation of “viewer” and view, without judgment or end. Dzogchen calls this the Self Perfected State.

THE SELF PERFECTED STATE

Imagine each “separate thing” was only expressing an aspect of you. Would you really call that “separate?” Of course, for this to mean anything, we would have to know what “you” means, and what “thing” means, and what “separate” means. It would be very hard, if not impossible, to make it available for comprehending by only using conceptual words within communication. As mental boundaries are not absolutely real or true, we need something more. The ancient practice of Dzogchen points in this direction. Dzogchen “is a complete way of knowledge of the individual’s state of being, beyond the limits of either religious belief or culture.” It is called, “a direct teaching because, over the course of the centuries, it has maintained a purity and authenticity of transmission incompatible with the more formal structures of religious institutions.” (Dzogchen, The Self-Perfected State, page 13)

“The principle in Dzogchen is to avoid creating anything false, and to really understand the reasons for what one is doing. It isn’t important to define oneself as belonging to this or that school, tradition, or point of view. It makes no difference whether one considers oneself to be Buddhist or not. Basically, feeling oneself to be a follower of something or other is just a limit, and what one really needs is to understand one’s own condition and to open oneself, getting rid of all these kinds of barriers.” (Dzogchen, The Self-Perfected State, page 120, [see Appendix H.33, on p. 305])

We are invited into what Dzogchen calls, “The Self-Perfected State,” from the Six Vajra Verses written around 800 AD (Dzogchen, The Self-Perfected State, p. 81), given here as:

*The Nature of phenomena is nondual, (1)*
*But each one, in its own state, is beyond the limits of the mind. (2)*
*There is no concept that can define the condition of “What is” (3)*
*but vision nevertheless manifests: all is good. (4)*
*Everything has already been accomplished and so,*
*having overcome the sickness of effort, (5)*
*One finds oneself in the self-perfected state: this is contemplation. (6)*

These six sentences, or six Verses, outline a way of seeing reality as one. The first verse, “The Nature of phenomena is nondual,” means all separate things are really interrelated and can be considered to be not-separate, or non-dual (literally meaning not two). All the trees and birds and sky can be considered to be just one thing. In the next verse, “in its own state,” describes how this part of reality you might be looking at, is sharing one existence, just as we are, but in its own state. This separate state, “its own state, is beyond the limits
of the mind.” The mind can’t put logic around it, so it (mind) cannot comprehend it (hint: it is non-conceptual, only alive awareness can join it).

The third verse, “There is no concept that can define the condition of ‘What is’,” tells us reality is beyond language, which means it is beyond the fixed logic established by history. (It is fresher than any past view.) The forth verse, “but vision nevertheless manifests: all is good,” tells us despite our loss of language, and not being able to think about it, reality connects with us, in spite of these unimaginable facts. We can still see it, and this is wonderful as “all is good.”

The fifth verse is, “Everything has already been accomplished and so, having overcome the sickness of effort, ...” We are (already) in a world of unity; that is a concept (true unity) we are unable to “fit” into our minds. Yet this world (already) works and fits together! We can only see this perfection (true unity) if we are beyond the “sickness of effort.” We go beyond our incremental minds into an open ongoing experience of vast perfection, beyond fixing effort, or rejecting what is.

The sixth verse is, “One finds oneself in the self-perfected state: this is contemplation.” As we experience being beyond effort, beyond privacy, we experience perfection, and we are complete and integrated into the unity of one. This perfection is without perfector (anyone “doing” perfection) and is therefore called a “high” aware state of contemplation, as it is without being in a conceptual state. Only this high state of contemplation is non-dual (not separate, in flow, without taking sides in judgment, in unity, and quite beyond language, as one must let go and surrender any limiting concepts to make it so).

From a consciousness of unity, from this perfected state, many of the “words” used by the world’s religions can be understood as true and filled with love and compassion. Words now open. They discern aspects of the whole, rather than excluding parts. Words (when open) point to what no words can force meaning upon. This is “self perfected” truth. The truth is always just beyond language because the heart (found in the unbounded whole), not the head (as found in separate simulations), holds (in the dynamic flow) truth. Mental knowledge isn’t enough. Awareness is king, and the conditioned mind no longer drives the show from its stories and associated reactions. All (in the discerning as whole, with nothing missing) is good.

“Don’t prolong the past, Don’t invite the future
Don’t alter your innate awareness, Don’t fear appearances
Apart from that there’s not a damn thing.” ~ Patrul Rinpoché (1808-87)

In utter simplicity, open awareness becomes boundless. We have alive realization only when empty of concepts. Without concepts, in alive realization, open, we can even begin to understand death. Tibetans have an understanding of what they call “Bardo,” defined as awareness following death and before a next birth (see “Wild Awakening, the Heart of Mahamudra and Dzogchen,” by Dzogchen Ponlap p. 262). Feel into this whole experience of reincarnation, not just as a concept, but another bridge to one - a way to see a larger more interconnected world. We are on a journey. Understanding the Bardo is a good way to lessen our great fear of death and to then become more openly sensitive, fresh, and indestructibly tender with new unbounded possibilities. We can open beyond our beliefs.
In the 17,000 year old Tibetan Bon religion, it is said that immediately after death, mind separates from body. Depending on karma, mind remains near the corpse for two or three days. The Bardo state of consciousness is when mind is without a body, or simply put, the state of being dead. As they separate it releases a sequence of three great Bardo visions. This release is a natural effect of losing, by force, the boundary conditions of “our” body.

The First Bardo Vision is “fundamental base”. We lose the ability of body to connect us into shared physicality. External physical connections go dark, silent, become empty, or simply quit working. Our experience is one of being completely dark and empty. The sixth level of perception, Body Perception (p. 209), ends. Generally it is difficult for consciousness, in this Bardo state, to realize its body is dead. It is even harder to remain relaxed, curious, or with an open attitude. If we don’t react, enlightenment occurs; all life unfolds as pure meaning. If we react (which by thinking is then to enter Samsara and our history of “because”) we are dragged (seemingly against our will) into a second Bardo. Our reactions create our privacy, which is a lifelong largely unconscious interlocked belief system.

The Second Bardo Vision is “clear light.” This can be understood as the forced collapse of the body’s control structure. This is another boundary condition now removed by force. Consider this body’s control structure. When we move our hands, how does that really work? What is a “body’s control structure” and how does it interface into awareness?

When we talk about being in a body, we are also talking about an actual physical universe. The physical universe is about power and the use of force, so a body is very useful, but the body within all these forces can be very hard to control. Therefore, a big part of structure and function of our body is dedicated to control. Control is a very difficult issue. Part of the “body’s control structure” is located within the body itself, as a nerve network with brain as central nerve processor. But, this isn’t the whole story because it doesn’t map or describe how our awareness connects into our body centered nerve network. Our awareness mostly connects using Sexual Perception (p. 212), with some Quantum Perception (p. 213) and a small bit of Interpersonal Perception (p. 215). Control is complicated.

Essentially, we do a body connection to ongoing awareness by “others” help (using Sexual, Quantum, or Interpersonal Perception). The connecting help is mostly Mother, and Father, with supporting help from relatives and also what might be called angels (conscious entities without bodies). All the connections locate control as living within “this” body. We become deeply bonded into a field of “others” within “this” body.

When death occurs, we lose working (neural) connections in our body. If we deny or ignore this, we can try harder (using Interpersonal Perception) to bring everything back. This effort backfires because the body mechanism is broken. As a direct result we see (in Interpersonal Perception) an explosion of light. It comes as a color sequence. The first color is reportedly white, followed by green, red, blue and then yellow.

This well known (in Eastern cultures) sequence of colors, specified in ancient Bon religion, and also in Buddhism, seems an important message or clue to the inner meaning of death.
itself. Colors identified in Bon can be interpreted using Sufi Lataifs systems (Spacecruiser Inquiry, App. H.08), and are as follows; support (white), compassion (green), increasing discrimination (red), knowingness (blue) and then joy (yellow). If this is the interpersonal message, what does it all mean?

It is common for people to see colors at death. If one knows “death is the end of privacy,” then it all makes sense. Your beloved friends are now aware of your return into shared consciousness! They are in joy about it all. This is their interpersonal message to you.

When we use the term “interpersonal message” (review Interpersonal Perception p. 215) we are not talking about a communication message in the normal sense, as a thought being “transferred” between two people (to review communication cycles p. 114), we are instead talking about shared consciousness, conscious awareness which is shared. In this sense, it can take place without concepts in the domain of feeling tones. Because it “takes place” interpersonally, it “takes place” outside of the physical universe, in the non-locality found in quantum mechanics. Time is involved as we can still feel separate (for a review p. 219).

What is this message? Decoding the five colors feeling tone sequence; 1 White:: support, beloved friends are outside, above, and transcendent to the apparent existence of a physical universe. 2 Green:: compassion, you feel them responding to your current condition. 3 Red:: increasing discrimination, you feel their increasing intelligence. 4 Blue:: knowingness, you feel their discovery, their understanding of this situation, they now know. Wow! 5 Yellow:: joy, They are happy to have you back, happy you have no “here” in the physical universe, which they felt was only distracting you from them. Dualistically (in thought) this might seem a mixed message. Yes, you connect (this is good), but you cannot use force (this is bad) in ongoing relationships with others. Without a body, you are effectively without a physical universe. What does that mean? You can’t just yell to get them to listen. Everything occurs only with permission, both sides of consciousness, you and them. If you are addicted to yelling at people, this now can be intolerable. Everything is different as the use of force is no longer possible. Dead, you are forced to be gentle. In life, try relaxing to allow yourself enough grace to be only gentle. See what you can learn!

This Second Bardo Vision is another opportunity to wake up and comprehend how the body existence actually works. The collective conspiracy of hiding in a body is over. Having a body is an open power dimension. Without it, we get cut off from expressing power with or over others. This surrender brings up helplessness.

We are helpless. This is an intense experience. In this Second Bardo Vision we are said to initially meet with our Mother. If we can be fully open and flexible the whole functional process of the body’s control structure will reveal itself. This is another chance to realize how love works to a deeper level. Love is the glue holding all existence together. Love is free from coercion and force; it is even beyond the physical universe.

“Only nondual existential knowledge in the moment is valid. Without resolving all experience arising in the moment in ‘child’ clear light, there can be no ‘jumping through’ to the ‘mother’s lap’ at the time of death.” Natural Perfection, p. 201 commentary by Keith Dowman (ap. H #47)

Helplessness was only hiding all abiding love. If this experience is understood and digested without loss of meaning, a state of nirvana spontaneously occurs. Nirvana is a clear state of
liberated and relaxed attention, of being enlightened. If instead a reaction occurs, (we think a thought) then a state of Samsara arises. Samsara is the “me” state of being victimized and oppressed. It also requires us to keep thinking. The more we think the more boundaries are created, and privacy just continues. If we are not yet enlightened, the third Bardo opens.

The Third Bardo Vision in Bon is called “Existence.” If we are still holding thoughts, we must communicate. This is thinking mind experiencing its loss of body. Mind is naked, and all of its hidden processes no longer affect the outside world. A third boundary condition is being removed by force. This newly released boundary floods into awareness with broken future hopes and expectations; lack of control and complete loss of power. The root is “poor me.” Although difficult, it is still possible to open enough to experience how mind works. If not, we continue taking the perspective of victim. This reactive perspective will just guide our path into a next birth. Only in nirvana can we choose to avoid rebirth, which we might call becoming an angel, as we don’t need to take physical form. Realized understanding is the point of life, you either get it or you don’t. Finished or unfinished, it is all only an inside job.

**Exercise.61 Death:** With three people using 10 minutes each, monologue on the subject of Death. After each monologue allow for questions and answers for 5 minutes. (Appendix C & D, p. 294)

**DARK RETREAT**

According to Bon, all of us have died many countless times. We also avoid being ready for this natural process. One way to get ready is to go on a Dark Retreat. Typical Dark Retreats usually last 49 days. This seven week period is dark, quiet, and solitary. Not much physical space is needed, perhaps a room 12 foot by 10 foot, with bathroom and a place for food to be left 3 times a day. In this way, everything that is in one’s mind is amplified, as a person is encouraged to come to deeply know herself or himself. Dark Retreats are known in many religions: Ancient Egyptians, Buddhists, South American Mayan Indians, Sufi, some Christian mystics, Taoism, and Greek philosophers like Parmenides and Pythagoras. The Dark retreat brings a natural focus which becomes deeply cleansing thus helping to allow liberation.

In Dark Retreat, we learn while alone. Western culture, which is addicted to thinking, needs to go deeper. In my opinion, we can go far using Enlightenment Intensives, but we can't go all the way. At an Intensive we have the company of our dyad partner and the staff. We can relax; surrender, to join into their power; avoiding the endless void. We aren’t alone. But one needs to face him or herself. With exploring, or sickness, and other forms of isolation, it happens. One needs to have opportunity to die before death; to stop the fixing, stop intending, stop even stopping, a time to grow up. We allow time, in silence, with no visual entertainment, nothing to do, just be alone, as that newly opens cognitive space.

"Silence is the language of God, but each of us has a way to improve on God, which drives us. Then, in this ignorance, we ‘speak out’ in the dream of speaking truth." ~ W.R. Savoie (1945~)

Without silence we are often busy, modifying reality by speaking. We don’t know how to be alone and stop fixing reality. That is one reason for the Dark Retreat. This approach isn’t for
beginners, or the unstable, as it might drive one mad. Current groups offering Dark Retreats have guides which communicate for 15 to 30 minutes each day, to determine if this process should continue. If it is going badly, they go in to slowly bring a person back. A Dark Retreat isn’t for everyone, only those who have done the required inner work. Being in a flow with life isn’t a kind of “understanding” of anything so much as embodiment of sacred aspects of being. That essence is accessible in every moment. This isn’t intellectual perception. It's all about unpacking illusions and building insights, becoming the way we are with others, the way we live life. The process of a Dark Retreat can help remove the veils separating us from life’s flow. We can be silent, or speak, but it all then flows with life.

“Sometime we shall have to stop over-evaluating the word. We shall learn to realize that it is only one of the many bridges that connect the island of our soul with the great continent of common life ... the broadest, perhaps, but in no way the most refined.” ~ Rainer Maria Rilke (1875 – 1926)

With spiritual insight and experience, touch true nature directly, not as a concept. Nakedly aware, fresh, discover we are unbounded, unborn, and timeless. Representations of us, any mental images, anything separate from life, are only our creations. Don’t manufacture any of these unneeded illusions. Freedom, in the bliss of unsupported emptiness, is rich beyond all measure. Recognize and choose to live in cognitive lucidity in a non-conceptual flow with everything. We only enter with confidence from the full, open and naked perspective.

Always think of the universe as one living organism, with a single substance and a single soul." ~ Marcus Aurelius (A.D. 121-180) Emperor of Rome (161-180)

RECOGNIZING NON-CONCEPTUAL REALITY

“Renew thyself completely each day; do it again and again and forever again.” ~ Chinese inscription cited by Henry David Thoreau in Walden (1845-1849)

As words were written for this book, it became clear, without some care, it would all just be building into another belief system, a new way to become stuck. We might develop a belief in communication cycles and enneagrams as if they were “ultimately true.” These surface effects are only seen by limited states of awareness. Relative truths are not ultimately true. They are useful tools, if one has impeccable ethics, on the pathway to one. They operate in duality to help people move towards unity, or without good ethics to manipulate others and just cause problems. Ethics has both a conceptual and non-conceptual reality.

Any conceptual viewpoint is only a tool you might use along a path to truth. It is like a boat, in helping you float, when you believe you are too heavy. But it is the belief of being heavy which makes the boat seem needed. A boat lifts spirits, so “you” don’t sink. But the belief is heavy, as it takes a lot of work to prop up and keep working. It is a world of ego, judgment, relative truth, and privacy. The work involved in keeping relative truth never ends. Direct truth, will not have “you” and you will not find these old boats useful. They are not worth leaving “heaven,” as you can only think conceptually when you are out of unity. Judgment, the basis of all thinking, is action from duality. A simulation of “self” (in or from separation) is needed to provide any mental comparison. This is energy wasted. It is more important to be in flow with reality. This ongoing flow within reality is “heaven” itself.

“He here it is – right now. Start thinking about it and you miss it.” ~ Huang Po (?-849)

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The ultimate mental achievement is a concept. But, if we try to use concepts to then lift our attention and awareness, we are distracted from being fully present. Concepts are internal mental structures. They are constructed only by distractions in awareness. On page 19, we said mind only operates in series with reality; it competes for your attention. We simulate reality, thus stop and look at reality in comparison; we flip back and forth, trying to line it all up. Concepts might point us to the present moment, but they have an attitude, a point of view, or a bit of inflexibility. That mental attitude or inflexibility forces awareness away from now. We sail into future moments or hold back within past moments. We end up in a conceptual now that is conditioned, private, limited, and always inflexible, a poor substitute for the open and fresh non-conceptual now.

“What is disturbing you and making you uneasy is that there are things outside and mind inside. Therefore even when the ordinary and the holy are one reality, there still remains a barrier of view. So it is said that as long as views remain you are ordinary; when feelings are forgotten you’re a Buddha. I advise you, don’t seek reality, just stop views.” ~ Fa-Yen (885-958) (The Teachings of Zen: Trans. Thomas Cleary p45)

The truth contained within a mental concept is a pale reflection of reality itself. All mental concepts are pale reflections; they are not in themselves real. Fully allowing the vividly real, concepts must go, they must be ignored. This isn’t a loss. In reflection, truth is like the sun, the mind is like the moon. If you know the sun is available, you might choose to read a book by the light of the sun, rather than the light of the moon. You ignore the moon and it isn’t a loss. Vivid freshness can only fully occur when all conceptual elaborations are gone!

“If you wish to move in the One Way

   do not dislike even the world of senses and ideas.
   Indeed, to accept them fully is identical with true Enlightenment.

The wise man strives to no goals but the foolish man fetters himself.

   There is one Dharma (indestructible truth), not many;
   Distinctions arise from the clinging needs of the ignorant.

To seek Mind with the [discriminating] mind

   is the greatest of all mistakes.” ~ Seng-Ts’an, "Verses on the Faith Mind"

The core conceptual elaboration is ego. Our ego is just a story. That story depends on other stories. Stories seem useful, but they are not, as it isn’t possible to narrate a mental path to enlightenment. There is no “because,” since once you stop thinking; the obscuration can be seen as thought itself. Any external meaning held within the thought, defines that thought. Enlightenment is flowing unity with all that is; any thinking just divides that unity.

“Our” privacy only divides unity. Dividing in mental comparison doesn’t help. Each of us is wound up in a specific way; we can’t unwind by following anything external. Even if we do wake up, the technique we use just becomes another story others listen to. It might inspire them, but it will not “work for them.” As much as we want to change this and help others it is even better to let all that go. There is no one to save, no one to teach, and nothing to fix.

We cannot use “our” thinking mind (with privacy) to find alive nature. Instead, we must use alive nature to find alive nature. Awareness is then aware of its awareness, flowing, fresh, unbounded, and missing nothing in direct experience. No separate “self” can accomplish this as a mental goal. Non-conceptual reality is so much bigger than mere thinking.
The actual relationship we have with our body is non-conceptual. It is a relationship “here.” Embody “here” to be fully present, or we can conceptualize and be in our heads. When we are in our heads, we imagine a “here” relationship, by floating in thought. Thoughts comfort us. This floating in thought, as ego, started when we placed mother in our heads to comfort us. This creates “our” privacy. We hide out “here in me” as we habitually become a thinker. We can't fully return to the pure non-conceptual relationship we embody as body until we deal with mother. Thoughts comfort us, mother us, and we feel we need protection, the protection of our internalized mother. The “self” we claim lives in our thoughts, is just our internalized “perfect” mother, the mother we never had.

People seek perfection in concepts. If we believe this book (or any book), we will just be stuck in the mind, disconnected from the alive real and left holding on to mental concepts. Our beliefs will make us feel “done.” We have a private perspective within a story. We are then insulated in relative truths, rather than alive in a unifying direct experience (absolute truth). We have a whole stack of relative truths rather than unity. Within relative truth we experience lots of separate little truths, all held in time, and organized with our mind. This is artificially complex and therefore disconnected. For a direct experience to manifest, we must drop away all the beliefs and the resulting stories. Here is a starting list.

- You have a mind? The illusion of you (which is a mental self-image) has an unconscious mind. The power of mind is only due to the self-image attachment. In ultimate truth there is no you and there is no “your mind.” The illusion of you creates the illusion of the mind. It can also be said, “the illusion of the mind creates the illusion of you.” The statement, “You have a mind,” has relative truth within privacy but no absolute truth.
- Enneagrams are real? Enneagrams are formations of private “self” reactions. A reaction is an automatic choice; therefore, it can seemingly go away when another choice is made. Enneagrams are special types of reaction because they are reaction to another's reaction. It can react to a reaction and therefore be called a “chain reaction.” But even within great reactions, there is still alive awareness that can understand and not react. Enneagram reaction isn’t 100 percent certain. Therefore, enneagrams are ultimately not real, since their reactive structures can be dissolved within alive awareness.
- Comprehension of Life is possible? This is a key goal of the automatic mind, to organize life so the mind can be in control, by letting you know what is about to happen. Since Life itself is alive, it is changing constantly, constantly different than it was. Life isn’t mechanical and not within logic alone to tie down, but engagement with life is possible.
- We reincarnate into the next life? This is only a relative experience from lower states of wisdom. We are unborn; but confusion makes reincarnation look real.
- There are eight levels of perception. We chose eight because it seemed a useful way to examine perception. We might just as well have 4 or 12. You step only until you can fly.
- Perception is how we connect and learn? If we are one then all boundaries are illusions. Any mechanism of perception only works because of ignorance (as we belief in illusion).
- Communication is real? If one is fully aware, one can sense before a communication cycle begins, something has shifted and changed. This shift occurs “just before” the
mechanical process of communication takes place. Sometimes “just before” is only 0.01 seconds, but this is enough to feel, sense, and know as a fact. This felt knowledge, once fully experienced, allows one to start dropping the conceptual idea communication is reality (and with that, private reality is seen as an illusion). Communication is only a relative truth between two conceptual viewpoints, it isn’t absolutely real.

- You have a body? Can we keep privacy, located “here” in a body? But as we read about “Finding our Body” (p. 195) we might realize it is only bounded in judgment (reified) by others. They hold it. This body then is only a state of our relationship with others. In this sense it doesn’t belong to us. It isn’t “our” body. In the larger absolute, the more open truth, there is nothing separate, or private. The appearance of bodies is then only a passing phase of our evolving relationships. Working with others is by their choice.

- Life is the perfection of love? This is both a concept and a non-concept. It is a non-concept because it is open and boundless. The words then only have meaning because of a belief in relative reality. They hook us, where we feel bounded and held, which is unique to each of us only because we still hold a conceptual reference point. It only has relative individual truth. Ego mind, with its judgments, is unwound by just living life.

- The Ultimate Formula is real? It is only as real as the physical universe, which isn’t ultimate reality from the highest level of awareness. At the highest level it is part of the illusion. It may be then called, “The Ultimate Illusion,” because it appears to make us separate from each other. (This is funny stuff, this letting go. Hard not to laugh all day.)

- Is love real? Love can only be experienced from a separate identity. It is a longing for a missing connection, in an illusion of separate. As conscious union dissolves separation, all longing ends, awareness moves beyond mere longing. Reality is stronger than love.

- Free choice? As long as you have a conditioned mind, it looks as if you have free choice, but an ego’s choice to filter reality isn’t free. In open flow with reality there isn’t desire, ignorance, or pride/anger. The Three Kayas don’t obscure reality, so concepts of “free choice” become meaningless; it is neither true nor false. It is the wrong perspective.

- Trip laying is real? It is only possible to lay a trip when someone has a weak conceptual viewpoint and they want a stronger viewpoint. They want their own privacy. Once people realize non-conceptual freedom, it isn’t possible to lay a trip on them. Trip laying is only relatively true, it isn’t absolutely true (as privacy isn’t really possible).

- Karma is a law that is true? It is true because it can’t be otherwise. Karma was created to allow relating to others, but we are the other; so no relating is really needed!

- Everything is deeply unified, so there is only one? This is both a concept, and a non-concept. It is a non-concept because it is unbounded in any way. The concept has a hidden boundary, usually the “I think there is only one.” The “I” part makes it a wish. These confusing relative truths are part of the path to one. They rise to help us get beyond an even smaller viewpoint. When we first found them they were beautiful and satisfying. We have come a long way. Once in the flow of one, all conceptualizations become like soap bubbles on the ocean. They are not important. What is important is the ocean.
“We have two eyes to see two sides of things, but there must be a third eye which will see everything at the same time and yet not see anything. That is to understand Zen.” ~ D. T. Suzuki (1870-1966)

Concepts limit experience. Anything can be wrapped up in a concept. Even truth can be wrapped into a concept and thus separated from itself. In the Three Kayas47 (Gal MDo Tshal Ma, p. 166), conceptual perspectives were shown as pairs (hatred vs. love, ignorance vs. wisdom, and desire vs. generosity). Within these three polar opposites, all meaning can be placed, organized, and held in mind, thus automating “living” as a field of judgment. Fresh and living discernment is rejected (in judgment). Ego (judge) attempts to be ever important, and living discernment is just replaced by ego’s mental self-images. This rejection is labeled “not me, not who I am.” Ego mind (in judgment) knows better. Of course, this isn’t true, as thinking (p. 107) is a mere disconnection, followed by a simulation.

Mind in its imagination is automating and improving you as a mental self. Conceptual mind is shining on your past, hoping a future, unconsciously seeking mother or feeling father, in a mental attempt to deduce what is going on now. It “fixes” you with conceptual perfection. This mental process seemingly automates and improves, but it also rejects reality. Frozen, fixed, and unbending mental processes (concepts) can even change wisdom into a poison. The belief in truth (holding truth as a concept) in practice acts like a poison. Belief isn’t alive enough. Belief is like poison because it is held in the mind. Mind can only simulate reality conceptually. This is wooden, tasteless, pale and ultimately not real enough. Your real universe is as large as your courage; as you are essentially unbounded, so relax into that bigger experience with confidence (and avoid believing in smaller mental understandings).

Relax and trust awareness, it is an open freedom to be vividly awake. Instead, we often prefer dogma to reality. Reality is messy with change, but reality has a direction dogma simply misses. That direction is love. Things move into more love, but only if you let them.

Nothing needs to be said. Since we are alive and living, there is a fresh perfection always available, and it is the path across any bridge to one. The concept of complete union is both a concept and not a concept. Yes, it can be thought about from a separate self, and labeled, but its meaning is completely empty or completely full at the same time. It both limits and discerns nothing, as everything is included. It can be known by thinking or being, and both sides of this bridge include the other. But, if both are available, stop conceptually thinking. Prefer being to thinking about being. In this open way we are fresh, natural, uncontrived, and more alive.

We start to see how dogma, or any fixed conceptual knowing, isn’t really that useful, but can we take understanding to the next level? Out beyond, a “me” or “you”. Can we go into a flow? How would we speak, if we realized we were the bridge to one? If we were both ego and that which is beyond ego? Living in a totality of both? What then might flow as reality, out beyond “our” mental control? Can we allow both conditioned mind and alive nature, to be entangled and open? Can we break the box of all our beliefs and attitudes? Open wider than just an ego seeking truth? How might we do that inclusively? Fearless, we can openly enter into a mental paradox. To do this successfully we must be vividly awake.
Consider the above statement. It looks like a pure paradox. Normally when we speak out to gain the attention of others, it is habitually driven by a desire to look good. With others we build self images, what we are, or who they see, creating an ideal we want to be part of. We live within concepts as a concept, perfecting thoughts that surround us. Ego is very conceptual. It always seems so logical; to live this way, but what is the price we pay? Is it possible to let our self-image fall apart? What happens if we go against this habit energy, of always looking good, if we just “break out” of our gilded cage, can we do that?

What does it mean to be a liar? It means words spoken are hiding its opposite. One might say they are poor, to hide being rich. They speak words to essentially hide truth, and this spoken word is a lie, making them, in that moment, a liar. To be a liar is a very bad thing, so the word is used in gossip about others who aren’t present, or perhaps used in anger when damage is desired. The damage done is a loss of trust, a taking away of a belief in truth.

What does it mean to say, “That is the truth.” It is a statement of faith, that belief is good, that this “truth” is one you can believe in. In the future you can even test it and find out if it is true or not. But the statement also implies if you do later “test it” you will find it true. The statement of truth is true, and this belief isn’t a lie, made by a liar.

Is it true or is it a lie? So look at these nine words; try to get to the bottom, to the meaning of it. The liar part is against truth, but the end of the statement makes the claim this is true. It looks on the surface like a paradox. If you believe the first part, the second part is wrong. If you believe the second part, the first part is wrong. Its meaning is therefore complex, illogical, and therefore open to ongoing interpretation.

“The truly useful lies are the ones that inch you closer to the truth.” ~ Walden Mathews

But exactly how does the listener interact with the nine words? We know conditioned mind wears “Rose Colored Glasses” (p. 161), so a listener hears only what they want or choose to hear. Further, each Enneatype has a unique inner perspective, framing their experiences. By breaking these nine words into two parts, the mind can think it knows and understands. For example, each enneatypye might do the following:

1.改革者: (who feels deeply flawed and wrong), could hear the first part, “I am a liar,” and feel the truth and honest expulson of words needed to be said. The second part, “That is the truth” would then just naturally fit and finish in seemingly comprehensive conceptual understanding. The reformer might then feel closer to the speaker of these nine words. The type One feels the speaker gave a confession and this was good. It would all seem logical and right.

2. 快乐使者: (who needs to help to internally feel ok), might first respond with sympathy for the speakers feelings and then with flattery for their courage in being able to speak such truth. The speaker would feel this person is helping them.

3. 成就者: (automatic display of self), would likely respond bright eyed, practical, holding no complicating emotional reactions. The Three would think the speaker has a slightly colorful way of expressing themselves, but nothing more.
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4. Individualist: (automatic building of stories to be more meaningful), might hear the drama and tragedy and internally feel a bit of envy for the speaker.

5. Observer: (automatically separating emotions from memories, to have more knowledge), could hear the logical conflict within these 9 words, and feel more distant and removed from the speaker.

6. Loyalist: (automatic nurturing or masking of fear, to have more certainty), might hear a fear in the voice of the speaker. Fear would arise in the listener, and in fear they might feel pushed closer or driven farther apart.

7. Enthusiast: (automatic planning and mapping of outcomes, for positive results), might thank (enthusiastically) the speaker for sharing, point out now, after having said that, they probably do feel better. The Seven is likely to lay a “feel good” trip on the speaker.

8. Challenger: (automatic avoidance of weakness, for power), is likely to comment to the people around the speaker, “speak for yourself,” to separate from any thought the speaker was speaking for the crowd.

9. Peacemaker: (automatic peacemaker, to avoid confrontation), is likely to mother the person speaking, after a period of silence.

For a speaker this conceptual understanding opens up communication possibilities; reflects how limited the sender’s logic is, and therefore allows intuition to play a bigger role. Rather than tightly hold a narrow conceptual viewpoint, it encourages the speaker to deeply feel into what is going on. What is real? The speaker doesn’t actually need ego or a self image. Can the speaker connect? Can an egoless message get past a receiver’s conclusions? Can the sender avoid deciding in a private dream what to send? Open awareness can work.

Speaking, “I am a liar and that is the truth,” can internally disconnect ego. Ego doesn’t want to look bad, so these words are hard to say. It is also hard, after saying these words, not to explain it. To let it just stand. Ego is a liar, so drop it. Alive nature is simple and true. In a true sense, everything important can be communicated non-verbally and in silence. Ego with its words tries to automate living, fix things, without fresh alive nature, and without new experience. Ego does its work conceptually, within thoughts.

In hearing these words, “I am a liar, and that is the truth,” we feel into the way it was said, the influences occurring because of what was spoken, and the shifts occurring from what is heard, possibilities that open and close, and we can see the ongoing unbroken flow.

Everything is becoming, in full ongoing possibilities. There is no separation, we don’t single out cause and effect because we know everything is interrelated and not separate from everything else. We don’t pick and choose, liking this and disliking that, but rest in the vast open expanse, the dance of life, in display, within the non-conceptual. Because we allow the non-conceptual our Mind isn’t automatically hooked into a struggle of taking sides.

Normal language has many traps. Awareness gets trapped or limited, as we think things out in language. It has embedded conclusions, and styles of operation. Language not only has an identity, but false views that are attached to it. It leads to a false reality.

I am a retired engineer, which just normally means I get stuck in concepts. I listen until I
“conceptually understand” which is really just an inadequate understanding. I think I know in my privacy, but that privacy is disconnected and false. Language works that way, building by logic. Building in a conceptual “me” vs. “you” isn’t enough. It is too disconnected. There are ways (in experience) to go and enter further into feelings so concepts then just pop open. We have clarity in a flow and nothing else. Living is open, exposed, vivid, and fresh.

**There is a wholeness anyone can relax into.** You lose your privacy, but you don’t notice it because you are in flow. Outside of concepts, and language there is an ongoing flow, where everything becomes one. From that place there is no doubt or mental activity.

### USING ENNEAGRAMS FOR DROPPING CONCEPTS

Enneatypes are commonly used to characterize personalities, or maybe from a much bigger perspective, the ways ego conditioned mind “understands” reality. This is in part true, but enneatypes can be much more than this. Correctly using enneagrams unlocks unconscious habit energy, as it opens to a direct experience of the way reality is. It becomes a river into ongoing peace, complete inner freedom, infinite love, and to reality out beyond conceptual experiences. Out beyond incremental language, or concepts, where inspiration and mystery are immediately self-evident and effortlessly ongoing; it freshly opens all of reality.

Enneagram knowledge must be applied very mindfully from alive nature. If not, it will end up as another part of the mind itself, organized as another “category” about “our” thinking. Once the mind is engaged and thinking, it colors all of our perceptions. We must be careful not to believe enneagram information, but very lightly hold it as a real possibility. If we just believe enneagram information, it becomes a new part of ego; it fails any deeper spiritual unfolding purpose. We then, just go back to sleep, in more belief we are “more” awake!

> “The Way is not something which can be studied. Study leads to the retention of concepts and so the Way is entirely misunderstood.” ~ Huang Po (?-849)

Enneagrams, if held in open contemplation deep enough, stops ego mind, because ego is a machine. It’s a fixed way of processing concepts. Ego reacts, that is all it can do. It isn’t alive like we are. At times, it might look alive because it endlessly looping back on itself, but it is more like a computer program that is always running. If we pay attention to our attention (using awareness of awareness p. 159) we can see it running. See these fixed attitudes, and see the habit energy of these attitudes. Since we are deep into this book, be careful, study not to retain mental concepts but to simply be fresh and awake.

When ego mind stops, space arises spontaneously. Space allows subtle new recognition, as awareness is completely fresh. What arises is beyond mental ideas or concepts because it is the flow of life itself, complete; with no need for confinement, validation, or justification. If space arises spontaneously, there is enough room for uncontrived experiences.

**M.17: Step One:** Start with “understanding” as it is generally presented on this website to help you identify which of the following nine enneatype most closely fits your life style.

http://www.eclecticenergies.com/enneagram/introduction.php
http://www.dyad.org/bt1/which_enneagram_type.php (to be added)

We start easy. This is a conceptual way to start to process enneagrams. We will then take
conception and with some courage move it into a non-conceptual vividly alive experience.

1. The **Reformer** - Perfectionists, responsible, fixated on improvement.
2. The **Helper** - Helpers who need to be needed.
3. The **Achiever** - Focused on the presentation of success, to attain validation.
4. The **Individualist** - Identity seekers, who feel unique and different.
5. The **Observer** - Thinkers who tend to withdraw and observe.
6. The **Loyalist** - Conflicted between trust and distrust.
7. The **Enthusiast** - Pleasure seekers and planners, in search of distraction.
8. The **Challenger** - Taking charge because they don't want to be controlled.
9. The **Peacemaker** - Keeping peace and harmony.

If you found “your enneatype” hold it very lightly, you’re ready to go deeper into you. We talk about a view or viewpoint relationship mostly formed in personal habits. Be careful. You might notice a tug pulling you into a belief. If you find yourself thinking, “Wow this has nailed me,” you’ve gone too far, and have swallowed the hook! Back up, again hold it very lightly. Remember, if you believe it, you are back in the mind. See exactly how it works in our habits. Hold it lightly, in curiosity with interest and intention for truth. The “habit you” isn’t real, it’s a creation. You and your beliefs arise together. Be careful to be vividly awake!

The enneagram of personality has nine sides which characterizes the nine ways we fall into conceptual knowledge, ending up in isolated ego privacy. Once we fall from non-conceptual reality, we forget how to get back. We lose contact with the way things are and imagination takes over. We get stuck in private viewpoints, requiring more imagination. Private stories become “understanding.” Ego’s limited view with its viewer experience is mentally inter-locked together into a conception that now must be managed. Thus, ego is born, as we are forced to live managing conceptions. Mind eventually takes over, trying to figure everything in advance, making our lives ego driven, so we become unconsciously reactive.

We take this unconscious fall from being awake into personality by age three to six, when we lose one or more of these nine inner supports. When inner support is missing, it’s called a “hole.” It initially feels terrible when we feel into a hole, so we learn to ignore and avoid this missing aspect. The more buried it becomes, the more its loss seems real. Each of these nine individual personality types hides an aspect of truth that we now fail to experience.

**M17: Step Two:** If we connect into being at a non-conceptual level, ego breaks. Ego is only avoidance; an automatic mechanical way we try to fill a void, or shadow, of what (we feel) is missing in ourselves. Enneatype information can be used to contemplate and feel around these holes in being. Directly contemplate what seems to be missing to make room for that experience, **we will no longer have to react.** It can change our life. Be gentle; initially spend an hour contemplating the Holy aspect you lost contact with. Feel this Holy aspect in you. Include this aspect at the deepest level of being. Next approach it in short five minute deep dives, several times each day. This seemingly lost connection with a Holy Idea occurred in childhood, so don’t give up if nothing happens right away. Give it some time to go deeper. Recognize more than one Holy aspect may be involved. They can often work together as a cluster to cycle or reinforce each other as a needed group of missing aspects of reality.
This section uses (pending her permission) Sandra Maitri’s book, “The Spiritual Dimension of the Enneagram” (see Appendix H on page 302, Notes 24 to 40).

1. The Reformer: **Holy Perfection**: “...all existence has a quality of completeness, wholeness and faultlessness just because it is.” 24 There are no comparisons being made, as it is quite beyond thinking and normal rational experience. “In [the traditions of] Zen Buddhism this view of things is called kono-mama, which translates as the ‘as-it-is-ness of this,’ or sono-mama the ‘as-it-isness of that’...if we see things as they are, the inner nature as well as the outer form of them...[and it all, with the inseparable whole] is seen to be just right.” 25

2. The Helper: **Holy Will**: “Everything that happens..., from birth of a star in a distant corner of the Milky Way to your hand turning a page in this book!...everything that occurs is God’s Will.” 26 “When we perceive reality from this perspective, we know ourselves to be participants in the Holy Will of the universe.” 27

3. The Achiever: **Holy Law**: “[The universe as one whole and unified entity is] constantly unfolding [in action and change], inseparable from ...that whole... If we can consciously participate in this ceaseless unfoldment, our fixations, ...which rigidify our soul, relax, and our consciousness will naturally move deeper and deeper toward our depths, our essential nature; and we will [feel]... more harmony [as we move closer]... to the ultimate truth of our nature...” 28

4. The Individualist: **Holy Origin**: “[On the physical level,] all life originates from a common source and obeys shared natural laws....[On the level of consciousness,] we know ourselves to be more than our physical form... [On a spiritual level, we are] the Source out of which all individual souls arise.” 29 “Beyond this comprehension of Holy Origin is another level grounded in the realization that all of manifestation not only arises out of Being but is in fact inseparable from it. At this stage of perception and understanding, everything that exists is experienced as differentiations of Being Itself ... , rather than with our separate embodiment or manifestation of it.” 30

5. The Observer: **Holy Omniscience**: “Although our bodies are physically separate, this separateness isn’t fundamental to our nature.” 31 “[Each of us is a] transparent window to the absolute, ... inseparable from the rest of creation.” 32 “[When we lose this aspect of our being, we] shift the focus from viewing this whole as a totality to viewing it from within its various manifestations.” 33 As Rev. David Leonard (minister at our Center for Spiritual Living, Huntsville Alabama) would say, “We take on the smaller self and lose contact with the larger [infinite] self.”

6. The Loyalist: **Holy Faith**: “...unshakable certainty that Essence is our nature regardless of whether or not we are feeling in touch with these depths in the moment. We simply know in a way that cannot be doubted - in our bones as it were - that our inner nature is Being. When we perceive in this unquestionable way that who we are is Essence, our souls have undergone a radical transformation.” 34

7. The Enthusiast: **Holy Plan**: “...The unfoldment of reality isn’t arbitrary or chaotic but instead follows a kind of cosmic blueprint. The universe has a fundamental intelligence and
so its movements reflect that. Natural laws and order are at work and all that occurs and comes into existence is a result of the working of this intelligence. The word plan isn’t used here in the sense of things being planned out, pre-ordained or predetermined but rather in the sense that there is a meaningful design and pattern to how things unfold.” 35 “The way our souls and the rest of reality work can never be fully plotted or predicted because of the nature of this intelligence operating within them. ... [Therefore,] the mystery ... [of reality] can never be fully understood by the mind.” 36

8. The Challenger: Holy Truth: “…the existence of being ... [is] co-emergence with all of reality. ...We see ... [the] material form as the outermost layer of a multidimensional reality. This reality is a oneness, an indivisible unity such that all of its dimensions make up and are inseparable from its wholeness. This is a non-dual perspective in which reality is experienced as one thing.” 37 “Matter and Spirit are one thing; the physical world and the divine world are the same.” 38 “Holy Truth is the experiential understanding that the reality we are part of is an indivisible and multidimensional unity.” 39

9. The Peacemaker: Holy Love: “The inherent goodness of reality isn’t localized somewhere – it is implicit in the fabric of all that exists. It isn’t a commodity that exists out there somewhere, waiting for us to get in touch with it. ... It isn’t a separate something that is outside of ourselves. It is the nature of everything that exists and we don’t see this to the extent that we experience life through the veil of our personality.” 40

Open exposure to deep roots might cause us suffering. Understanding Holy Ideas allows us, by grace, to see how we react if a seeming disconnection occurs; as they no longer remain fully hidden. Each Holy Idea, has its own meaning, its unique effect, when disconnected or lost to adult consciousness. Find deep lifelong traits or habits that are unconsciously driven. But mentally knowing this is dangerous as most cultures are unconscious, you can be very tempted to fix others. It might be good to reflect a bit on how Karma can’t be cheated. Use new enneatype knowledge for nothing but your own awakening! Never use this to covertly manipulate others, as it is both unethical and unloving, and will result in great harm.

These Nine “Holy Ideas” are given here, using words. They are not states of consciousness or specific experiences but rather different angles or dimensions of knowing derived from direct experience. They are unsolvable by the mind, arising and non-arising, only perceived from a depth of touch with the profound universal mystery. They are identified in Bon and Dzogchen as nine qualities or aspects of space.12 We’ll soon cover them (p. 244).

If we are fully awake and alive to the present moment, we don't need or use a personality. A personality is just a way to “fake it” when we are not fully awake. Enneatypes document the logical process of filling in our missing parts. With this knowledge you can choose to be more alive. We (being unbounded) can also use “space” to open into raw vast awareness.

With a telescope, to other Cloudy Nights Astronomers: Beauty isn’t separate from truth, so to find the full truth one must be open to beauty. We simply relax and let it all in and live from that awareness. Sure we will find clouds in our view, but this is something the trees need, and without the trees we can't find enough oxygen. So it is all stuck together, one big truth. The truth, when it includes beauty, is sensitive and tender, nothing then is missing.
Science gives us formulas involving space, matter and time. Using formulas we can almost exactly measure reality. Science might make our world look cold or empty, but with a little interpretation it can also look into the face of God. We mustn’t fear to question science, or likewise question God. Truth unifies both. With religion, we can find feelings. With science, Quantum Physics connects consciousness into reality itself. Both science and consciousness work toward this middle, which is all here, now, in us. Reality must come into us.

As we dig into physical reality, we might need to change perspectives. To make progress we need to better understand the chicken and egg dilemma. Which will come first, isn’t a good perspective if they both arise together. Likewise, did we come out of the physical universe or did it come out of us? Perhaps they arise together, within an underlying spiritual unity.

The picture below is from NASA’s website, it shows how the physical universe seems to be expanding and changing over the last 15 billion years. In this book we don’t accept that the physical universe is separate from us. We show expansion as something we’ve been doing since the beginning of time. Of course, it requires that we see ourselves as timeless beings, which might be a bit of a stretch for most people. But if we look at our relationship with space, mass and time, we might then be better able to connect into experiences with can support this deeper more comprehensive perspective. We point at direct experience.

This diagram reveals changes in the rate of expansion since the universe’s birth 15 billion years ago. The more shallow the curve, the faster the rate of expansion. The curve changes noticeably about 7.5 billion years ago, when objects in the universe began flying apart at a faster rate. Astronomers theorize that the faster expansion rate is due to a mysterious, dark force that is pushing galaxies apart.

Wishing to take in the whole physical universe as experience, we can start with space.
Consider space “in itself,” directly. Often, we know how far it is to a grocery store, a town, a country, or even how much gasoline it takes to drive a car there. But we don’t directly see space; so, in this direct way, it is very interesting and mysterious. We never see it, but stuff changes size with any motion away or closer. We experience space, but don’t directly see it. In this sense it is a co-emergent property of alive awareness itself. Only participation (in the doing) allows us into a space experience.

We don’t see space, as “space experience” requires involvement and participation. Space is not a thing or object, but a stage upon which things appear. It is a prerequisite to objective physical existence, required for becoming; inseparable from reality itself. This feel of space itself is something we only experience created in ourselves, reflecting how outside actually is. Spatial awareness grows over time, since the outer experience of space must be built up from an inner space experience. We only directly know space we create inside. Comprehend that awareness isn’t separate, but integrated by space, it’s fresh, open ended, unbounded, and vast beyond measure. Reading this, we might now make spiritual progress taking back alive nature from old habits; by changing a space experience can arise. We feel more “open.” This is no accident; space is interactive (co-emergent) with awareness itself. Awareness of space co-creates the meaning of space, and its meaning then feeds back into awareness. As with all truly interactive unfolding, mind can’t really understand space, as it uses only mechanical logic. At best mind will just create a new label, without any space, to then file it away as “interesting.” Instead, be alive to directly use awareness to go deeper; make space more alive, with new dimensional light from the nine spatial aspects. Tenzin W. Rinpoche gives the following nine open qualities or essential aspects of space.12

1-Boundlessness 2-Omnipervasiveness 3-Unlimited expansiveness 4-Being without top or bottom 5-Immeasurableness 6-Uncontractedness 7-Great vastness 8-Everlastingness 9-Immutability

In this book we have used these open aspects of space to unfold and untie the illusion of each enneatype. It is no accidental coincidence that alive awareness and space have these consistent shared attributes. Together we create the universe and together we are that universe. In this sense the universe is a fractal reflection of awareness itself.

“Fractal” is a recursive computer term invented (as a word) by Benoît Mandelbrot in 1975 as he tried applying mathematics to nature within a computer. The old approach of passing data to a computer wasn’t providing good answers that mimicked or reflected what Nature looked like or seemed to be doing. Nature was such a big mystery that Benoit was forced to apply mathematics as a series of computer instructions (algorithms) back on itself. This “back on itself” property is called recursive. Doing recursion over many times eventually produces a “Fractal.” Fractal is an interesting and transformative approach. Imagine taking data, processing data with an algorithm, but instead of stopping with normal results, we loop back and place the output back as new input (recursion). Placing the output back in, so instructions are applied over and over again, looping back on itself, output becomes more and more complex.
eventually creates (many iterations or ideally infinite iterations) a Fractal. It produces an interesting property. We can cut into its surface to produce a reduced-size “copy” of the original surface no matter how it is cut! No matter how we divide a fractal or how closely or distantly we zoom in, its shape seemingly always stays the same!

That is a lot of processing to understand in words, but in pictures it becomes trivial. Fractals are easier to understand if we see a geometric fractal. No matter where we cut the Fractal, if we look deeper, we will again see what we were originally looking at! Fractals are often considered to be infinitely complex. To help in this understanding we include the start of a geometric fractal of the “Koch Snowflake” being built over six iterations, shown below:

Six iterations start on the left with a triangle. In a simple sense, one can imagine it was created by starting with a line segment, to recursively alter each line segment as follows:

1. Divide the line segment into three segments of equal length.
2. Draw an equilateral triangle that has the middle segment from step 1 as its base and points outward.
3. Remove line segment that is the base of the triangle from step 2.

Within computers, if simple steps start to loop back on themselves, they can no longer be called simple, they become algorithms. Details hide, perhaps understood only by computer experts. But, if we want to know or feel space, we must venture into enough detail to see under algorithms. Effects quickly hide by looping. The Koch snowflake was generated using the same recursive three step process, starting with an equilateral triangle rather than a line segment. Looping hid the triangle. But we can start with anything; use any algorithm, so there are many types of Fractals. The first iteration, from the triangle, results in a shape similar to the Star of David. Second or third iterations look more like the complicated right side, if we ran this algorithm a million times, it becomes very hard to see this algorithm and how it all started from a simple single triangle.

Fractals hide with recursive looping. We might see our lives as modifying, self justifying, and largely automatic (like a computer). Fractals are introduced because they give us a sense of how a process or algorithm (or series of instructions) can actually hide after only a few iterations. Feel into this looping. Understanding fractals grows us into a deeper way of internal knowing. We learn how the whole is built out of very small parts, with looping and hiding. We forget childhood, or how our holding environment formed our reactive mental perspectives. Looping, hiding, or forgetting, are examples of what it means to go to sleep, to causing our own conditions. With iterations it is almost impossible to recognize reactions are ours, and how it all occurs. **We forget we are the cause of our own internal reality.** With deeper fractal understanding, we awake from mental looping into alive nature. Awareness is then no longer trapped by its old mental conditioning.

In the mental world, a world of ideas, understanding is built into boxes called concepts. We use judgment coupled within personal historical bias to “understand.” This is how we build
a boxed mental universe of staying in control, to master understanding. We know what we know, reflectively, and also know reflectively into as many layers (of thought) as we need to know. Checking within thoughts, we validate mental understanding with others we respect. We use logic and time to build or refine all our concepts. This is the box building process. In this ongoing mental process we only feel “space” as a concept, held by logic and language. But conceptual “space” is a very limited mental experience because it lacks any real space. Since space is directly interactive with awareness itself, we can only directly learn “space” beyond our mental concepts of space. We just stop thinking and so wake into space itself.

What is non-conceptual experience beyond concepts? We find it through embodiment. We interact, by moving our arms and legs, and building an ongoing experience of space. This is more alive. But interactive experience of space, built from a body is still limited. It lacks real space, reflecting instead only our body. Space is beyond any object, just like it is beyond any concept. We have been making a case that each of us is a reflection of the other, and in this unity we are one. In calling the book, “The Bridge To One,” we failed to be specific, to nail it down, by pointing into physical spatial experiences. Now, we expose that space as you. In preparation, we spent time expanding our inner world. We only appreciate alive awareness in cognitive synthesis, as we open, so does space “around us.” We are co-emergent. A book provides words needed to make space itself transparent, but at some point must surrender to trust alive awareness in the readers, encouraging cognition. You are that pure space.

Physical space is the actual bridge to one, the physical unity of all consciousness. We can wake into this experience not as an intellectual idea or symbolic truth, but as an actual in and of itself realization. Because the nature of consciousness is unbounded, physical space must be unbounded to unify, thus becoming the bridge to one, the connector between all conscious perspectives. The bridge to one, as physical space, is hidden in the most obvious place, right in front of all of us. This is perhaps the very last place we are inclined to look.

We don’t often look with naked awareness. You are space, the open connector. As long as awareness is trapped within the conditioned mind, it cannot operate out of anything but logic. Unfortunately, logic in and by itself is reductive, or limited to predictable operations. Logic cannot birth music, poetry, space, alive awareness, or other unbounded experiences. This is how the big meaning of space becomes small, inverted and seemingly limited. Space appears to separate us rather than being a bridge. Egoic mind isn’t alive enough to deal directly with life. It prefers to label, classify, organize, and control experience with ongoing attempts to control life. This is how we go to sleep to alive nature, the unity of experience, and life itself. Naked awareness can see physical space as an open aspect of grace.

Life itself is our great teacher; the flowers in spring are examples of how to live. Everything in life becomes a teacher if we open to alive nature, placing ego on hold. Our alive nature is like sunlight; our mind nature is like moonlight. Both are useful, but alive nature leads the way. In viewing nature like we view space, through embodiment, we can learn many things.

“These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in...
the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature, in all moments alike. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.” ~ Ralph Waldo Emerson (Self-Reliance 1841)

Let us return to participation within space, showing how outer physical space manifests in meaning from inner awareness; inner reflects outer. It goes both ways. Look from the other direction, outer meaning reflects back to inner meaning. Physical space expands awareness as it directly reflects inner space; to awareness of exactly where conceptualization is taking place. For example consider how truth might be conceptualized in inner space, using these nine aspects of outside physical space.

1. Boundlessness: Truth has no boundary. The quality of truth cuts through the false and untruthful, as if they did not exist.
2. Omnipervasiveness: Truth has a universal foundation that is the same everywhere.
3. Unlimited expansiveness: Truth expands out past the limitations of time or space.
4. Being without top or bottom: Truth is still the truth no matter what perspective a person chooses to take.
5. Immeasurableness: Truth has quality that cannot be measured or changed based on how much or little we know of it.
6. Uncontractedness: Truth isn’t contracted by any other experience; it is unbounded in its existence.
7. Great Vastness: Truth unfolds with great vastness, as an up-swell.
8. Everlastingness: Truth by its purity will last, perfect Truth is everlasting.
9. Immutability: Truth has its own confrontation; it makes itself rise to the surface whenever present.

Reflecting essential concepts (this case, truth) within qualities or aspects of physical space, we more completely comprehend its whole perspective, to see reality in language. Because language evolves from reality, it has embedded within it, the qualities of reality. If one can see it from a one pointed space involvement, one can also see this same aspect of reality in language. This spatial embodiment in viewing can comprehend unity.

In contrast, a conditioned mind filters reality by substituting smaller conceptual aspects of essences available within true nature. Each enneatype has specific aspects of conditioning. Each type has its own language to serve its own purpose. This means the natural power of language is missing from much of what is said. This also disturbs the power of inner space to hold real value. This conceptual bias tends to continue with its own inertia. When space is precious, words are true; language has expanding profound power and alive significance. Truth is still beyond language, as direct experience cannot be placed into words, but usable language can be much bigger than it is socially and culturally allowed to be.

In Tibet there is a practice of going out on the side of great mountains, where vast views of space are available, and meditating on the nature of space itself. They call it “Sky Gazing Practice.” Physical space reflects our inner space, and as our awareness grows, we can participate in life and grow without limits. We can move beyond privacy. All of the most
profound secrets of life are hidden in plain sight, if we can but see! The Author purchased a telescope recently. It is a practical way of letting space directly affect and open awareness. Alive nature is like sunlight; mind nature is like moonlight. We don’t need to be trapped by picking only one. Inclusion works. But we still need to expand our limited language. Notice awareness is different from consciousness. It is natural to be aware, but our **consciousness requires reflection**. We pointed this out (p. 107, 108, and 109). Reflection is important. We look directly at space, to directly allow awareness to expand into consciousness. Compare our private space with its mother physical space. See both. Awareness (in private) expands to consciousness of truth by reflecting (or comparing) within the open dimension of space. We experience directly both awareness and consciousness, discerning not to exclude, or separate, **but including**. Reflection builds awareness into consciousness by thus integrating into a full unity. Reflection is an important part in growing whole. We reflect upon space. In space everything takes place in simple awareness. In reflection we can become awake. Now we also want to reflect into matter, and how its history combines into everything that is.

“Concerning matter, we have been all wrong. What we have called matter is energy, whose vibration has been so lowered as to be perceptible to the senses. There is no matter.” A. Einstein

**PARTICIPATING WITH MATTER**

We’ve shown how the outer physical universe got constructed from communication with misunderstandings we still hold. The Ultimate Formula (p. 187) described thoughts building into outside objective matter, becoming beyond us. But we didn’t inspect or uncover how we embody an **always distant** relationship with matter. We separated, lost touch and then disowned its reality. In doing this we **lost the ability to be intimate with matter**. To become unified, clear, and fully alive within all that is, we must eventually take back all **our** matter.

What is this outside view of matter? What is **objective** matter, scientifically? In science, we talk about matter as being built out of atoms. Science gives us amazing information, which can inform us of how reality actually is. We don’t have to go deep into all the many details of science, but we need to go deep enough to open up curiosity. We want to feel into this reality, our reality, so we do it by starting very small. We start with an atomic nucleus. If an electron shell is added to the nucleus it’s called an atom. Atoms are small, about a billionth of an inch, so the inner atomic nucleus is even smaller. The nucleus has a diameter that is about 100,000 times smaller than an atom.

There are forces involved between particles that try to keep them separate and apart. But with greater gravitational force found in stars a nucleus is stripped of its protective electron shell, so they can crash together. When these particles hit and then stick together, Nuclear Fusion takes place, releasing great energy. Under a fantastic pressure (1.65 billion tons per square inch!) in our Sun, the **average time** it takes for each particle to enter into a collision is a billion years! Since there are so many atomic nucleuses involved, the Sun evenly burns to produce **life giving light energy** for about **10 billion years**!

Matter is both very old and very small. Feel these amazing facts. Science also identifies how atomic nuclei grow from hydrogen into larger atoms, calling it Stellar Nucleosynthesis, and how it takes place in stars we see at night. A nucleus builds into heavier elements, but each
heavier addition gives off less energy until it reaches Iron, which weighs 56 times as much as hydrogen. Stars burn hydrogen, then get less energy burning Helium, each time it burns a heavier nuclei the star gets less and less energy. With iron this process fails to give off any more energy. Instead it uses up energy, causing the star to collapse and then explode (as a Supernova). With big stars exploding, iron then, gets sent out into vast space.

Matter is processed in stars. Of all matter in the universe that visual astronomers can see, 98 percent of it is either hydrogen or helium. It takes a big star to make iron, and our Sun is just too small to do that. Earth, and almost everything in it, came from stars that are now long dead. When we look around here on Earth, we are looking at the work millions of stars have done, in a living history of this moment now. Long dead stars support us. Each atom has a particular history. History that is giving particular properties, making that particle act in a particular way. It takes many billions of years to make all the atoms here on Earth!

Recognize Iron atoms allow us to live. Atoms embody the whole universe as all its history. We breathe because blood has Iron; when oxygen comes into presence with iron, it gives up normal bonding with oxygen (O₂) to enter into a molecular relationship with iron. Blood then is able to keep us alive by moving oxygen around in our body. Dead stars did this! Iron is also at the core of planet Earth, giving us, with rotation, a magnetic field. That magnetic field protects us from radiation which would sterilize most of earth’s surface. This whole universe is building larger molecules, so all these humans are products of those stars. These molecules are now living us. Allow that history, our history, to give us some inner strength.

We take back our matter; by loving what is and accepting what is. Bless all these billions of years, this pressure in the cores of stars, and the willingness of matter to go all the way and explode in a supernova. Matter impeccably held purpose; nothing was done in vain, passing everything into this moment where we are now. Relax and reflect on all that’s gone before and allow that to clarify this precious moment. Allow matter to become our experience.

What is the interior view of matter? Can matter actually be living? Let’s start with humans. In many ways we can see that we are all the same. Yes, we have different mothers, and different experiences, but at our core there is only one. We relate only through this unity. We are different yet not different. If we extend this to all living things (animals and plants), we might even see it in matter itself. Iron in blood comes from exploding stars which were built up from lower hydrogen. We built acting as matter, recording matter’s past in holding presence. We marked the passing of time. It takes about a billion years for our sun to make helium from hydrogen. Just “being,” everything is alive, being just what it is, and we are all that. In this connected sense, matter is alive, recording its past and holding its presence.

So as matter, what is our place? In looking through a telescope, on the macro scale, we see that we are very small. But on quantum scales, in experiments and in logic we see that our awareness collapses (Schrodinger) probability waves and (Dirac) particles emerge as real. Awareness is thus very important. We are embedded into reality in a very confusing way. What we believe is what we see. To see reality, we must see beyond our private thoughts, with Karma always keeping score. In relaxed surrender, I only see myself as a God and not different than anyone else. Reality is thus a relationship with others who are like me. Every
thought one thinks is a particle; we also habitually treat (in thought) each other as objects. Physicality is an accumulation of thoughts created since the big bang, which was when we discovered we were not alone. Everything is built out of consciousness. We have forgotten our place. We may think we are at the table, but we are the table, completely embedded. When seeing stars; see atoms on their way to iron. All matter is alive, just like us. They go from Hydrogen to Helium, and Supernova at Iron. We are all of that, no different. God, this unification force, is everywhere. We breathe oxygen because Iron helps us do that. That Iron took billions of years of being, to accomplish being Iron. Iron carries that billion years inside, making it appear that Iron is on the outside. Stars are places of nuclear expression. Everything is alive, holding history, and everything builds eventually extending into us. We are not separate, we are causative. Quantum mechanics tells us that measurement creates what is real. We “see” and “it” exists. We are all in God as God, no separation, except for self induced privacy. We might imagine we are outside of God, but then we feel unloved or angry. Our natural place is in open emptiness, being the grace that others need. We all live in the grace of each other, holding, being present, into our many ongoing relationships. Notice how connections feel, how thinking is mostly conditioned or limited in possibilities. Being is open. All of chemistry is just the being of these atoms, their histories expressing themselves. No real difference in quality of being. We have 100 years and they (as atoms) have billions of years. Experience need not be blocked at matter’s edge. We are all being. We have tried to expand our understanding of matter. We have reflected on both Space and Matter. Now, we can study a bit of mathematics. Math helps clarify reality by passing through the old historic and confused “separate self” with all “our” stuck emotions.

SOME IMPORTANT MATH EQUATIONS

Mathematics is very interesting. Math often expresses relationships that are difficult to feel and taste into. Just like we can feel into space and transform ourselves, so we can also feel into math to experience deeper cognitions. Math is powerful. I just read “In Pursuit of the Unknown: 17 Equations That Changed the World” by Ian Stewart, and now without going too deep into math, we use three equations to augment The Bridge to One. In 530 BC Pythagoras gave us his Theorem \( c^2 = a^2 + b^2 \). It is the root equation for much of current science. I was taught this in the 6th grade, which might be why I loved science so much. Pythagoras tells us how “right” triangles work in the “normal world.” A triangle is “right” if they have one 90-degree angle. But Pythagoras’s theorem is correct only in flat space. It doesn’t work in curved space, so testing this fact acts to exactly define “normal.” It defines normal space, with three lines and three angles. Normal space allows transparent translations, objects can move about without movement changing these objects. In other words, space itself, if it is normal, doesn’t distort. Math defines how space “operates” using this equation. Things can be re-arranged, and if change occurs, we can use this equation to decode what happened, we can decode hidden forces that distort space itself. Without going into how gravity and other forces distort “normal” space, let’s look at how this equation actually works. Pythagoras showed by making 8 copies of any right triangle, they could be arranged into two patterns; both patterns are the same size, thus equal.
This equation captures hidden meaning embedded in all right triangles. We learn how to calculate any side length by knowing lengths of the other two sides. We learn about “any” length by first translating it into area, and then back again to length. This is why we want to square them or multiply them together. We convert size into area, then find relationships between areas when converting them back into lengths. Math does this. Math is a meaning translator. Doing multiplication by math, by squaring unknowns, we are open to another view. We take a bigger, wider, more open perspective. Using the math given by Pythagoras, we go from specific length to all possible lengths. We learn in a larger perspective about all the details, in a way that makes details easy. We calculate them out. This then is a “root” understanding. Math defines relationships with equal signs.

With Pythagoras’s help, better understand triangles, angles, lengths, and thus space itself. Science uses math to expand us into precise and accurate understandings. Define “normal” space, to then separate it from “curved” space. Einstein used “curved” space to describe how gravity works. Powerful math shines from inside Pythagoras’s equation, lighting up how normal space works, and then by modification how gravity in curved space works.

Math helps us understand; deeper in math is the idea of Imaginary Numbers: $i = \sqrt{-1}$. It is this simple equation. We use imaginary numbers in electrical engineering and quantum physics. It doesn’t look like much, but without it, we couldn’t have a modern science with a modern economy. In 1702 the great G.W. Leibniz wrote, “The Divine Spirit found a sublime outlet in that wonder of analysis, that portent of the ideal world, that amphibian between being and non-being, which we call the imaginary root of negative unity.” Hidden deep in this math is a bit of spiritual magic, with perhaps a spiritual interpretation.

Just like line segments of triangles, we can square this unknown to significantly change our limited perspective. Squaring both sides we get: $i^2 = -1$. This then tells us for all values of $i$ (imaginary) nothing really exists until we have two of them ($i^2$) together in multiplication, and then the result is always negative unity. They are (in fact) hidden (only imaginary) until there are two of them “multiplying.” Further, direction is always opposite the positive. It always rises in opposition. Squaring side $c$ of Pythagoras’s equation lets us understand in a root way every possible value for $c$ in a right triangle, $i^2$ lets us better know opposition (-1) when we change dimensional prospective (go from $i$ to $i^2$).

There are two ways to understand the power of imaginary numbers. The first is to see how important they are to modern life. This equation is amazingly useful. It allows us to design radio antennas that work perfectly and are exactly right. Lots of details are available, phase shifts in voltages and current flows. The second way is to feel into how this equation works.
It is always in opposition, always reacting, always exactly opposite. Not by 1.02 or 1.03 but unity, exactly one, no more and no less, amazing. Feel into this. What is it? What is the spiritual magic in imaginary numbers? Unfortunately, there is no rational way of bridging into your inner private world. It doesn’t operate in a way normal reality works. It can only be uncovered by grace, and by subtle intuition. I can point at it, but you must find it in you. In subjective experience this equation represents my reactivity, or the subjective opposition to what is; “my reaction.” As long as my subjective world isn’t multiplied it isn’t a problem. But if someone shows up, it can multiply me, and all hell can break lose. Then I react! This process might be called privacy, my inner world, or Leibniz calls it the amphibian between being and non-being. It is the exact place (\(\sqrt{-1}\)) inside of me, where I react from. This imaginary number (in a mathematic representation) is my inner automatic world, and because it is me, it is the source of everything in reaction, as negative unity. Automatically (in hiding) it reacts as “me.” It is how reality becomes external and reactionary. In effect it creates an illusion of separation, which can now be experienced as “real” space. In reaction we are always separate. This separation appears as space itself making itself real. This (\(\sqrt{-1}\)) took place in hidden imagination, running automatically, directly creating space. Now in this very space, we discover an amazing property that radio waves “travel through” space. Why does this seem amazing? By not understanding our hidden part in creating and maintaining space, we live reactions, believing them true. We see space, and we know it to be there, after all we experience it. We can of course continue in this common belief that there is only one way to see reality. We might deny our power, keeping things logical, but we still can be amazed at the usefulness of this math of imaginary numbers. They work and they work where no other math seems to do the job. Feel this to work it back. See and feel how space pushes away. Don’t expect easy progress, or to do it as a simple switch. We have many years invested in these old habits, beliefs, and our reactive way of living. Recognize math, it openly relates to an underlying inner reality, no matter where we are in this inner journey into wholeness and simplicity. We gave two equations but want to cover Einstein’s \(E = mc^2\), which in calculation gives an exact power coming from atomic bombs. Hidden inside this equation is another meaning. First, we need to do algebra to rewrite it as: \(c = \sqrt{\frac{E}{m}}\). The speed of light is equal to a square root of Energy divided by mass. Square roots are interesting. Similarly, \(i = \sqrt{-1}\), Leibniz’s tool of mathematical analysis might just suggest inner reactions at play that reject (we see space in judgment but not experience)? Math, this amazing intellectual working tool, points to both physical reality and our deep imagination to expose a reaction making our world operate “outside” of us. Note these two equations (c and i) are slightly different; Einstein might have a missing minus sign? Hold that thought for now, we will revisit it once we go into how all this works together. By algebra we have shown a definition for the speed of light. Just what is that? Yes, it is a big number, but in essence it is distance divided by time. Again, space is involved. We have made the claim that space doesn’t really exist on its own, but only as an internal reaction, created by choice, within the ongoing goal of privacy. We are exposing space, and it might
not yet be obvious how this works. Space seems entangled with everything, and it is.
The speed of light is distance divided by time, so time is involved. What is time, but more importantly how do we experience time? Feel into this - we wait. We wait in a special kind of way. We wait for others. This is where the missing minus sign is hidden. We are waiting for others. The minus sign tells us that it isn’t us we are waiting for; it is “them.” A negative sign is hidden by a definition in direction of speed (away = -1). The more we wait, the more we experience time. This isn’t clock time, but experience of time in meaning. It is subjective time, not objective time, unless all others agree then it becomes objective (p. 187).

Math is not an end in itself, but a pointer into experience of deeper truth. We journey into wholeness, integrating all subjective and objective realities. Math helps to integrate using equations connecting experiences. We find beliefs hiding automatic reactions. Feel into our reactions: time, matter, and space. Test within experience; time waits, matter weights, and space separates. All of these only occur in “our” privacy. Einstein’s energy equation is just how privacy works. It is the rigid way private reality works when reality is unconscious and so fully automatic. But we are on the larger journey into a more inclusive reality, the open reality of unbounded freedom. With tender heart, big and small seamlessly joins together. Everything can be joined together into one experience, an experience of transcendent bliss.

Standing between this blissful experience of one truth are all those clever math equations, organized as nice little rows, which we might be intellectually content to master and hold within “our” privacy. We might take in math, not to open us up into exposure, but to hide in “our” powerful control. There can be pride in becoming really good at math and physics!

**THE HIGGS PARTICLE**

The Large Hadron Collider in Europe is a worldwide effort by scientists to conceptually understand reality. Peter Higgs and five other Physicists proposed a mathematical concept in 1964 to explain how matter connects into a field gaining the appearance of weight. This math is elegantly beautiful. Pure beauty caused some scientists to call it “The God Particle.” Normal Language starts to break down, as perhaps marketing takes over. The new theory is part of what is called “The Standard Model.” I find it kind of funny, how large institutions and brilliant individuals are trying to bridge in language what others will not tolerate. Slow and steady from institutions, but fire breathing God from brilliant individual scientists. Both meanings are true of course, both God particle and the Standard Model, as they represent a fact that both God and all of reality is “Standard.” Math kept the concepts alive, separate from language, enlightenment, and perhaps mostly the dangerous word “God.”

It needs to be said, that Peter Higgs calls himself an Atheist. But his math shows great trust in the consistency of how this Universe operates; it follows a math concept, making sense. But in each of us, we understand only what our privacy allows in, even with a Large Hadron Collider and the work of thousands, an open God is still an inside job. This job of becoming aware and alive to life requires our awareness. Concepts aren’t enough, but they can help, we can still incrementally draw insight, confirming or understanding more of the mysteries of reality. Concepts are useful but not to be fully trusted, else God would be a closed robot.
One aspect that came up with scientists on the hunt for the exact mass of the Higgs was just how big it should be. Numbers have meanings, if found low at 114 GeV/c² that would support “The Supersymmetry Model,” and if at 140 GeV/c² that would support “The Many Universe Model” of reality. On March 14, 2013 CERN (European Organization for Nuclear Research) announced that Higgs had been found at 125.09 ±0.21 GeV/c². Nobody guessed that number, which wasn’t on any known working conceptual boundary, nothing neat and clean. Some conceptual understanding is missing. Increased data often results in a paradox, and science resolves these conceptual roadblocks with a new word definition, a new label. Using agreement within experiments, we compartmentalize the breach in our conceptual reality, language changes and people can then go back to sleep. All the problems are fixed.

“The truth you believe and cling to makes you unavailable to hear anything new.”
~ Pema Chodron (1936~)

Big science is many individual scientists working closely with big governments. It is a game changer. Big science did not start out searching for God particles. Einstein sent a letter to US president Franklin D. Roosevelt on August 2, 1939, suggesting the possibility of an Atom Bomb, thousands got involved, as everything changed. This resulted 6 years, 4 days later, in dropping the first Atomic Bomb on Hiroshima, Japan and three days later a second Atomic bomb on Nagasaki, Japan. Science got its hands dirty and is considered serious. University students now intensely study Physics, not for beauty, or love, but by being “serious” only.

How we consider matter is full of unconscious bias. We (of course) think matter is outside of us and it is without life. As science builds experiments, it always looks as if it is forward moving in pinning down truth. But starting points hide mental biased attitudes, so narrow experiments prevent us from growing by falsely strengthening our narrow points of view. Bias is just hidden by the many experiments that we and others have “tested true.”

Big Science and the Higgs particle teach us that external conceptual reality has been tested true. The “facts” seduce us into a belief and that serves our mental compartments, and the feeling that we are “done” and that we “understand reality.” While still partly true, it isn’t enough to drop into direct experience, or to feel beyond limitations of the eight levels of perception (p. 204). To live in the one, we must pass beyond our “self” invented privacy.

We’ve made Science into a God, thinking it is perfect, but Science is full of errors, and it has fascist tendencies. Fascism is when we become narrow minded, think only one way and see no need for grace or compassion. Truth is openly inclusive. Fascism can’t get us truth. If we want (as fascists) to learn about matter, we have only one tool which is force and then more force. Building a machine (Hadron Collider) we accelerate matter. Since we don’t think matter is alive, we don’t allow matter to have feelings or anything like free choice.

One way to understand high energy physics is to think about it as an experiment. Suppose I walk up to you and slap your face? You might run away, as I track data. In time, slapping a million faces, I determine 82.34 % run. I create mathematical formulas to let others test it, we all call it good to within 0.07 %. Isn’t that good data? We can’t just blindly trust Science or the consensus of others, as it is all too distant and removed from awareness. There is no substitute for being awake. If we think we are “right” we might be narrow minded fascist.
If we can’t see ourselves as causative, we must find something like a Higgs particle. But reality involves us, so we can’t escape who and what we are. We are both perceiver and that which is perceived. The knot which looks to us like a speck of matter is a thought we created to communicate. That thought is on a journey between “us” and “others.” When it completes its journey, it is always seen as a misunderstanding. We wake up from holding that thought, when its space (blocking an already direct connection) falls away.

**THE SPEED OF LIGHT**

Modern physics is built up from Einstein’s conjecture that the speed of light is constant and that it has always been constant. But if consciousness is involved with reality and quantum physics points in that direction, then reality itself might be changing. Our consciousness is changing, because we are learning something. We are learning about consciousness. What we are learning is "who" we are and "what others are". We go deeper into ourselves and that allows us to understand others better.

We go deeper into reality if we pay more attention. Comprehending, awareness opens, as what we now measure (or notice) starts to change. Reality changes as we change. We are not separate; eventually we recognize love (p. 184). Even deeper we start to recognize that we are others and others are us (p. 215). As we open deeper into reality, it changes. Limits change; we are less limited, fear diminishes. Deep inside reality we are physical reality itself (p. 187). It is conjecture of myself and others\textsuperscript{15} that over all time, this seemingly fixed speed of light changes. Further, if love happens between billions of people, there will always be a physical reflection. In essence, love has real physical effects.

The speed of light is part of a seemingly external world. But actual Reality has a deep unity. It is an agreement we have together with others of “what it is.” Built on top of agreement is a disagreement of all the specifics. In theory we might be “one” together, but this is my car, not your car. We have hundreds of years of living like this, arguing over ownership. This is mine, and only that is yours. This might be our individual reality, but it isn’t all reality. For some of us there is more to recognize. We might also see we were all here, united some 13.8 billion years ago, before the big bang. In this event we discovered, we were not alone. We have argued over who “owns what” since that beginning. All separation began in a big bang. Before, there wasn’t even a physical universe, objects, or space to hold any objects.

Since we are each other, any **matter or object** can only be a misunderstanding (p. 187). We think, as we separate from others into our thoughts. Each live in our own pool of thoughts, in a belief we are separate. Thinking creates space, as space holds the separate thought we think. Thinking and space arise together. We notice thought, but we often ignore space. All thoughts separate; they only have reality in relationship to something else. “Something else” is the other we reject as “them.” Physicality is what happens when we think “others” are things. And from that gaping loss of love, we all appear to be located merely in space.

If we were clear and unbiased, we would see others as choosing to have ongoing unfinished communications. These are issues around love, meaning, and all the forces of their beliefs. These issues hold them mostly unable to reach us, no matter how open or unbiased we are.
Our total reality includes all choices they make. Since we are clear and unbiased, the issues holding others in their bias doesn’t affect us. We are free, but at the same time connected. We can know what is going on, and why. If we are unbiased, we also know they are exactly like us. We see them working through bias, as this is something, they need to do to become whole. Our love for them contains this joy that on some level we are them. We know reality is long term good, meaning it is optimizing all choices. Even if we seem at “a disadvantage” we also know grace enough to allow it without becoming oppositional. We allow the flow of reality to be unopposed. We are not then reacting spatially or keeping track of time. All is good, as we have no need to escape reality with thinking in privacy.

If we have tiny amounts of habitual bias, we start to think. In thought we get space (p. 244); it takes time (p. 219) so we end up with normal reality. Reality (unbiased, and biased) has a shared light speed. Normal and unbiased reality are always joined, so how do we get into a speed for light? We exist in relationship, within seeming “us” and “them,” but including all perspectives. Separations might seem real. But joining separation to average light speed in consciousness allows the big bang space explosion to be made thinking separate thoughts. As all are still one together, we seemingly take turns “being who we are.” During our turn, we are allowed to move. How far we can move maximum is called the “speed of light.” We must move less than this limit, or others will simply ignore us. From privacy, as we go closer to this maximum, inertia grows as it becomes harder to move. Reality is us joining together in turn taking, while it still appears to allow us to be privately separate and thus seemingly separated by our distance, our matter and our energy. We share by taking turns.

Because reality is seamless, without boundaries, there is so much consistency; we are easily convinced we are “right.” We each are allowed to be private, learning reality in our way, to integrate our issues into truth. As we all relax the speed of light increases. Being alive is the grace of allowing diversity. Misunderstandings (which aren’t truth) persist to accumulate as matter. We all have long relationships with matter. This whole process brings growing living wisdom, and exact knowledge of how reality works by opening recognitions of love. Love is always pushing time as we learn to realize truth. Sheer beauty and power of truth push life to unfold into exactly how we unfold, no differences, healing all these seeming separations.

**DARK ENERGY AND DARK MATTER**

Science is conceptually trying to completely understand physical reality. The Higgs particle is part of that, but telescopes are also being used. The sky has conditions which are too big to be done in laboratories on Earth. A telescope looks out into space, the more powerful it is, the farther back in time it can see. When mathematics is applied to the data received by large telescopes, the results are shown in two pie charts above. Today we have less atoms than we did long ago. It seems matter (atoms) converts into energy (dark energy). Science gives us two concepts, dark energy and dark matter. If we can understand (within science) these two (I think) we will then see relationships between consciousness and matter. My theory (outside of science - as I look for experiments which provide proof) is that gravity is felt as love. Two bodies attract each other because - in effect - we all love each other.

Science (NASA website) shows the following data; Atoms, Dark Matter and Dark Energy.

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The graph connects “Atoms” with gravity both now and many billions of years ago.

Reality is taking us and we are deeply involved in all of it. But rather than feel involvement with experience, we instead sit in judgment, to hold reality in “our” thoughts. As billions of years go by, we slowly wake up, seeming “atoms” which are merely thoughts caught up in misunderstandings between us and others get converted into experiences. In these effects wisdom is growing over billions of years, as misunderstandings are being cleared up. Direct Experience has no bias, no atoms, or external characteristics like time or space.

But Direct Experience isn’t the only kind of experience. We can hold experience at arm’s length in thoughts, as we compare different ideas. By holding beliefs, then automatically simulating them for predicting outcomes, we ignore reality. In holding our bias, we block love. In this way love appears one sided or not shared; reality experienced this way is too complicated. In this mental complication, as privacy, we suffer in isolation. But what is; is the sum of all experiences, interconnected and alive with demanding attentions. Since we
are all each other, nothing is unimportant or without involvements. To provide a small amount of conceptual resolution, in simplicity, we make the following four assumptions:

1. Gravity is love. These are two forms of the same thing. Love acts from awareness, to pull matter together; it is natural but unconscious since we don’t recognize it. Matter can be a body, so as humans, we have complex advanced bodies. Awareness is so powerful it doesn’t need to attach to matter. If a person dies, they are without a body. If they don't get another body, they show up as dark matter. They show up as love, as awareness without a body; Dark Matter. They have a location, a place for love, but no body.

2. Energy comes out of space as matter changing location. We know its energy only because we first know its location. We measure mass moved from one location to another as energy. More energy is needed to do motion in less time. We believe energy and space are locked together, which is true from a single viewpoint, but from open viewpoints isn’t true. Awareness might be a line, volume, co-located, or even unbounded.

3. Others might believe we have a location, but we aren’t limited. If a person doesn't have location, they show up as Dark Energy. As reality is built out of consciousness, every-thing is interconnected, either as bodies, Dark Matter, or Dark Energy. We may believe it is outside; we are inside, but none of it is absolutely true, it is only a belief. We believe our beliefs because we don't think anything else is possible. But what actually makes it all work, in radical simplicity, is that we are not separate from anything or anyone!

4. Reality couldn’t be simpler. Believing we die as a separate body, the opposite might be difficult to see, but it is ultra-simple. Death isn’t an end. Knowing or at least considering totality, nothing “outside” is needed, all that is needed are clear experiments showing how Dark Energy and Dark Matter work. We are reality itself. We do live in the most interesting time, when science and spirituality can meet to then be fully interconnected consciously. These four assumptions allow us to have an ocean view, rather than just the isolated views that are culturally accepted (perhaps in a drop of water). With an ocean view, we can see totality or all of reality in ways that connect. This ocean view is inclusive, without bias. The ocean view can be similar to the scientific view, if all scientific beliefs are removed. The laws of Physics are ground rules of reality, but we also take turns. We have a seemingly separate turn. Something else is also going on. We learn about each other, and some of us are falling in love. In deep states of love we stop reacting to this person we love, to become deeply tolerant and accepting (perhaps in Dark Energy). Science has something to say about reality, which can help us comprehend our place in reality. Matter can come in three types:

1. **Ordinary Matter:** This is ordinary electrons, protons, neutrons, that make up things we can see. They call them quarks and leptons. By gravity they make up only 5% of all reality.

2. **Dark Matter:** These are invisible, but we know they must be there, because orbits (in math) of galaxies would need them to be that way. By gravity it makes up 23% of reality.

3. **Dark Energy:** These too are also invisible, but we also know they must be there by watching the orbits of stars in distant galaxies. By gravity they make up 72% of reality. Science gives us these definitions of Matter, and if all of matter is a misunderstanding, then...
what exactly are these misunderstandings? Can we lift these veils to see the face of God?

1. *Ordinary Matter* is created when we think we are alive only because we are “in a body.” The most primitive body is made up of atoms, having a location “here” at a time “now”. There is a wide range of embodiments, as about 5 percent of all consciousness experiences reality. We create all ongoing matter and space, 5 percent of all the gravity.

2. *Dark Matter* is created when we die and are without body. We might be called angels or spirits. We still think we have location “here” at a “time” now. This amounts to about 23 percent of how consciousness experiences reality. They don’t hold matter, but they hold space and keep track of time. The field of love they provide is called gravity.

3. *Dark Energy* is created when consciousness is no longer attached to matter, location or time. Anyone can be this way, but it seems strange to the lowest 5 percent. Most of consciousness (72%) is enlightened or God realized, so they keep us all making progress. But at 380,000 years old, there wasn’t enough time, since NASA didn’t find Dark Energy.

As we accept the unity of reality, we change and get less stuck. We see that others are just like us, as this process of growing closer is endless, the journey is deeply satisfying. Since the big bang, some of us are waking up as Dark Energy, to not just think more. As we relax into love, it causes the speed of light to increase, experiences of space to shift, as unity is realized. We let go of our attachment to matter, as the cosmological “constant” shifts too. The universe will not only expand, it will eventually evaporate. We don't need any matter, as it was just, at best, a misunderstanding. Reality shifts into spiritual relationships (p. 243). Reality is radically simple, beautiful, and so fresh that it is almost impossible to think about. Because of that difficulty, we are on a journey into life, to learn by living. Slowly we become Cosmic Consciousness; no one will be left behind or forgotten, as that isn’t possible. We will all go together, and no matter how long it takes, this spiritual journey will be well worth it.

**COSMIC CONSCIOUSNESS**

“If you don’t become the ocean, you’ll be seasick every day.” ~ Leonard Cohen (1934-2016)

This book is about unbounded wholeness having no end. Feel into this total perspective. It is deep in *each of us*, natural, effortless; it can be found in newborn babies. This is how we start, before learning “ways of the world,” to be “sophisticated.” Mental concepts hide as “accumulated knowledge,” split from unity in acts of rebellion or denial. Each concept was built from a past judgment, no longer fresh and awake. We, in thinking, became trapped in ongoing mental views; nurturing “me” as a concept. To regain open awareness we must now revisit, forgive, and more fully respect our difficult and unwanted past.

How did this “I” thought start, how did it operate? It happened in our *forgotten* past. Who were we? What happened *before* we were smart and sophisticated? What was our history? Imagine separating from wholeness. There was everything, and it was mother. She fed us, changed diapers, held us together close in those wonderful arms, complete. We (as will) were not separate, but whole, never different. We were mother, as mother was us. When she felt a mood shift, we felt that same shift. We were psychically merged into mother; we knew before she spoke, there was no difference between her and us. What happened that
we find hard to remember, imagine, or be awake to? Here it is, and it hurts. Separating just enough from mother to find ourselves was and still is a very painful process. But inside that personal and private pain, hides a real unending truth of wide-open wholeness.

Feel into this. Why is separation a personal hurt? Why is pain ours and why is it so private? We don’t want intellectual answers; we want to open ourselves into experience. Breathe to relax a bit. We want experience to inform us as realization; open shift occurs, so we become whole and complete. To now start understanding our bias, go back to childhood.

How does that “I” thought with its vast privacy start? Here is a clue. We learn a powerful word about the age of one. The word is “NO” and it really causes a ruckus when it very first occurs. This word was a long time coming. It did not just pop out, as it modifies reality in a profound way. Baby feels Mother separating, as repeatedly she tells baby “no.” This is very difficult for baby to hear and experience from mother. Baby feels upwelling disconnection and deep separation (vast and ongoing) from Mother, but baby is still merged with mother. Baby is aware of hurt and pain, but not yet conscious as object, (the machinery of concepts isn’t built yet) so in baby’s inner purity it (the “no” from mother) isn’t reflected in any way. Baby is aware, but not yet conceptually conscious (as there is no separate baby).

Awareness builds (in time), eventually in awareness-of-awareness, baby becomes conscious of hurt and pain. Awareness within awareness reflects hurt and pain back to awareness, so hurt and pain become reified in a pattern; thus, a conscious concept. Awareness is adapting slowly to become conscious. Nothing is yet external, no separation, no ego formation, but awareness reflects back from within awareness, pain and hurt become objective, reflected, and therefore conscious. Baby is still merged, not different or separated from mother, but mother continues. This process builds, ongoing in baby’s slowly folding reality. Mother still uses the word “no.” At some point, under great pressure, in great stress, something snaps, reality folds as baby speaks the word “no” in defiance. A feeling of power (as separation) in the word “NO” becomes both conscious and associated now with our existence itself. We liberate ourselves in freedom, and we build our KNOWN from NO, in defiance, separation, and inner certainty. Ego is born, as “we” find seeming existence!

Ego existence is vividly discovered as defiance. We live this experience, “Not me!” We do this with mother, but it breaks the merged state that was. We now see mother and “me” as separate, not equal, or the same. We “become” ourselves; “me” is born. It is very painful, so we start teaching others what is known to us. Others need to hear us, as we know things vividly. This is birth of a separate “me” in action and purpose. We start this ego (me) long before kindergarten, and the more difficult job confronting (by testing) other people.

This ego is a private reaction, built out of projecting will. We birth ourselves in a rebel act of inner freedom. In a powerful conscious will of being separate, we seemingly become both mother and father, fully independent, fully unique. We discover a reactive identity, a “who” that we are, and now it just seems completely logical. We still see (with mental perception, in a private viewpoint) all the feelings of others, but logically we know these are not our feelings. Our public independence and private separation is complete. We know our “self” as reaction. In this reaction we know certain things, feel certain things, but under it all we
feel in some way our world has turned against us. Now, we must keep fighting to exist.

**Ego is reactive truth:** fighting to be true; needing constant validation; missing deeper states of peace and joy. Ego operates by standing in front of open unprotected truth, to instead automatically offer wishing hope, promises, projection, or logic; but all these mental states fall far short. Missing is unconditional **knowing** (as being), we are one. Only alive awareness can fully flow within the whole as the whole. Awareness alone is king. In the actual truth nothing is missing, if awareness is aware (and not thinking any “me” thoughts in privacy).

Fortunately, open awareness is always available, even as we can’t mentally see it. But life has events which come and go, they influence us. One of the events of life is love. Love cuts through separations and reactions, giving us opportunity for real self discovery. Sadly, some people live in deep ongoing reactions to never actually know love. **Love** knows we are not different in any real way. We are each other. Without actual love, thoughts we internally think represent our being. The root thought is a “me” thought, the power of “NO,” and our ongoing story of what is “k-NO-wn” (Note: the word **known** has no at its core).

We all feel we know things. Now we might discern and contemplate closely what we know and what we believe. In this book, we tell the reader over and over, **understand but don’t believe.** Any belief is just an experience held in mind conditioning that we are “done,” that we “know.” Beliefs build ego. Ego’s job is to protect and comfort. Ego is our private mental process of coming (automatically) to conclusions. It is **judgment based on** comparisons, in the personal and private world of relative truth (i.e. an inner world of mental concepts).

Dharma is absolute truth. Absolute truth is never “done,” it is unbounded, beyond time. A conditioned mind can't understand absolute truth, but open awareness can. We can realize in alive nature, absolute truth. **Cosmic consciousness** shows up as all experience, in all of time, **unbounded** and **whole**. Until Duality (this habit of being in private thoughts) ends, we still need words pointing us in the right direction, the direction of alive nature. Thinking is: habitual, mental, deductive, contracted, seemingly dual, “this against that,” and always a measuring process trying to extract “key elements” and therefore missing the whole.¹

Thinking is speculation reactively operating in seeming parallel (but serial) way, therefore in conflict with actual reality. It is our inner “should be” or “might be” **story teller.** “Me” is just a story we dream to convince us of control. Thinking (a story) creates fear, desire, and pride (all nine Enneatypes). These self-creating distractions are a major block and obfuscation to natural self-arising wisdom. Dreams (mental meaning) offer speculations but misses paying attention, which can then only **result in privacy.** The conditioned ego does it by promising everything, while simply automating “you.” It’s a bad deal. In doing this, “you” appear to be automatically in control of all “your” reality.

To be in control of thought doesn’t mean we control reality, only separation from reality. It is false control because it is speculation and imagination. To be fully present, we must not attach awareness to thoughts (simulations) that pass through us. We **notice thoughts, but we don’t follow them into false imagination of private dreams.** We know dualistic thinking is really tristic (p. 109), don’t disappear or fall asleep. Keep awake; pay attention; see ongoing dynamic truth, not the static truth of thoughts. Don’t build thoughts into a reified, mentally
validated and therefore static dogma. We don’t seek truth in concepts, keep it fresh; open. Truth is always open and never reactive. Reactions are interestingly opaque, disguised, and pretending something else. Ego simply hides pretending to be us. We can’t fully trust ego’s logic, as reactions often hide within logic. **We can’t fully trust any logic.** Even physical logic is fundamentally based on viability and stability in a physical universe. But external reality is (The Ultimate Formula, p. 187) just a shared dream. Logic in all its many forms acts to hide things, preventing more open experiences. Therefore, question logic, take it apart to find what hides inside. Recognize mental consideration isn’t dualistic but tristic (p. 109). Open dualistic limits by just seeing tristically; see all three sides together, by being present.

Stories ego creates only obscure God, to obscure any available aliveness. This seeking in stories is suffering itself. Don’t let awareness freeze or stop at labels, judgments, or past mental decisions. Be openly present. Everything is consciousness; nothing is outside of God, as we together are God. **Everything is knowable as direct experience.** To grow spiritually, look directly into life. Or instead, by ignorance (with privacy) look indirectly at life, within mental imagination, using an external logical fixation (either as victim or victor).

As long as we “think” or occupy the realm of conceptual “me,” we just march around all the enneagrams; we are so logical. All of it is made up, from a story we buy into, that was sold from our parents. Scratch below this mental surface, and it is all God. Everything is God, but we don’t see this level of integration. We see story because we want privacy, control, and mental knowledge within our operating ego. This conception (me vs. them) disconnects us from integrating everything as God. Hidden and entangled within my story is a wall of grief that is Privacy itself. In our privacy we are blind. Still, everything is hidden in plain sight, for those who can see with their hearts, or hidden from those who need to label in judgment.

Communicate to Enlightenment? In truth, we don't “need to communicate” because we are each other. We are leaves on the same tree. Once we “feel separate” and believe this, we “try to communicate.” In this sense, communication is an act of force. We “want others to understand” because we can't face unity. We look for “friends” and people who will allow us to keep our privacy, our elevated thoughts of “who we are.” It is actually quite funny, really. Without communication, force, or help, we can still open to enlightenment.

Trapped by privacy? Everything “we” know is built in awareness. Awareness responds to motivation, so what is “our” motive? If it is “you,” from conceptual thinking, it builds ego. If “other,” that builds the back side of ego, in a kind of “you owe me” mental structure. Self or other only perpetuates these conflicts. If instead, we just watch motivation with grace, we find a place where God lives; everything is mirror like, reflective. Ideas float in and out without attachments. **Be Open.** If we need control or power, we get trapped into privacy.

Did you only find privacy and being stuck? Perhaps a wall of grief is surrounding self, and creating privacy? Feel into your grief. If you break that wall, everything becomes intimate, transparent, and fresh. Let yourself go; break that wall and cry. **Open into radical exposure; let the whole world come inside. Do it!** Open, let all experience flow! Reality is exposure, the pain you initially felt will just settle into clarity, joy, and deep still-flowing peace.
Part of the inner struggle to fully wake up, is pain that comes, while waiting for others. But once we realize that realization is inevitable, it is then just the dance of justice. Makes no difference - easy way or hard way - in the end it is only and all about love. In effect, all of reality is just a display to enable unity as experience. It is all you; each is in us, a singular.

To awaken isn't about “understanding” an idea in our head, or about a future by-and-by off in the somewhere else. It is alive realization now. Further, direct experience clarifies “you,” “them,” and “God” as not being different in any way. It clarifies all is consciousness and has never been otherwise. You and all you have ever known is the glowing inner nature of God.

Everything is perfect and all perceptions are just instant realizations of your projections. As you change thoughts the whole world seems to change and come into alignment. You, in any of your many possible forms, are powerful enough to endlessly delude yourself. Instead have no individual power, surrender or drop it, to wake out of “your” private dream. God is transcendent, beyond effort and control. To find God, let go of desire, anger, and fear; just let God spontaneously appear. It has never been otherwise. Now, as tempting as all these concepts may sound, don't believe a word of it. Instead, just have a direct experience.

“The eye with which I see God is the same as that with which He sees me.” ~M. Eckhart (1260–1328)

Just a small knowing of this blissful possibility liberates everything. We are set free from any prison, as we turn to this on-growing possibility within awareness. In Tibet they say, he who has awareness sits on a pile of gold. But to find gold we must get past the conditioned mind with its long history of desire, anger, and ignorance. Only as blame or envy ends, can true understanding take place. With pure awareness alone, without modifying reality in any way, trumpets will sound, and the beautiful light of dawn emerges, an enlightened moment occurs. Awake, unbounded joy just continues without either starting or ending.

Enlightenment is inconceivably satisfying, beautiful, and perfect - because with it, we make obvious sense, of everything we have ever thought or felt, at the same time. Ego mind tries to have enlightenment, but it is narcissistic, self-centered, fighting to be true, and limited to logic, so it always fails. Only awareness can realize everything together without exclusions and that is true enlightenment, or cosmic consciousness. Without “crossing over” into unity we never simply resolve our cognizant behavior, to let things be as they are. Instead, if not open, we stick in a delusional “private understanding.” We then live two or more “possible outcomes,” separated from unity, suffering, and always just trying to “figure it out.”

Figure this. If everything true is still in simple awareness, we may want to understand God, or all that is. But thinking (ego) consciousness is externally focused, discursive; being done in privacy and so it therefore misses the wholeness that is God. Normal awareness by just thinking is too small and narrow, so stop thinking! Stop! Either we get it, or not; but never believe it. To really “get it” we must (on some level) become God. We must become whole, unbounded, and not separate from all that is. From that fullness of being, meaning is clear. Then, we see many ways these words are inadequate, insufficient, and actually misleading. Clear meaning isn’t “in” words. It is simpler than all of that. We are the meaning we seek.

To see into meaning, to understand awareness, see how awareness is clearly different from consciousness. Consciousness is awareness reflecting back into awareness. We are the pivot
point, the place where cognizance occurs. We are the meaning we seek. Consciousness is a reflected step child. You are aware. Consciousness is awareness validated in reflection. You are that difference, and it takes place in reflection. Meaning is beyond mere words, beyond ego’s stories, beyond boundaries, but it isn’t separate from you. In simplicity awareness can experience it all. We expand consciousness by pure engagement; it is something very great we just do in utter simplicity. Total engagement in awareness will ultimately bring in cosmic awareness, or God awareness, or pure awareness. Consciousness is one step more complex than pure awareness. This is again where you come in. In your true nature, wide open, you or we are both here, local, and everywhere at the same time.

Awareness can be so wide open; it loops back on itself. Cosmic Consciousness is awareness reflected through the whole as still including the individual, in a mirror like reflection; both reflecting in the relative (as individual) and absolute (as the whole). Both are together, in reflection, in you. Consciousness is then openly flowing, without bias, or judgment. You are everything! As God, the infinite is available. Now we might realize there is no difference in awareness between God, us, and ordinary people; all awareness is equivalent. Yes, it has always been so, always operating. If you fear, you find fear (consciousness is causative see p. 44). A universal key then is to fall in love with life itself, taking no preferences. We can learn from everything when we have no reactions, in open union, fully engaged, fully being.

“Truth cannot be plagiarized or stolen. It is always freely given and anonymous,” ~ Anthony Amrhein (1958~ anonymous, except this time friend)

With curiosity, if we look directly at life on a personal level, isn't life wonderful? We are each taught, exactly what we need in each moment. Our conditioned mind, with concepts, is trying to measure and count. Paying attention (in privacy) is just doing business, and we are not truly alive. We must do more than “pay” attention. We must unbind our attention, so it isn’t formed in any way, just open. Past conceptual is the clarity of open awareness. In underlying clarity, all religions are saying, in essence, the same thing. We are each other, literally, there is only one here. Christians have this one thing, they call it “God,” Buddhists have this one thing, and they call it “awareness.” Islam has “Allah”; Atheists (who believe they are Atheists) have “This.” The problem no one speaks of is dualism, a process to divide everything up so we can think about it. Which creates devils for Christians, infidels for Muslims, religious believers for atheists, and unaware for Buddhists. Living with dualism is to figure, count, and compare without end, in multiple dreams of being awake. It is an inner prison leading to a life of suffering. Only living as one, in unbounded wholeness, is fully free and completely satisfying. We experience open discovery, in vivid ongoing Joy.

Joy was there all along. Essentially, nothing blocks joy. Anger, desire, and confusion have seeming existence only as misunderstandings. Once analyzed, decoded, and clarified these (misunderstanding) are seen as empty; love liberates, and now joy seemingly returns.

THE LAST MILE

We are on a bridge to one, crossing over from “ordinary” to unified reality. Occasionally we might feel unified, but unfortunately it stubbornly comes and goes depending on external circumstances. Often, we are just stuck in a particular history acting out conditional aspects
of old habit energy. We see “unity” as an intellectual possibility, but we can’t get the full gut feeling with any grace in it. We have only ideas. Everything is related to and filtered by our privacy. We aren’t done. We must find undiscovered or still missing cognitive operators. There is more to clean up, more to uncover, perhaps even a cognitive leap still available! We start in conceptually to mentally figuring it all out. We will get a full idea of it. How does all this “unified reality” work together? This will be eye-poppingly simple. We will do this in a way so simple, that it may be possible in some of us, for all cognitive struggles to end. This as experience, I call “The Last Mile.” To really get this you must actually feel into it.

“Ideas move the world, but not before they are transformed into feelings.” ~ Gustave le Bon (1841-1931)

In our privacy, it looks as if we are looking out externally on a vast field of reality, but this is not the only possibility. There is something possible that is much simpler, and incredibly it still fits with all the facts. If we drop our privacy, we gaze on an inner field of reality, made up of all other conscious awareness, inside of us. We can see, nothing is external, and what we “see” is just the unfolded choices others are making. Reality just accumulates choice.

Let’s look at how our choice occurs. Suppose we want to move our little finger on our right hand. (We invite readers to move their finger, do it now.) If healthy, our finger moves. Feel into this. What happened? We actually make a choice; it wasn’t just a mental thought, but a real specific commitment. Breathe into this. This is the trickiest part. Because there is and was no real privacy, EVERYONE ALSO KNOWS THIS. Simple wasn’t it. It is already done. It was all a level of commitment. It is done (in public) within awareness, being aware, and without any privacy at all. The finger is directly seen within the committed choice to move it. The action is commitment itself. If you feel this, you know the ongoing grace of all others.

If there were privacy, we would actually have to have an external finger to move, and they would then have to discover that external finger moving. They would have to watch to see the finger moving. Everything would be external, and there would be many steps involved, but this isn’t how it works. It is much more direct. Others know our committed choice to move that healthy finger. We all participate, nothing is hidden. They even allow it. They are part of us. Everything is built up in an open shared reality. Reality accumulates, so we must be healthy. Because of all the past choices made by others (we have a body), or the events from our history (we ate breakfast and have strength), we now can feel our finger move.

We learn reality as we directly see into others (no privacy) to know the finger is moving. The moving finger is validated by reflection in consciousness itself. No external finger is needed at all, for it to work this way. All reality is consciousness. It is a holographic field, reflecting awareness, nothing more. Nothing is external. Without privacy, everything is exposed!

Privacy is our separation, space, and identity. As long as we have ego, we have privacy. Our true identity is unbounded, open, public, and beyond words. Buddhists call this emptiness, mystical Christians call it God, Sufi say “all is God,” but it is beyond discursive logic. It can’t be proven true with words or logic, but the heart can directly know. It is “The Last Mile” because it combines our particular within infinity; it answers the riddle of how it is to be a human being. Within cognition, privacy collapses, and all is known as the unfolding choices
of others. There is no “moving little finger” but everyone participates in this illusion, so it all acts just as if it were true. Because it “takes place” it is beyond the speculation of the mind, so it is beyond concepts like good or bad, it just is. Reality is entangled with consciousness. 

**It isn’t that there is no finger; it is just the finger isn’t what it seems.** It might seem solid, but it doesn’t have separate existence as a thing, but only as a functional finger. It operates as a finger in a real way, within a field of partially shared awareness. Few people are conscious (as conscious requires reflection) of the finger, but all are aware. Awareness itself makes it all possible. Awareness alone is the field where choice manifests. There is no separate reality built out of things. No atoms, no particles, **no existence is separate from awareness.** The whole process is incredibly efficient, and amazingly simple. We might try to make everything conscious, but it isn’t necessary. Awareness alone is king.

In this new view of reality, we are looking directly into awareness of all others, of all other sentient beings. We move our finger in relationship to others. Nothing is separate, and there is no space anywhere. We don’t imagine anything “outside” of relationships with others. This new way is very simple; you can feel it working. It is as “real” as our old way of seeing reality, only now our attention is more focused on others. We are more awake.

Being aware is what we publicly share. Awareness alone creates in relationship everything. The more awake we are, the more we experience naked awareness. Awareness becomes vividly awake. A moving finger is just how we change relationships. On the surface, particles seem to record choices. Particles appear in relationships as relationships with others like ourselves but in the deeper sense, particles are these choices within awareness. Particles are entirely empty but of these choices. This moving finger has no separated existence outside of relationships. Thus, we can extend experience in awareness beyond motion, to the particles that seem to move. All (the Physics) is done with-in-and-of awareness alone. Everything is just as it is and nothing more, a field of awareness, in relation. No particles, no “things” at all, just relationships. Very simple, and it could not be simpler. We might also recognize what particles are protectors of privacy. We imagine particles because we don’t want to be exposed. Privacy is the history of our ongoing avoidance. We avoid being open and public. We create a whole world of objects, to hide within a dream of being awake. We find it easier to believe we are separate and so then perceivingly awake. We believe things are external. In ultimate simplicity, we are only aware of others being aware. No particles, no space, no physical universe is even needed at all! Isn’t this amazingly simple!

Either we have a real physical universe, or privacy is an illusion. Reality works in either case. It is that simple. You can choose which you want. Both approaches work. Fortunately, belief alone creates privacy. Awareness and choice to be private is yours. We got taught privacy as a mode of consciousness from our parents or people who raised us in our first few years of life. It was just called “growing up.” We trusted “our” beliefs. We just forget we learned these beliefs from our parents. We lost our open awareness and became conditioned into an adult perspective. As adults we mostly fit in and operate in a way others expect.

Children are normally conditioned into adulthood. It is the accepted way of doing “good” business. Culture and language teach us to dream, “we are awake.” Punishment is used to
keep everyone in line and working. Look beyond this dreamy feeling of privacy, open, and we find love. Within love, we vividly experience ongoing relationships. Business wasn’t everything. We wake up; love more, to become more alive. Movement or action wasn’t just being in a field of will, exposed, in ongoing life. Everything changes, as we lose fixation with ownership. We lost materialism. We can see (from “our” insides) privacy was constructed as the four solutions. Then, with less fear of death, we shall skillfully drop “our” privacy.

THE FOUR SOLUTIONS

In 2013, I drove to British Columbia Canada, to attend a two-week Enlightenment Intensive lead by Murray Kennedy. Each time I do this work, it opens me up in some new way. This time, I found a way to collapse duality and non-duality, so unified views are easy. For the past few weeks I have been getting on with very little sleep. All the mental work has just fallen away, and it is easy to stay clear and open. Lots of focus; it has been amazing.

Going into what came up for me, I must share about “The Four Solutions.” It started in my last dyad on the 10th night and came up more fully while waking up at 4:35 am from my night’s sleep. With just a few hours sleep, I awoke in a realization that reality was hidden in four layers. Four layers expose solutions solving four problems. The insight is that solutions are now “the way things are.” Each solution hides a more vivid reality, we have lost touch with. Watch this “we” communication carefully. This does get tricky. Don’t let me lay a trip on you. Be strong. Belief only causes privacy. I have used a word “we.” But I am not trying to invalidate your reality; it is just this truth arises in me as truth for all beings. To relate what came up, I have no choice but to use the word “we.” If the reader doesn’t experience this as “true” then visualize this as “true for Bill.”

Care not to be tricked into belief. Truth only comes as inner clarity; it can’t come as belief. Tricky, but here it all is. There are four solutions hiding four problems. These problems are deep, timeless, profound, and unending. Solutions are invented to make the four problems “go away.” This might be a stretch for most readers, but all these hidden problems started before the beginning of time, before any private reality started, way back in all God unity, before separating into individual awareness. God is/was/always everywhere, and therefore nothing isn’t God. Feel this. Truth is/was immediate, and obvious.

Now for the first problem, “finding truth isn’t possible.” This might be a shock, but God knows nothing of a slower “finding” of truth. It isn’t that truth isn’t part of everything; it is just there are no tools that can be used from unity to discern anything; it is all the same. Discernment isn’t possible, and that is the essential problem. It is a real problem suffered when all is God, nothing has any separated difference, as there are no boundaries. The first solution then is to create boundaries, to individuate, to have God split into many Gods. This “difference” allows for discernment. Our individual expression becomes the foundation for discernment. We as individuals then make possible the individual discovery of truth.

In short, we separate in order to know, we bite the apple to learn. We suffer until we stop being separate. There is no rational way to get this, except to feel the beauty and energy of it. Each of us is a structure allowing for the discernment of truth. We are exactly what makes truth visible, and not hidden. It is love of truth “alone” making this reality, the way
it is now. We are the solution, the light of intelligence, making “discovery” of God possible. We are solutions. But solutions only hide problems, in effect, they change nothing. Feeling this solution surprised and shocked me. The first solution was to split (by separation) into many gods, gods within impeccable boundaries. Feel into the new reality of full privacy. The second problem is no experience. It is an amazing void to land and be in, this experience of “no experience” called privacy. There might be another, but because of boundaries, there is no sensing into them, no experience of them, no “being with them,” no feeling of them, no connection, nothing. “Each” of us has this absolute freedom from references.

We have “our” privacy, vast, deep, and unending. Nothing can affect us, unless we allow it to. But we also have this problem in our privacy of “no experience.” There is a new amazing “solution” to this problem; we “just invent ourselves.” We “be” from this non-reference as invention. We make ourselves up. “I” had the experience of “inventing myself,” but I didn’t have that as only happening for me, but for anyone. We all must make ourselves up. When it happens, a cascade of external events occurs, just creating ongoing experience. We now feel connected into experience, “Our experience.”

The first problem, no discernment, is solved by individuation, a co-emergence resulting in privacy. But within pure privacy is no experience. Being-without-reference, in a void, in no experience, is solved by invention. I simply invented myself. That’s the second solution. It is the choice, “my choice.” It seems this happens for everyone. We invent ourselves by choice. Invention solves “our” lack of a reference, as we simply fake ourselves. “I am me.” Once I invent myself, I experienced an even bigger problem. I am now “in the poker game” but without any chips. It feels insubstantial and without reference, after all, I had just made it all up. I created “I am me,” so now it just feels inadequate. I am inadequate. This is a third problem. The third solution is to “discover,” “I” am a spiritual being, uncreated and timeless! This solution covers my tracks, embedding me into experience. I am now in the poker game completely. My “spiritual self,” can even outlast all possible others.

In experiential comfort of three solutions, I took myself to be “discovered.” As discovered, this “being self” is taken to be “timeless.” As timeless, I had no need for a beginning. In this way I ignore the “awkward moment of invention,” or the whole arbitrariness of it. I would rather be discovered, timeless, without a beginning, therefore without end; thus uniquely “me.” Now I am spiritual and beyond ordinary logic. Protected from the “others,” I can now make uniqueness feel precious. In this way I have built the walls of “my” privacy.

Next, I entered into a fourth problem, “What is going on?” This problem occurs from within the three solutions. Three solutions hide three problems but hiding creates more privacy. I was choosing to limit exposure to reality. To keep three solutions operational, I can’t let in the three problems, so this creates an ongoing job of avoidance. “What is going on” is now complicated because it requires keeping problems hidden. My only solution was to forever become “myself” as ever vigilant judge. To sit at this interface (my three solutions) and to allow in only what “makes sense.” My knowledge is what “makes sense.” I just became an inner private world filled with my own experiences. I just forgot how it happened, in my big role of causation, as everything became referenced only to everything else, always indirect.
I was now missing, caught up in judgment, and only pretending “from my privacy.” Feeling we “have a soul” is just a *constellation of beliefs*, which is exposed with a Mandala:

The “Mandala of Soul” is made of four colors, each represent shape, problem, and solution. Blue (1) circle connects to number one. Unlike a box, a circle has no flat place to discern its orientation. It symbolizes that within the unity of beginning, discernment isn’t possible, i.e. no knowledge, no memories, not even time takes place. Discernment only comes with privacy. Red (2) line leaves the circle to just go inside to nowhere. It represents the fact that in full privacy, there is no contact (or because). Solution: we just invent a personal starting point; “I am here.” We become, without reference, except by a pure choice to “BE.” Purple (3) is a meandering line wandering (awkwardly) around the circle. It is experience of a deep inadequacy, truth of a beginning without reference. We invent a spiritual solution by *cover of discovery*, “I am a unique spiritual Being.” We fill it with pride. Our real problem is thus hidden away. Inadequacy is now replaced with *our* unique pride. Gray (4) is the dotted line projected out by all this privacy, and seen inside as the pride of “my own uniqueness.” Each of four discernments is illusionary, privacy only works locally. To work, it must actively be protected. We actively work, protect, and believe in ourselves, to keep making ongoing privacy work. We become an ever-vigilant judge; seemingly just being me. In a comforting mental bubble, it seems to work, as all these hidden four solutions validate “our” privacy. Privacy is tricky. The four doors to privacy can’t be understood until seeing what problems they hide. You must feel how difficult unity is to “understand” with the mental machinery.
that we call “thinking.” We can’t just think our way to unity. Thinking is a mental simulation driven by fear, so unity isn’t available. What then, are the four problems? Why is privacy so seemingly real? Why can’t we think a way out of this “privacy?”

**First Problem:** No discernment anywhere, all is God, with no preference. The **First Solution:** Discernment by Privacy. We start to think about it, and that alone creates privacy. We are thinking, we are not then within unity, we have made “our” separation. We leave the nest.

**Second Problem:** No contact in our privacy. We discover in our thoughts, nothing is going on. We can’t think of anything fresh. We discover we are in a vast void that has no end, and no start. **Second Solution:** We invent ourselves, “I am here.” We do that invention without any reference, no because, no nothing. It is pure baloney, and without reference. We make ourselves out of nothing at all, fresh, using pure chutzpa.

**Third Problem:** Within No reference, self creation seems insubstantial. We don’t feel real. We are deeply embarrassed by this need to invent ourselves. **Third Solution:** I am Spiritual, so no references are needed. We decide this is so. We are now timeless and that decision, we think, hides how our actual thoughts started. Thinking we are even more separated.

**Fourth Problem:** This privacy is illusion. We have not thought any useful thoughts, we have not actually discovered any “separate truth” the whole creation of privacy, by thinking, has been a failure. **Fourth Solution:** Defense. Defend our thoughts, our issues, our learning, our accomplishments, the “who” thing. We think we are precious, and that requires that we filter all reality, to make sure nothing of the four problems ever gets to our reality. We now feel we are free. What we hold precious, privacy, is really the cage we are stuck in. We are not in fact free; we are just defending privacy, knowledge, and “our” whole way of being.

In a deeper summary, we live in each other by grace alone. In open connection, all reality is pure consciousness. Physicality, location, and all of time are only projections of privacy. It shows up as external things, or thoughts we think. Without any privacy, we would see only relationships with others; as there is no physicality, self, or location. Privacy puts the labels we see on reality, making reality smaller, more thoughtful, and individual. Privacy alone makes these labels stick and feel personal. Privacy was, and is, invented, built up, and then religiously maintained by “our soul.”

“Our soul” is the upstream source of our mind stream, location, experiences, and existence within time. By living as a soul, we hide reality in plain sight and never see it. We think we find truth. The very act of “finding” hides it in our privacy. But we need not wear the soul around to never see or inspect its structure. We can open more, to let in more of reality. A **soul** can be seen as four solutions hiding four problems. These four solutions work together as a unit. By exposing the true nature of reality, we see how each solution seemingly works. We expose each of the four layers of the soul.

To see the deepest “problem,” the one most hidden, we need to go back to the ocean, the place where God lives. If we look around, everything is God, nothing anywhere isn’t God. Feel into that. Everything is fully what it is, fully exposed as itself. In effect finding truth is not possible. It is too slow. Feel deeper than that, all mental tools, all concepts don’t work. Discernment isn’t possible, **everything discerns itself,** as there is no need for any added
discernment. To even allow separate discernment, one must create privacy. Privacy and added discernment arise together; the problems and following solutions are inseparable. All individual accomplishments work only because of privacy, so our soul’s final job is to sit at the edge of privacy and protect it. We take the forever task of ever vigilant judge. We sit at this structure (four solutions) to allow in privacy only what makes sense. Our knowledge becomes what makes sense to us. We become an inner private world filled only with our “own” experiences. We keep thinking “ourselves,” locking it all up into private beliefs.

“The mystery of life is beyond all human conception. Meister Eckhart said that the ultimate and highest leave-taking is leaving God for God, leaving your notion of God for an experience of that which transcends all notions.” ~ Joseph Campbell (1904 – 1987)

“We each have an individual soul,” is just a constellation of beliefs. Beliefs are structures preventing transparency, holding up an idea, “me.” An “I” stuck validating itself in reflective thought, which is locked into a system of interlocking beliefs. This story can end. In allowing these four problems to be real, it disconnects (by its root) this private “me.” My “personal” story loses its narrative. I can then fully realize I had just made myself up, I had no choice, nobody does. There is no ongoing basis “inside” for discernment, so the story of “me” ends. All that is left is the narratives of “others.” Others are just “being themselves.”

As the narrative “me” comes to its end by understanding open experiences, so it can come to an end for others, each by grace, in their own time. Life resolves misunderstanding in the time that’s required. Relax, as no conceptual story is needed, all is actually good, and all is the Ongoing Great Perfection. Ego isn’t controlling, as worry doesn’t help. Truth isn’t found in memories or logical thinking, but in ongoing unbounded experience. Privacy is mentally a personal job, a speculative promise that will eventually end. Everything remaining is still empty, as ongoing private stories, all of which express only grace. We all come to see we have never left the ocean. Ongoing Great Perfection works both backward and forward. As our experience opens, we feel love, energy, and beauty without beginning or end.
THE LAST CONCEPT

If you read this book from its start, you might see, most of “ordinary reality” is just a private dream. As you take this truth into your heart, reality starts to become more about love and less about logic, but there is still a preference pulling us into orbits. We seem to experience a variety of difficult issues and continue to struggle. We may, of course, know that struggle is about unwinding history, so just deal with struggle in a kind of open management way. We manage life more around love and less around confusion and difficulties. This is good, but beyond these orbits there is cognitively more, another epiphany, that when digested, can leave us without any concepts at all, wide open but full of love.

First, stop cheating. Come to deeply know operating Karma. No one is above the law; no one is able to cheat life to hold advantage. Life just isn’t comprehensible by ego. Karma has no boundaries. The holding or building of stories can end. Don’t blame anyone for anything. Take this knowledge to heart. Karma is enough. We can let ego’s inner story job stop.

Second, winning or losing in life, isn’t actually possible. Realize life is intelligent, so no one will be “left behind” or forgotten. Those outcomes simply aren’t possible. There is always a third way that mental logic can’t compute. The point of life is deeper understanding. We are all the same; no one is any different than anyone else. Therefore, we can’t win or lose. The thing changing is time. If wise, we take less time to transcend preference, to become open. If ignorant, we simply take as much time as needed to reach growing into life’s flow. Life then isn’t about winning or losing. But, a perspective in interpersonal orbits is here.

What was my interpersonal orbit, the core drama still occurring? As a member of Atlanta’s Diamond School, I was placed on probation on 5/24/2016. It broke my heart, so I focused on it, meditating to get to the bottom of what it can teach me. On 8/12/2016, I realized in fresh clarity that time was the other side of truth. If you hold truth, that holding gives you privacy, and privacy makes you wait. I was told the probation would last till January 2017, and I was caught just waiting. I was hooked in and entangled.

This understanding (time is the other side of truth) is quite beautiful. It points to complete freedom in what happens next. There is no need for any preparation. The Diamond School is doing what it believes it needs to do. I can’t make them love me, or understand me, or achieve any “outcome.” In “my” helplessness is “their” freedom, as all outcomes are valid.

But what does an “outcome” ultimately mean? You might know from the Ultimate Formula (p. 187), that external reality, atoms, molecules, and space making up the universe, are not separate from you. The appearance of matter in “separation” is a mere misunderstanding, nothing more. So I can’t make the Diamond school (or anyone) love me, or understand me, or achieve any outcome. But all isn’t lost, as we all have till the end of time. No one will be left out, or misunderstood, or hurt in any way. Reality is more connected than thoughts.

All possible outcomes will be good, there is no choice. We are each other. I call this, the last concept. Time is the other side of truth. Truth is tristic {truth: time: privacy}. Holding truth turns it into a poison. Once mental truth is lifted out, there is no ownership to errors. Love just opens. Everything becomes teacher; everything becomes ongoing reflections of God.
LIVING IN THE ONE

We start living as tender, fragile babies. In childhood, culture mostly programs us to behave by building private ego structures. We grow into adults adapting these mental structures. In exposing hidden roles privacy plays, we are encouraged (p. 31) to be involved, to wake up and eventually become spiritual adults (p. 165). Enneagrams (p. 55) might encourage us to unwind some damage done. We de-coded how thoughts work (p. 107) to protect ego, and how ego structures become self images.

Habitual thoughts of what we are, what a body is, and how it operates, keep us away from direct experience. We have slowly built language pointing to raw naked awareness, but life unfolds in more ways than we can take in from a single point of view. Privacy tricks us into thinking around a single point of view. We put “our” part of life together and estimate what is going on. We check with others to build consensus, but this incremental approach is filled with work, and it always falls slightly separate from what is. Recognize feelings, eyes see to integrate experience, so what we hold is tested in awareness, ignorance can be recognized. But big leaps into vulnerability (p. 132) will be needed if we are to become exposed enough to life to actually become vividly awake.

We are reflections of each other. Life exposes us; so the long process of hiding ends. Under ego defense, we are exactly like everyone else. We are like leaves on the same tree. To call us “separate” is ignorant. We aren’t separate in any way. As communication is unfolded (p. 187) or experienced (p. 195), we see all life is made up of consciousness. It is empty outside of experience (p. 184). In waking up, thinking (p. 206), logic (p. 207), feelings (p. 209), and drives (p. 212), all have hidden sides. We don’t see how it is us. Further, all this “stuff” in life is just awareness folded over; made external, so we can’t see it working.

When a person has an intellectual understanding that all consciousness is but a reflection of all other consciousness, they may want to now actualize that into an authentic and felt experience. But activation cannot be done as an “individual” accomplishment. That would just add to the isolation. It would create a false sense of ownership. Any feeling of being private would just block out the truth of one. Therefore, it must be activated through grace.

Grace is an indispensable gift from the “outside” for development, improvement and expansion. Without grace, there are certain limitations, weaknesses, flaws, impurities, and faults that consciousness alone cannot overcome. Therefore, it is necessary to open grace for added perfection, completeness, or flawlessness. Put another way, human kind is unable to evolve or merge with “One” without grace; the prerequisite for transformation. Additionally, humans can’t exchange goods for it; Unity is a free gift. Humankind wakes up to “all” by grace alone and not by some combination, mixture, or blending of good works or divine inspiration. Were it achieved by works, humans could take pride in “their” isolated effort and thus block unity.

With abiding grace, humans can transcend this linear thinking of duality, the automatic and therefore mechanical ways consciousness has been conditioned by past experiences. Grace alone drops beliefs, lessens self-image attachment, and lowers feelings of being separate, on your own, or isolated. Grace was always boundless, ongoing, and openly flexible.
"Real peace will arise spontaneously, When your mind becomes free of attachments, When you know that the objects of the world Can never give you what you really want." ~ Theragatha (6th century)

Our attachments are the cause of suffering. Although the world seems full of suffering - awareness of awareness applied to our “self” shows the illusion of that “self.” The “self” evaporates as we see in “us” all things, all people, and in fact everything. The open interconnected nature of unity can be clearly seen. We reach an equanimity where there is no inside or outside. Privacy ends. It is all “this,” the one taste of everything; the face of God.

When a person is living in “One,” they experience thoughts passing through their mind, but there is no attachment. They don’t hold a conceptual viewpoint. They have enough trust, patience, and alive awareness; there is no inner or outer struggle to “understand.” Without struggle, they actually understand (in alive realization) more than could possibly be filtered through private mental viewpoints. No effort is placed on having or keeping “me” separate. Instead experience knowledge as a cloud would experience birds flying through it. No-thing distracts awareness from reality. Truth is all, and ordinary. Experience is always unfolding and being synthesized in upwelling intuition, interconnected unity, with ingressing novelty, all within a luminous field of awareness.

A direct experience is clearly an experience of unity. It is in “One” we experience without any conditions or requirements. It is beyond what a separated ego can process. Only alive presence, within an unbounded flow of cognitive lucidity, is living in “One” even possible. In flow, in one, the nature of alive awareness easily manifests any required analysis, synthesis, or brilliant intelligence. Thus, this flow itself maintains ongoing alive unity with “One.”

“Lord, you exist as me. Your power moves and I start walking. A prior impulse is the only difference between us. Other than that, everything I am is You.” ~ Lalla (1320 – 1392) Naked Song (p. 56) translated by Coleman Barks

Judgment ends with open experience. There’re no hidden sides, emptiness and fullness are unified. Living One, you must forgive “yourself” completely; have no pride, no secrets. You naturally become telepathic; which, by the way, you already were. What blocks recognition of this existing ability is ongoing privacy. Holding self-images, or any thought of me, creates a mental mask, which is in essence a vantage point, an internal conceptualization which fills and so dominates awareness that it is now less sensitive. This lower sensitivity blocks and deflects away a free flow of interpersonal thoughts. Once a self mask is up, we can only be aware of our private thoughts. This is a terrible isolating loss. Thoughts are thus limited to those held by the self image thinker, held by privacy. Instead, in the open natural state, these thoughts have no boundaries, and no attachments.

"Most people fail to see this reality, for they are attached to what they cling to, to pleasures and delights. Since all the world is so attached to material things, it’s very difficult for people to grasp how everything originates in conditions and causes. It's a hard job for them to see the meaning of the fact that everything, including ourselves, depends on everything else and has no permanent self-existence." ~ Part of Majjhima Nikaya Buddhist Scriptures

Mind is very flexible, but it can never be a complete substitute for alive awareness. Mind tries to understand unbounded spirit, true nature, which is creator of everything, but mind
is limited to being logical. When it meets alive nature the best it can do is label it and to try to treat it as a thing. Spirit isn’t a thing. It is at best a paradox because the mind is forced to know everything as a thought. You are not thoughts. Thoughts are separations. Thoughts are not capable of seeing whole and without any separation. Only the creator alive nature, can directly know that which it creates. Separations end, as (creator) experience opens.

Instead, if we lose touch, forget, or lose inner connections, we enter (by thinking) a world of duality, of isolation. Then communication is the road we travel, but it cannot carry “our” load. We try, struggle, grow deeper and in that effort, we build character. In this effect we expand our inner world to match the outer world. Paradoxically, when we then give up, we expand awareness to learn. Everything has its place, individual success leads us into pride, but our failures expand us. Pride blocks us because it fuels our belief that we are separate.

We are in life, entangled and causative. It is of no value to over-think our situation. An obstacle to this insight is ego fixated intention, showing itself as stubborn willfulness. If we can be tentatively aware of our role as creator, then the only thing preventing complete understanding is our own confidence! In Dzogchen this is the third part. The first part is awakening to the emptiness of all things, the second is to recognize deeply it has never been otherwise, and the third is to proceed with confidence! Confidence is the hard one! Without confidence we turn to the mind for validation. Mind detaches us from experience, as it mentally attempts to control everything. Mind is always wrong! All of us are a mix of love and confusion, and in that very confusion lies a bigger love. Face into that confusion and open to its true meaning. Love is actually unbounded, unformed, and everlasting.

Along the path to truth, two opposing illusions must be dispelled. First is existence, as everything seems real and substantial, and second is nihilism, that nothing is here. Truth is the middle path, that all is “One.” We and everything is this. The thinking mind with its reductive logic, conceptual limitations, paradoxical boundaries, and its need for private control, isn’t capable of direct experience. It isn’t a matter of becoming extra serious, more robotic, or trying harder, as it just doesn’t work! But all isn’t lost! This is already this!

**M.18 Non-Meditation Meditation:** Hold no focus, no intention, no perfecting, no concept, no meditator (no “self” that is meditating). This has no parts, no goal, no start or stop, and no staying. Allow everything into awareness without effort. Allow the spontaneous to arise without elaboration, into innate, naked awareness, with no artificial constructions. Everything is simultaneous arising wisdom of the many that are now and ever one.

**Reasoning behind this meditation:** This is called the Yoga of non-meditation (also called “crossing over”). It allows awareness to settle into itself. Settle, beyond ego, languages, or conceptual comprehension, directly into ground of existence, to the infinite ground of awareness-space that is. It is a bit like jumping off a cliff, because it allows reality to be completely different. At some point, dependency on “outside help” must be dropped, reading books, searching for pristine truth, or the constant seeking with constant comparisons, so that the real journey can begin.
In our journey to freedom we have been taught to meditate using our intention. As our intention, has over time, tamed all demons, everything has been combined into one taste. But, we still have our intention, and we still need an antidote for this last remaining poison, this last dependency. Non-Meditation acts to cut the root of this dependency which enables these last vestiges of inner bondage to have apparent existence. Beyond conceptually realizing deeper truths, there is motivation to open unbounded, unlimited, or unfocused awareness. It this open way we enter into an unbounded flow with all that is. In contrast, in Tibet they say, “intention creates the self.” We needed to identify the self, to peel it back layer by layer, from concept to concept, and now with full awareness travel on as unconstrived true nature.

**Possible inner experiences:** An intense inadequacy is likely to arise doing Non-Meditation because it requires co-emergent essence to reveal all meaning (see “The Value of Struggle,” p. 132). To find everything, we must - to some degree - cause everything to exist within us. Individual identity is built reacting to this. If these automatic emotions are allowed to rise and fall without elaboration, then life, (which is beyond effort, language, or fixed concepts), will naturally emerge. Only when this inner experience of “proper” and “required” stops, can reality and life manifest their true connection. Awareness of knowing/being/doing is unified and made whole. We live only as ocean, which also includes all possible drops.

**Possible outer manifestations:** People find it easier to be around you because you more openly reflect them. They feel more awake and aware when they are around you. This is direct help, and it is effortlessly given out. Joy is now fully unbounded.

We are all different voices of this same dynamic Unity; relax and have confidence in this! Don’t try to manage any control, as that would just create individual privacy. Don’t even try to treat “One” as a concept, as if it were some kind of rule. It just creates a mental overlay, a mental filter, which blocks the natural dynamics of infinite spontaneity.

> “Nearly all mankind is more or less unhappy because nearly all do not know the true Self. Real happiness abides in Self-knowledge alone. All else is fleeting. To know one's Self is to be blissful always.” ~ Sri Ramana Maharshi (1879- 1950)

Now, we still might need to clean up some loose ends, bits of possible confusion, which can come from “reading this book.” Consider the actual relationship with this book you hold in your hands. It seems “you” have been reading, and in the relative sense within language, this is true. An author wrote and you read. This is what “seems” to be true. But this is only what reality looks like, from within the dualism of thinking. You can even feel you “learned” something from this book. But in an absolute sense this isn’t true. There was already a seed (Nirmanakaya⁴⁹) in you, which has always been there, which was very aware and long ago already completely knew everything “discovered” from this book.

Habitually, for ego’s false comfort, we make privacy seem real. But with fresh eyes, see past this false imagination, to expose and lift it out of the way. Ego’s nature and perspectives of blame unfolds to find only simulations. We did thought simulation in our heads, to imagine things not as they are, but as we wanted or needed them to be. Ego needed to be powerful
and in control, so this was our view as we excluded everything else. We weren’t open; we
didn’t recognize how everything subtle was affecting us. We didn’t see how the whole
universe was helping, supporting, and just teaching us. Instead, we operated with a fixed
language from a limited perspective of outward blame, in belief of our beliefs. This relative
private view blocked the absolute. But, in the absolute flowing seamless sense, everything
“discovered” in this book was something just uncovered and already there. In this natural
open sense, nothing new can even be found in this entire book.

In reading, we exposed simulations or conditioned thoughts that obscured true nature with
unconscious motives of anger/pride, desire/aversion, or confusion/ignorance. The three
Kayas (or nine enneatypes) were lifted up and exposed. The unconscious was examined,
opened, made conscious, and presented in ways to fit with alive awareness. Predictable
reactions have a fixed structure which can be written into books, but vividly awake natural
awareness can’t be written. This very moment is non-conceptual and unbounded. In this
absolute open sense, not only was nothing found in this book, but you were untouched and
unaffected. Only the obscurations changed, and they were not you. You are untouched,
undefiled, unchanged, and un-fixed. This book didn’t “fix” you.

In the absolute, the author did not write this book. In a relative sense, insights would arise,
filling “me” with pride. That pride would write something for this book. That writing was a
confession of pride but aimed at a deeper truth. Rewrite after rewrite would occur until it
was expressed with equanimity. In equanimity there was no “me” left, and writing would
then stop. The existence of “me” was unfinished business along a path this book needed to
take. The book was born, exactly in contrast to the illusion of “me” who wrote it.

Again, in the absolute, as grace, there was energy (Sambhogakaya\textsuperscript{48}) which spontaneously
erupted to communicate unity. As the Tao states, “those who know don’t speak, and those
who speak don’t know.” Therefore, if anything was useful, it wasn’t because an author had
something to say. In the timeless sense, reader pulls writer into service. We each are acting
to or from others, being writer and reader combined. This is like waves on the ocean each
providing energy needed by the whole. Nothing was done that was entirely separate.

In objective simplicity story lines only appear within privacy. Life itself has balance; we must
surrender to find. When the whole absolute is known (Dharmakaya\textsuperscript{50}) then the seeming
role of reader (Nirmanakaya\textsuperscript{49}) and writer (Sambhogakaya) are seen to be combined into
the Luminous Dharmakaya. We drain the swamp, to stop taking sides. Every action, all
possible resulting conditions, are unified in the empty suchness which is the Dharmakaya.
Grace is everywhere, ordinary, and without distinction. Now to end this Book, we give the
following as a final blessing.

“There are the thoughts of all men in all ages and lands; they are not original with me, If
they are not yours as much as mine they are nothing or next to nothing. If they do not
enclose everything they are next to nothing, If they are not the riddle and the untying of the
riddle they are nothing, If they are not just as close as they are different they are nothing.” ~
Walt Whitman (May 31, 1819 – March 26, 1892)

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**Note 46:** "People the world over are always seeking secret or mystical spiritual techniques, hoping they will provide a short cut to enlightenment. There are no special techniques other than the basic principles revealed here. If you turn to the Christian contemplation practices espoused by St. Augustine you'll find cessation and contemplation. If you turn to the Jewish Kabbalah, or the self-remembering techniques of Gurdjieff, or even the practices for moral self-improvement advocated by Benjamin Franklin, you'll find cessation / contemplation practices once again. Most of the spiritual practices are based on the principles of stopping (samadhi) and observation (prajna), so if you really wish to master the road of spiritual cultivation, there's no way you can accomplish this feat without understanding the principles of cessation and contemplation, and applying these in your spiritual sadhana (practice)." ~ Suzuki Roshi (1904 - 1971)
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"Once one has analyzed what had to be analyzed, the analysis does not have any basis left. Since there is no basis, it does not continue. This is the expression of nirvana." ~ Santideva (c.685-763)

This book is about relationships. We can start seemingly alone, with a first read, skip all the exercises, to read it in privacy. But do them on a second reading! Exercises are designed to give deep felt understanding. Simply reading exercises to your self has some value, but often it isn’t real enough. Therefore, it is important to have face to face contact, a taste of courage, and to work with someone you trust not to judge or comment on your work.

In exercises, communication must support open inquiry and never lead to argument. Each person is speaking their inner truth, which can only be shared if there is no feedback. This might not be easy for close friends. It might even be best to work with strangers, or people who don't know you well. Inside the work, inside an ongoing exercise, the seeming truth can open to reveal a deeper truth. We want to open to whatever comes up.

Communication requires two people, but it isn’t always possible to have conditions as recommended. When that occurs, make suitable accommodations; learning can still take place. Perhaps rather than two people, three, or four can be used. If transportation doesn’t allow all to be in a room, telephones can be used to make communication possible. If that isn’t possible then write answers into a journal. Working into a deep understanding can still take place even if situations are less than ideal.

Exercises are designed to expand awareness. Exercises challenge ego, and its conditioning. Be ready to engage in real issues not designed to be easy. Whenever awareness expands, conditioned ego feels challenged; it then tries to just shut that process down. Ego tries to keep its fixed understanding safe and secure. Ego defends its perspective by calling in the superego. Superego is the attack bully keeping ego “perfect,” “clean,” and “smart.” These fixed self-images are all ego knows, so it tries to mount an over-whelming attack to gets its way. Therefore, to make progress we must learn to recognize and defend against these relentless attacks. Tell superego NO! (We study superego, as part of Enneatype One, p. 58.)

If exercises are done in an open and curious way, they help build a defense to superego attacks, by building more alive awareness. Alive awareness has what the ego can never have, open awareness, grace, intuition, beauty, effortless joy, and complete wholeness.

In asking an exercise question we try to use the following model.

![Diagram 18](image)

The Receptive Partner gives the exercise question to the other person who is called the Active Partner. They then remain open to what the active person does. Receptive Partner
keeps his or her eyes open and follows the whole meaning provided by the Active Partner, but at the same time they try not to fall into any good or bad judgments about any of that meaning. Nobody is being graded; it is just a process of open listening without judgments. The Receptive Partner attempts to do the exercise directly with, from, and in awareness. They do the best they can. If an ego reaction occurs, they attempt to be patient, calm, and awake. The Receptive Partner does their best to get and understand the Active Partner.

Whatever is shared between people doing exercises should be kept confidential. It might be painful and upsetting for them to hear something repeated at a different social setting. If that happens, it will damage a trust relationship and likely forward spiritual growth work will not happen again. Therefore, be grateful for your partner and allow trust to build without violation. You can’t do real spiritual work without help.

**For all exercises:** The root of illusion is that you are separate, so you (as exercise partner) can’t fix it (for the other person). That would be more of the same that got us here. The mind never gives up trying and it always fails. Reality is in relationship. Therefore, always honor the other person’s choice and their freedom. Keep what you hear from your partner as confidential information. Build a base that can allow for deeper states of consciousness and therefore real help.

**Loop:** If the descriptive word “loop” is used, it means after asking one or more questions, receiving replies, and thanking the other for each response, you loop back, to ask that **same person again**. The loop can drill down through many layers of answers, going well past the initial response to the first question. Work in this same direction (same Receptive Partner always asking the questions) for the stated time duration. There is always a time interval when looping is used. When the time interval (typically 10 minutes) is up, roles reverse; Receptive Partner becomes Active Partner, thus balancing the time used.

**Alternate:** If the descriptive word “alternate” is used, it means after the question or questions are asked, the roles will alternate. The Receptive Partner becomes the Active Partner and the Active Partner becomes the Receptive Partner. When more than two people are involved, it is convenient to proceed clockwise in a circle. This avoids power struggles and possible confusion. With three people one person can ask the question, the next person can answer and the third can keep track of time and listen. When the time interval is up, every role shifts clockwise to the next person.

Appendix D (p. 282) was designed to provide reference for what “might be” outcomes from doing any specific exercise. Since we all learn differently, this information wasn’t meant to invalidate any of the work you are doing. Think of it as being what others have found to be true for them and it may not even apply to you. One way to learn material is to "do, then read." Try the exercise out before you read the specific exercise information provided in Appendix D. That way it isn’t biased by what others might have found.

For others, it may be harder to feel into a direction the exercise wants to go in. In this case, Appendix D might be best used before the exercise is done. In this case "read, then do" the exercise. Each person can find a way that works best for them in their situation and might occasionally try out different approaches to see what continues to work best. Be flexible.
"If you cling to an idea as the inalterable truth, then when the truth does come in person and knock at your door, you will not be able to open the door and accept it." ~ Udana Sutta

After general information from Appendix C (p. 280) each exercise has more support here.  

**Exercise.01 Alive Nature:** “Are you conscious?” And, “How do you know that?” We all start somewhat differently on the *inner journey*. Where we are is okay. We may not be conscious or aware an *inner private world exists* and can only access it through personal subjective awareness. Subjective awareness may have no validated history; no privacy, so they just answer “no.” In any case, whether the answer is yes, or no, they are only expressing where they are now. The second question creates an opening, a sharing. We are not here to teach or to judge, but to witness another person’s process. We are naturally different. Most have beliefs, some know, and some can even communicate from that ongoing alive experience.

In this first exercise, open to inner states, communicate what comes up as a result of this contemplation. This inquiry process helps connect us to an inner world in a way that allows us to digest what is in this book. We are just starting, so don’t have expectations, let this question find you exactly where you are, and recognize a little taste of this is good enough (this exercise was from p. 17).

**Exercise.02 Validation:** “In childhood, what did your Mother value?” And, “How did that make you feel.” The mind is full of stuff Mothers taught us. To really understand the mind and its effect on us now, we need to look deep into these early relationships. This exercise time is only a small hint at what is really there. Many people have deep *hidden* reactions to Mother, so the road out will also require open awareness of all these issues (from p. 20).

**Exercise.03 Mind:** “What is “good” or “bad” about having a mind?” This inquiry helps readers better understand how and why the mind works. It is inside of us, building our personality. Some people can see how it works. Mind automatically builds a narrative out of what is going on for them. It collects “what happened,” extracts key points, and turns all this into a story. The stories are stored and can be played back from within. Much of the time this whole process is just running automatically. We want to do new understandings.

In this book we talk about how the ego mind makes us stupid or unconscious. But above all, it is important to keep an open mind. Mind automation might even be good when we are in overload conditions. Maybe in the middle of a divorce, our boss at work wants us to do something again we have done many times before. We let our mind do the bosses’ work, while we can openly contemplate life’s meaning. Each “mental fact” has context, a set of conditions surrounding the issue at hand. In the above example of divorce and work, it might also be noted: we could consciously do the bosses’ work and let mind process the divorce. We either choose life or fall back on mind. Whatever part the mind processes will not be then capable of expanding us. The ego mind is only capable of contracted operation. There are still specific situations we might find ourselves in where having a mind would be good. There are also many more situations where having a mind would not be good. As one
becomes more open-minded, the label “good” and “bad” lose their fixed meaning. In every situation we can learn and change (from p. 22).

**Exercise.04 Recognizing Your Brilliance:** Two questions: “When were you brilliant?” and, “How did it manifest?” We all have inner brilliance but often we are not aware of it. Our childhood didn’t always nurture growth or recognition. By adulthood it is often well hidden or forgotten. When I play chess, I am mostly fearless, unless another player is 12 years old! They are amazing when they are that age. They are bright as society hasn’t yet punished it out of them. When you are young, being brilliant is easy. Any struggle taking back brilliance is well worth your efforts. Wide open, and relaxed, we are all brilliant (from p. 23).

**Exercise.05 Objective Compassion:** “When did you experience objective compassion?” And, “How did that make you feel?” The first inquiry helps to make the concept of objective compassion a felt experience. Remember a time when you felt kindness, and it was also expressed to another? Engagement is what makes “objective” happen. We speak it out. The second inquiry helps further comprehend what was felt. Depending on our level of engagement in the world, there are many ways to answer these questions. There are no wrong answers. We are where we are. If we take this inner work too seriously, we may get stuck, and not able to grow into bigger inclusive consciousness, so relax some (from p. 25).

**Exercise.06 Unconditioned Truth:** Loop (p. 281) the following two questions: “Tell me a conditioned truth.” And, “How does it work to be true?” Almost everything we learn from culture is conditioned truth. Almost everything we learn during dating is conditioned truth. For example, “I love you.” Spoken on the second date, is a good one. What is left unspoken could fill volumes and what is expected may not be humanly possible. Greg Baer in his book “Real Love” (published 2002), calls this imitation love. The harder you work for it, the less it means. Understanding this lesson deeply may change your life (from p. 27).

**Exercise.07 Vengeance:** Monologue on meaning, power, and significance of Vengeance.

People have all kinds of experiences with Vengeance, both internally aimed outward and externally aimed back at them. It goes both ways. This subject can be upsetting and can be a block to our alive nature because it has to do with prejudice, violence, self-righteousness, ignorance, survival, and even some institutional religions.

Vengeance sticks in the conditioned ego and talking about it helps get it out of our system. Especially if we can find someone who will just listen and understand, without trying to fix anything. There is no right or wrong thing to say about this subject. It is only done to allow awareness to grow, and to allow the conditioned mind to become more exposed and therefore understood. In this sense, secrets are problems, and open talking is the solution. Vengeance always seems justified, until it is very carefully contemplated (from p. 29).

**Exercise.08 Motivation:** “Tell me how you changed yourself.” And, “Why did you do it.” We learn and adapt to environments. Each person does it differently, for different reasons. Our highest motivation is self-motivation. If this motivation isn’t communicated or shared it will block any learning that is to come. Admitting our deepest desire to another helps lift it from the unconscious; making it more conscious (from p. 37).

**Exercise.09 One Pointed Focus:** Monologue on which process you have for yourself that brings you into one-pointed-focus. Anything can be used, tennis, mowing lawns, combing
the dog’s hair, washing dishes, or painting with water colors. Since each person has some concentration or one-pointed-focus, find what works for you. If we communicate, it helps. Otherwise, we might get privately stuck and be out of a flow with life. When we get stuck, we stop learning. This exercise can prevent that, at the same time we are learning more about others. Others grow new connections with life. Without real life experience we might not be able to understand what will be presented (by life) next. The deep and ongoing flow of life, as unbounded intelligence, is our real teacher (from p. 39).

**Exercise.10 Flow:** “How do you know when you are in a flow?” Sometimes we are in a flow and sometimes everything is very difficult. Part of our understanding is to recognize what is going on for us and to be able to communicate about it. We can also learn from others and in general become more sensitive, available, and therefore connected (from p. 41).

**Exercise.11 Mindfulness:** “Become aware.” And, “What did you find?” Open awareness to now, cutting through into the present moment. This isn’t easy for most people. Often a person will become aware of issues that occurred earlier, like embarrassment, or anxiety, or laughter, and because of the energy on these issues, they (these issues) get stuck in their consciousness. By answering the question over and over, *these old issues* get pulled up and shared. As sharing takes place, the old energy dissipates, and the person is better able to engage in the **present** moment. To be completely mindful is to wake up, fresh, now (p. 42).

**Exercise.12 The Middle Way:** “What is right about mentally reacting?” Most of us do this all the time. We have our reasons. Sometimes we just don’t want to be there. We don’t feel supported. We go through the motions because we don’t think other people are being mindful. There are many reasons for not being mindful and as they are discovered and communicated they lose their stuck nature. As they move from the unconscious to the conscious, new choices can be made and the person can then become more awake (p. 43).

**Exercise.13 Consciousness Is Causative:** “Give an example of how orientation influences our perception.” Most people don’t realize how important they are to their experience. It is much easier to see effects being projected “from others.” In this exercise, we start where we are and present each level we find to our listening partner. Loop (p. 281) to go deeper into influences. We are amazingly important to our experience. It is possible for us to break through the illusion that we aren’t important. In our world we create almost everything we see, feel, and touch. We are just not aware of our part in all of this. The automatic mind isn’t capable of understanding this deeper level of reality. Awareness must lead the way, but only grace allows fully transforming “no self” into experience (from p. 46).

**Exercise.14 Fear:** Monologue on the subject of Fear. Fear is different for each person. Working in groups of three allows these differences to become more recognized. Some of us hate fear and some of us enjoy it. Think of a big roller coaster at an amusement park. My 5 year old son Shannon got me to ride with him by calling me “chicken.” Each of us has a history which influences our relationship with fear. We often only talk about the projected effects of fear, so it is good if we can connect to its internal cause. Each of us has both an initiation and an orientation with fear. Ultimately, we cause our own experience (p. 47).

**Exercise.15 Relationship with Mother:** In groups of four people using 10 minutes each, monologue on your relationship with mother. No cross discussion, as no one is “right” or
“wrong” in their relationship with mother. With four people, it is likely the diversity of these relationships with mother will be seen, felt into, and better recognized (p. 48).

**Exercise.16 Childhood:** “Tell me what your childhood experience was like.” Our childhood experiences form the core of our personalities. Each of us has a different childhood, even if we grew up in the same household. Our perspective creates a kind of isolation. Anything which communicates this isolated perspective lowers its distortion, lowers its charge on our thoughts. Feel back to childhood. Communicate stuck or habitual issues to clear them out. It clears out our minds to some extent, making us more present. We need this alive nature actively in us to understand and learn, energizing spiritual growth and expansion (p. 49).

**Exercise.17 Relationship with Father:** In groups of four people using 10 minutes each, monologue on your relationship with father. No cross discussion, as no one is “right” or “wrong” in their relationship with father. With four people, it is likely the diversity of these relationships with fathers can be seen, felt into, and thus somewhat recognized (p. 51).

**Exercise.18 Childhood Difficulties:** “What childhood difficulties did you have?” If we are going to realize how our childhood has affected us now, we will need to unwind all the hiding we learned “to grow up.” This will likely bring up lots of difficulties, but now there is a big difference. We can speak these truths to a neutral person, a person less likely to react in the same way our parents and friends did. As we speak, we experience to some degree, pain that was embedded there. We get new perspectives, and we allow some open space to surround these experiences. We are starting to heal, and that will give us new emotional energy. The road to adult freedom includes our exact childhood (p. 54).

**Exercise.19 Superego:** “What is a message your superego gives you?” And, “How do you defend against it?” Typical superego attacks, “Sit up straight,” “Eat all your food,” or “Don’t talk with your mouth full,” were given by well-meaning parents. Defending against these isn’t easy. It isn’t enough to say “no,” because we would still be under their spell, as we would still be compulsively thinking thoughts. Best way to get beyond this hold of mental understanding is to understand where they came from, and also why they might have been spoken. As alive real understanding takes place, less unconscious mental power is hidden. Superego only has power because it is private; speaking openly about it takes this power away. We enter into more alive presence and we thus do less reactive thinking (p. 60).

**Exercise.20 Fixing Others:** “What is wrong with the people around you?” And, “What then is the right thing to do?” Enneatype Ones will find it easy to answer the first inquiry, as they are automatically focused on that activity. What is hard is the second inquiry. Others still must learn truth for themselves. If we “correct” them, they might temporarily change, but they won’t know why and in time they will revert back to their old way of being. The best way to “correct” them isn’t to. We still help, but only by fully listening. Like us, they learn faster if we are fully present. This is done by our providing them unconditional support. This act of trust, will demonstrate love, and love is always the exact needed response (p. 61).

**Exercise.21 Sympathy:** “When do you feel you deserve sympathy?” And, “How does that work out?” Our feelings are where we are. There is nothing either right or wrong about them. Feelings are programmed into our lives by early childhood experiences. What we hope to do is become inner aware or openly sensitive to them, and how they work in us.
Typically, we need sympathy with death of a family member. Because this is understood by most people, we also might feel we deserve sympathy. It might not be true. These big issues are natural and in allowing this, as in “we deserve this,” we can then let others help us cope with our sorrow. This normally works well in very difficult situations. This process of sympathy doesn’t work well if our injury is small or non-existent. It makes us look petty and it separates us from others, making us look selfish. People can be so self centered they don’t notice the effect this has on others around them. It fails then to “work out” as expected. In this exercise, just open, to see how your inner world works (p. 65).

**Exercise.22 Love:** Monologue on the subject of love. We are all different, so the mostly hidden enneagram perspective of love must be understood from within alive awareness. A monologue with non-judgmental listeners allows the speaker to become conscious of how the desire for love operates inside of them. We want to understand to some degree the complex subject of love. By using three people, it will also become a bit more obvious how different we are. Often love is processed automatic by ego. Without communication and exposure to the outside world, they remain hidden and then change isn’t possible (p. 66).

**Exercise.23 Imitation Love:** “Give an example of imitation love?” And, “How does it pretend to work?” Typical answers are measurements of love. “I love you most of all.” “I love you more than chocolate.” But true love is infinite and cannot be measured. True love cannot even be spoken, as it must be lived. Anything that comes out of the mind about love is imitation and not real. The mind (using comparison) can only be logical. There isn’t space enough in the mind for love; we also need deep feelings. The more we understand love, the less likely we are able to believe (and get stuck) in what our ego mind tells us (p. 66).

**Exercise.24 Unconditioned Will:** “Give an example of Unconditioned Will.” And, “Does that will support you?” Earth is circling the sun. That wasn’t done by a politician or a priest. It took everything in the universe to make it happen. The length of day is also an expression of unconditioned physical reality. Both of these are examples of Unconditioned Will, the will of unity. Politicians, priests, and even we, are along for the ride. When we look deeply we find Unconditioned Will in support, and “our” lives are then made possible (p. 68).

**Exercise.25 Truth:** “What is good about telling a lie?” When we tell a lie, we temporarily seem to change reality. This is like magic. We can make someone feel pretty, we can make someone feel successful, or we can make someone feel lucky. We can use these lies to sell a car, a house, or influence any big decision. Telling “little white lies” is often considered good public manners. Political people can tell lies to get votes, and it often works. (p. 71)

**Exercise.26 Doing:** “What are you doing that doesn’t need to be done?” And, “How doesn’t doing that make you feel?” There are no wrong answers. We want to open awareness to the possibility of what we are physically “doing” to fix our inner emotions and feelings. That (fixing) prevents feelings from going deeper and just keeps us on the surface. That in turn makes us different from people who go deeper into their feelings. We don’t understand them and they don’t understand us. The only real way to remove this barrier is to stop our compulsive doing and understand what comes up inside of us. In this way we are then exposed to the feelings others have. All we then need to do is to **stop ourselves** (p. 71).

**Exercise.27 Needs:** 1. “Tell me a need you have.” And, 2. “How can that be achieved?” 3.
“Just how will that satisfy you?” We might need a house to live in, a car to drive, clothes to wear, a local movie theater for Friday nights out, and other things easy to identify. This is a surface level. We might need a good job or rich Uncle. Slightly deeper down we need clean air to breathe, food, and a warm place when it is snowing outside. Deeper down we need friendship and a way to grow and learn from our experiences. At the deepest level, we need to know “who” and “why” we are and our “right place in the universe.”

There are no “right” answers to these questions. They are designed to point in directions you have for yourself in life. In question one, we become conscious of needs. With question two we can look into the process of how that need affects others. With question three we might discover if we are making progress or just going in a never ending circle (p. 71).


We hardly ever think about what we already have, how it makes us feel, and how long that feeling lasts. To wake out of our habits, we might need to talk about our stuff, the power it seems to give us, our increasing need for more stuff, and if others validate our stuff (p. 72).

**Exercise.29 Abandonment:** “Tell me how you were abandoned by other people.” We have all been abandoned by someone at some time in our past. For type four this is unbearable and needs to be spoken of or they will not be able to listen to any further details of that enneatype. By speaking on this emotional subject, the charge on it will be diminished and the speaker can then relax and hopefully become open again. This work isn’t easy (p. 76).

**Exercise.30 Inner Strength:** “What dramas were you able to effectively resolve from your inner strength?” And, “How does that make you feel?” Perhaps, it was riding your first bike. Once you started riding a bike, the drama about not being able to do it fell away. No mental pattern is 100 percent true; if one or two examples can be found, patterns can be broken. Drama can be challenged. It is best to start with very small issues and then as confidence builds larger ones will come to mind. When this confidence is incrementally achieved and nurtured with elements of grace, it can change a person’s life. Freedom then opens (p. 78).

**Exercise.31 Privacy:** Looping 1. “Tell me how you value privacy.” 2. “How do you let other people know that you value privacy?” This first question is a core value for enneatype five personalities. They often consider privacy a precious commodity that is in short supply. If they can share this inside view openly without being judged by others, it will allow them to relax a bit and therefore continue to expand and learn more about this enneatype. The second question is about how successful they are at getting their social environment to support inner needs. A powerful response would be to simply speak something like “back off,” or, “I need some quiet time.” Deep need for privacy may express itself in more indirect behaviors, such as slipping away to a quiet corner of the room, or allowing the glazed over look in their eyes of not being available for conversation. Remember there are no “right” or “wrong” answers. We are all where we are. We might remind ourselves we are doing this work for the true connections within reality. We want to simply grow more aware (p. 80).

**Exercise.32 Insufficiency:** “Tell me how you might feel insufficient.” And, “When you feel this insufficiency, how do you cope and get through it?” One answer might be, “I feel insufficient when I have to sing solo on Sunday at church.” Followed by, “I let God sing with...
my voice, so I don’t have to do it.” Another answer might be, “I feel insufficient when I have to spell a word I don’t use very often.” Followed by, “I get a dictionary and look the word up.” For the Enneatype Five, most insufficiencies are time and money, which are always felt to be in short supply. Normal approaches for this enneatype is to turn inward for solutions. This results in an inner contraction and an introverted personality (p. 81).

**Exercise.33 Inner Trust:** “Tell me how it feels to be without guidance or support.” And then, “When you feel this, how do you cope and get through it?” All enneatypes feel a lack of support, but for type sixes this is their biggest **issue.** Question one is to help make the inner situation real and question two is to explore the solutions to these missing parts. Each of us is complicated, our history, our situation, and our specific family members. Often a desire is used as a distraction to defend against the deeper inner feeling of a lack of support (p. 85).

**Exercise.34 Loyalty:** “What was your childhood experience with authority figures?” And then, “Were you taught to be loyal?” All the enneatypes have issues with authority, but a type six is almost wholly defined by it. They can be phobic or counter phobic. They can hate it or love it. In any case they are focused on its relationship to them. We use this exercise to open our feelings and so bring about a better balance between thinking and feeling (p. 85).

**Exercise.35 Inner Fear:** “Tell me how you avoid being in fear.” Almost everything the type 5, 6 or 7 does is to avoid fear. These enneatypes operate such that a connection with fear is avoided, so it remains unconscious. This exercise is to open the possibility that fear may be a bigger part of our lives than we are consciously aware of. An often seen avoidance of fear is a forced automatic smile, this unconscious process needs to be exposed (p. 89).

**Exercise.36 Trip Laying:** “What trip did someone lay on you?” And then, “What was the ultimate result?” When someone lays a trip on us, it feels like the rug was pulled out from under our feet. Whatever idea we had in our head, gets replaced by the idea provided by the trip layer. It can happen in almost any circumstance. A common one is when we are contemplating some issue and we have something going on that seems to feel right. We express this to another person and they come back with confidence and tell us another possibility. Because their confidence is stronger than ours, we reject our answer and accept theirs. They have just laid a trip on us, and as a result we now think like they do. What we are missing is our own confidence, as we just gave that up.

The first question leads us to a personal consideration of how trips are laid. Maybe someone told us to “sell that bad stock,” or “your sister is ugly.” It can be any statement invalidating something in our world. If a person said, “I think your sister is ugly,” that isn’t a trip. That is opinion. A trip goes beyond opinion to make you wrong in your own world.

The second inquiry points to what trip laying ultimately means. When someone lays a trip, eventually we wake up to its effect and we take back our own authority. We again resume thinking for ourselves, making our own evaluations, and keeping care of our own values. It might be the road less traveled but it is our way and leads to deeper open freedom (p. 89).

**Exercise.37 The Plan:** “What is right about not making a plan.” All types make plans, but Sevens use this approach more than any other. It places them away from the unpleasant “now” into a dream like future that will be both pleasant and happy. This exercise allows this compulsive planning process to be exposed and made conscious. Exposing automatic
processes of mind allows a persons’ understanding to start to expand and become more realistic. Thus, healing starts to take place and isolation and its suffering can end (p. 89). **Exercise.38 Strength:** “How do you make yourself strong?” And then, “If you were weak what then would happen?” And last, “How do you know this to be true?” For this first inquiry: A typical way to make ourselves strong is to ignore any wimpy little feelings and be then ready to kill to get our way. Nothing will stand in our way. We reach into instincts to find what is there. In question two: The childhood history of a type 8 tells them if they don’t get their way, they won’t be protected and they will then be harmed, and essentially be controlled by others. To them that is simply not acceptable. Question three, “How do you know this to be true?” points to a hidden experience that if spoken will emerge out of the unconscious mind and make itself seen. Once seen, it can be better understood which helps awaken us out of this personality. Letting the deep justification out is difficult inner work. It is by confronting these difficulties can we be made free from the hold our enneatype has over our lives. Truth is the ultimate strength and it is way beyond physical strength (p. 93). **Exercise.39 Weakness:** “What is right about being weak?” Although almost inconceivable to most type eights, there are just as many advantages to being weak. The mind just can’t understand this, but the heart can. To answer this question requires an alignment with heart, to feel into that perspective of living. Being weak does allows others to feel strong, and it encourages them to take you into their protection. Being weak is less threatening, so it is sometimes easier for people to be friendly. Speaking strong often turns people off, where speaking with weakness enables them to more carefully listen (p. 94). **Exercise.40 Un-Conditioning Truth:** Three questions, “Tell me a conditioned truth you are making true?” Then, “If you were to stop, what would happen?” Last, “What unconditioned truth might arise out of these ashes?” No matter how powerful we humans are, there is a power greater. This inquiry investigates a series of letting go actions and what might just reveal itself in that greater surrender process. We are often too adult to have any open innocence, so this might be hard to experience. It takes real unbounded courage (p. 94). **Exercise.41 Conditioned Peace:** Three questions: “Tell me a conditioned peace that you are making true.” Then, “If you were to stop, what would happen?” Last, “What unconditioned peace might arise out of these ashes?” We all want peace, but when we absolutely need it, desire is so great it becomes the only issue that can be experienced, and we lose contact with life. This process then becomes a distortion of reality. The inquiry becomes, is this effort for peace truly effective. Perhaps it makes this situation worse, by sustaining conflict. Question one brings awareness of what conditioned peace is and how that is different from unconditioned peace. It points to the effort that is part of making conditioned peace. A typical answer might be a mother who is constantly “keeping the peace” between two of her children. The situation might be something each child is using to get attention, and this is happening at the Mothers expense. Since mother is unwilling to change, the condition is not allowed to resolve in a natural way. The second inquiry points at possibilities preventing a person from allowing natural events to unfold. The question allows this to become conscious, rather than unconscious. The third question points to a possibility, effort of this enneatype is misguided and can be stopped.
True nature is everywhere doing a better job of teaching reality than we do with our efforts focused obsessively in the same stuck direction. We are out of the flow with reality (p. 96). **Exercise.42 Problem Withdrawal:** “Tell me how you avoid seeing problems?” Withdrawal is the main mode of dealing with problems for Enneatype Nines. This can take many forms: self-neglecting, slothful, zoning out, accommodation of others (saying “yes” when you mean “no”), passive-aggressive behavior, and other self abandoning behaviors (p. 97). **Exercise.43 Being Seen and Appreciated:** “Tell me how you are seen and appreciated?” Type 9 may be well seen or appreciated, but this isn’t recognized. The inquiry is designed to help make a cognitive comprehension of how fully connected they in fact are. There are no wrong answers; each person does the best they can (p. 98). **Exercise.44 Reactive Mind:** Three questions: “Tell me when you remembered yourself being reactive.” Then, “Was incomplete communication involved?” Last, “Explain.” The best way is to start with something very small and not having much charge on it. Maybe you were sitting at a dinner table and you pointed at pepper and someone handed you the salt. You felt a small reaction. Maybe this has happened before and you feel most people want only salt. It has happened so much it just makes you angry. Once you start answering, you might now notice hundreds and hundreds of answers. It seems like all of life is just dealing with miss-communications and uncompleted efforts to communicate. Because we talk about the reactive mind in a negative way, it is a bit embarrassing to talk about the subject. Once one is over this false tension, many answers are obvious. We see minds reactions. By being open to this felt experience in fresh ways, much progress can be made (p. 115). **Exercise.45 Closed Communication:** Two questions: (1) “What is right about being certain of exactly what you will say, when you communicate?” And, (2) “What is right about not letting the other person interfere with your communication?” Children often struggle with overbearing parents, and it may be necessary for a child to carefully construct what they want to tell their parents. By representing the perspective of ego mind in this inquiry, we make conscious that which was hidden. We speak mind to release and clear it (p. 119). **Exercise.46 Open Communication:** Questions 3: “Are you willing to start communicating when you don’t exactly know what you want to say?” Then, “Are you willing to be so free that you can then listen with others to what you are saying?” And “Explain.” With question one, we expose a problem area. If we work it all out in advance, we are communicating from our mind. Other people can sense this. This has likely effect of encouraging the other person to also reply from their mind. If we have two minds communicating, we will not have anything new. It will all be a waste of time. We need to allow communication to go forward without being completely organized, so it can be real within aware consciousness. In question two, we want to encourage discovery with another person’s shared awareness. The more comfortable you listen from an observer place, the more you allow your self-images to be secondary to your real purpose. Our real purpose is being alive spontaneously engaged within reality. This isn’t something that comes out of your head. So you find each word, interactively, as you listen to the other person listening. Therefore, you speak more from a union of consciousness, in a together place, and not just from a private self. In question three (“Explain”), we realize the two previous questions are taken in differently
by different people. This might leave some issue unfinished, or wishing for expression. This last (“Explain”) allows the person to clear what is coming up and to also better integrate their ongoing experience with the other person in a healthy non-judgmental way (p. 119).

**Exercise.47 Janus:** Four questions, (1) “Tell me something you think you should tell Me.” Then, (2) “How has communicating that changed our relationship?” And then, (3) “How has communicating that changed our relationship?” And last, (4) “How has communicating that changed our relationship?” We normally communicate in a horizontal fashion. When we do this we often miss how deep our communication really is (see D.12, p. 299).

This Janus inquiry drills deep. A typical exchange might be as follows: After the first inquiry the following response, “The sun light that comes through that window is making it hard to see you.” (At this point the person asking the question might have moved the window shade so the light isn’t directly in the face of the other person.) After the second inquiry, “It allowed you to fix the window shade.” After the third inquiry, “My thanking you for fixing the window shade, recognized how helpful you were.” And the fourth question’s reply, “It means that you know that I know how helpful you were and that brings us fully and respectfully into the present moment.” It is common, if this exercise is done for several hours, for this drilling to reach states of deep respect, admiration, and even love (p. 120).

**Exercise.48 Argument:** Two questions: “Tell me something you have argued about.” And then, “Explain.” We want a real sense (and not denial) of how important this is in our lives. Being on a spiritual path isn’t about avoiding life. It isn’t about changing everything to make it peaceful. It is about being fully aware and present in the moment and living fully from that very moment. We can practice being present with open gentle truth (p. 121).

**Exercise.49 Politics:** Two people using 15 minutes each, answer in a loop (p. 281) the following: “What would it take for you to change your politics.” And then, “Explain.” It is rare for anyone to change political parties; we need to wiggle these boundaries. Hint: We might need to change definitions of money to but better understand how it works (p. 128).

**Exercise.50 Struggle:** Loop (p. 281) the following four questions: 1. “Imagine yourself as an introvert.” (Indicate when done) 2. “Tell comments or observations about it.” 3. “Imagine yourself as an extrovert.” (Nod when done) 4. “Tell comments or observations about that.” For most, this is almost impossibly difficult to do in a balanced way. One side is easier than the other. They are using concepts to support one side or the other, as they justify the way they are or they automatically do it through habit. This exercise allows the inertia of these habits to be visible. They can just observe how it is for them. (Personality Trait Ex., p. 297.) Some people might have such a hard time they can’t even start this exercise. Some mental imagery can help. We are going to effortlessly stretch the imagination. Suppose you had a singing voice that was so wonderful it could cover six octaves and you were a third year student at Julliard School of Music, having just won a major international competition. You are now about to enter a room with six people who all want to be your agent. With a smile on your lips you enter the room. Your body feels young and strong. You are on top of the world and are filled with perfect confidence. You have given yourself a month to choose who will be your agent. There is no pressure. You allow your natural extrovert nature to rise to the surface. Anyone who rejects that will not make the cut. Having imagined this
story, you can now “nod your head” as you have now imagined yourself as an extrovert. It is now later and you were asked to imagine yourself as an Introvert. You return to that wonderful 6 octave singing voice, but now it is three years later. Times have changed. Your handsome husband, who is also a movie star, was caught by the press having an affair with your best friend. You call your wonderful agent, who has booked you solid, and you cancel all your shows! You now just want to go somewhere where nobody knows you, change the color of your hair, and loaf around at the beach all day eating dark chocolate. You can now “nod your head” as you have now just imagined yourself as an introvert!

To be really open to life is to be without preferences. Without preferences we can be real, otherwise we are just likely to be stuck in our habit mind energy (p. 133).

**Exercise.51 Communication In Dyads:** “Tell me a condition in which it would be all right with you to communicate with another.” 2. “Tell me a condition in which it would not be all right with you to communicate with others.” This allows people to come into a feeling state about what safety means in a dyad, and how safety also conditions what can be said. We each have issues which are difficult to deal with. We see how special a real dyad is because of not allowing cross talk. There is so much freedom, in a real dyad, it is hard to understand what this means. In this exercise, if trained monitors are available, they can go around and encourage people to avoid automatic nodding or knowing smiles when they are a listening partner. This monitoring process must be done with love and care because people can feel vulnerable to outside criticism, especially when they first start doing dyads (p. 144).

**Exercise.52 Who:** Two people using 30 minutes, alternate (p. 281) asking “Tell me who you are?” This inquiry burns away the many false self-images as nothing can be said that will fully capture the truth of who you are. This living fact must be discovered as a personal experience. The mind is convinced it can organize and hold all of life, but this task will blow its mind. It reminds me of when Captain Kirk (TV show Star Trek) asks a computer to compute the value of pie, which cannot be done because the answer is infinite. The question allows Kirk and his crew to escape being controlled by the computer on his starship. Just like that (asking for the impossible) we can escape from the power of mind. In doing this exercise, be sure to thank the person for each answer provided. It is enough to answer, “I don’t know,” as all answers are “good enough.” It is possible people will have enlightenment experiences doing this inquiry. It can happen in just a few minutes! (p. 148)

**Exercise.53 Gazing:** With two people, 10 minutes total, in complete silence, gaze into each other’s eyes. This is difficult, as most people want to break silence and speak. Ten minutes is slightly difficult but it can be done. This Gazing process is often done for hours with quiet breaks for food and sleep. There is no wrong way to do this, do the best you can (p. 153).

**Exercise.54 Spiritual Expectations:** Two questions: 1. “What do you wish to get from Spiritual work?” 2. “How does this work affect others?” If we are always “trying,” as a goal, we are thus only being motivated by mind. We will then be stuck making automatic surface comparisons and being merely logical. If we are not able to give that mental process up, we will never experience the full truth of reality as it is. We will be separate if we continue to hold on to goals of ego mind. Hint, open love is possible. As Rumi puts it, “Why be a drop of water when you can be the ocean?” Of course there are no wrong answers, we are where
we are. We want to expose and review motivations, as it is often the reason we become stuck on a spiritual path without making progress. The spiritual path isn’t an intellectual path that can be solved by figuring out, comparing, and then more thinking. Spirit includes everything, it is a full unification, and nothing can be held back as separate (p. 155).

**Exercise.55 Opening Awareness of Awareness:** Three questions: (1) “Be aware of the macadamia nut.” (Indicate when done) (2) “Detach awareness from what it aware of and become aware of the awareness itself.” (Indicate when done) (3) “Tell me any comments you have about that.” The macadamia nut is just a small object that often has only a small “prepackaged” experience attached to it. In other words the macadamia nut often has past experiences connecting this nut into the conditioned mind and maybe other nuts. It might remind one of a walnut, or a visit to grandmother’s farm, or to something from our history. But it is difficult to see. Any other small object can be substituted, if obtaining a macadamia nut is difficult. One thing nice about macadamia nut is it is natural and as such it has subtle colors and patterns become more intere

When awareness is detached from what it is aware of, a natural luminosity can be seen in everyday objects. We learn to see beyond the label or the conceptual idea of the language we use to describe something. We find ourselves in states of wonderment. We become receptive to life energy within what we are aware of, and see our interconnected influence within our awareness itself. We join in union with what we are aware of. The world of dualism ends. The world of dualism is very simple and without subtleties (p. 160).

**Exercise.56 Awareness of Awareness:** “Tell me what you feel limits your awareness of awareness.” We expose what prevents our awareness of awareness. Typical answers relate to being “hooked in” to experience, and so completely caught up, we lose ability to comprehend anything else that goes on. Thus, it is easy to lose our ability to observe and be with our ongoing awareness. Awareness gets boxed up into a mental concept (p. 161).

**Exercise.57 Meddling:** Three people with two questions: 1 “Tell how you meddle (or struggle) with reality.” And 2. “Explain.” Any time anyone puts a spin on an issue, they are meddling (or struggling) with reality. The spin puts the issue in a “better light,” perhaps connecting outcomes with desirable causes, or limiting some aspect of emotional damage. In the example of pear juice dripping on Mom’s “precious living room floor,” the use of the word “precious” was meddling with reality. It was a spin placed on the facts. It was also “the family’s living room floor” and not just “Mom’s.” In these many little ways, reality is embellished and real truth is essentially ignored. This embellishment comes from stories and the way ego mind works to keep its power and control. We often struggle like this. We meddle with reality by hiding limitations (with grandiose approaches, denial, blaming others, avoidance, or just being confused) or prematurely giving in: accommodating, selling out, easily giving up, becoming weak, or attempting to influence others to “fix it.” There are many ways to meddle in reality, many reasons motivate ego. Influences all become hidden because we feel a need; they are but mind automatically pretending to be us (p. 163).

**Exercise.58 Religion:** Two people loop (p. 281) each of the following questions: “Tell how religion affected your childhood.” And then, “And now?” We want readers to recognize how early childhood religious understandings affects their understanding of life. Childhood
includes both our awake opening and deep unconscious habits. In inquiry, we show how most of this was programmed in, by good intentions, from those who raised us (p. 175).

**Exercise.59 Different Sides:** Two people loop (p. 281) with two questions: “What is ‘right’ about being ‘wrong’?” And, “What is ‘wrong’ about being ‘right’?” Life isn’t ridged, fixed, or stuck, so robotic, automatic, or other formulas will not work to be fully alive. Ego is full of stories. Stories are used to get sympathy, respect, confusion, laughter, vengeance, or other emotional states. It takes courage to get past the surface of things, to not be gullible, stupid, or held by conditioning. We all need to really see past our own beliefs (p. 184).

**Exercise.60 Boundaries:** Two loop (p. 281) with two questions: “Tell me a boundary you experience.” And then, “Explain.” Everyone has hundreds of boundaries, from small as who washes kitchen dishes and why, to why thoughts are separate. By working on this inquiry people are introduced to how pervasive this understanding of boundaries can be (p. 225).

**Exercise.61 Death:** With three people using 10 minutes each, monologue on the subject of Death. Everyone has a personal story connected to death. These stories often hold great pain and sadness. By talking and revealing these details, they are made available to alive awareness and further understanding can take place. After each monologue allow for questions and answers for 5 minutes, which allows the two listeners to release the issues coming up as a result of their listening. There is often a lot of charge on this issue, so be gentle as you work. It is also quite likely the first person to monologue has more that comes up as a result of listening to the other two monologues. It might also be desirable to have a second or third 45 minute round, if death has been a recent event (p. 231).

**APPENDIX E - MORE DYAD INSTRUCTIONS**

"Wisdom does not mean knowledge but experiential understanding. Wisdom helps you to change radically your habits and perceptions, as you discover the constantly changing, interconnected nature of the whole of existence." ~ Martine Batchelor, "Meditation For Life"

**Dyd Instruction List:** Besides the 61 exercises provided in the main part of this book, this Appendix contains another 115 exercises. These are intended to supplement small weekly Dyad meeting groups. This information summarizes empirically useful dyad instructions Edward A Riddle and the dyad community has accumulated over the years. It represents the kind of trial and error experimentation that should be extended and improved upon. Interpersonal relations are dynamic and therefore any fixed procedural process will not meet everyone's needs. Be flexible, and experiment from this starting place. Use whatever you think has potential and write down those techniques that lead to useful growth experiences. In meetings, start a typical two-hour weekly process with Presence Clearing, or spend a few minutes with individual check-in, to clear the air. Remember to use your intuition, and feel free to experiment. Great value can be found in regularly doing dyads.

**D.01 Presence Clearing:** The “normal” person is typically entangled with issues, other people, and functions that are not here now, so they are not fully present, or not fully engaged with what is going on around them. This dyad exercise is intended to clear out these blocks, by communicating them to a listening partner. In this way the person is freed up, at least temporarily, from these distracting concerns. Loop (p. 281) these two questions:
for 5 minutes, with no feedback. The first inquiry opens a possibility that the second inquiry has traction and works, and one might also feel a shift into being more present.

(1a) Tell me what prevents you from being fully present and here now.
(1b) How does it feel to be fully present?

**D.02 Confusion Clearing:** Confusion clearing is one of the easiest dyads to run, it brings many benefits. The trick, if there is a trick, is to start with easy words and work from there. The process is run until the person feels there is no confusion about the meaning of that issue or word. To run all these words usually takes at least two hours a week for six weeks. Often, after finishing the list, enough of the words have changed their meaning and you can benefit from running the whole process again! If you are a facilitator, let the person themselves pick their level of certainty. Tell me what <...> is. 1b) Tell me what <...> isn't.


**D.03 Compulsion Clearing:** This is a process used to free one up from automatic feelings of responsibility. The instructions come in pairs. Three alternative choices are shown below. One pair of instructions is picked by the person receiving the help, and the questions are run until the person is clear of compulsion, or wishes to stop running the process. This process usually takes two hours a week for six weeks.

(1a) Tell me what you think you have to be responsible for. (1b) Tell me what you think you don't have to be responsible for.
(2a) Tell me a decision you could make. (2b) Tell me a decision you could not make.
(3a) Tell me something that is true. (3b) Tell me something that isn’t true.

**D.04 Thought Conditions Processes:** This process is used to help you identify Thought Conditions you place on your progress. The instructions come in pairs. Four alternative choices are shown below. One pair of instructions is picked by the person receiving the help and the questions are run until the person is clear of compulsion, or wishes to stop running the process. This process usually takes two hours a week for six weeks.

(1a) Tell me a condition in which it would be all right for you to be closer to another. (1b) Tell me a condition in which it would be all right for you to be closer to others. (1c) Tell me any comments or observations you have about that.
(2a) Tell me a condition in which it would be all right to communicate with another. (2b) Tell me a condition in which it would be all right with you to communicate with others. (2c) Tell me any comments or observations you have about that.
(3a) Tell me a condition in which it would be all right with you to duplicate another. (3b) Tell me a condition in which it would be all right with you to duplicate others. (3c) Tell me any comments or observations you have about that.
(4a) Decide that something is so. (4b) Tell me what it is. (4c) Tell me any comments or observations you have about that.

**D.05 Relating Exercises:** This process is helps build your interpersonal relating skills. The instructions can come in single, pairs, or multi-step instructions. One choice of instructions is picked by the person receiving the help and the instructions are run until the person is
clear or wishes to stop running the process.
(1a) Tell me how you want to be loved. (1b) Tell me how you want to love others. (2a) Tell me an outstanding ability of yours. (2b) Tell me something you think we agree on. (2c) Tell me something you like about me. (3a) Tell me something about yourself (that you think I should know). (3b) Tell me something about yourself that you want me to understand. (4a) Tell me something you have held back from others. (4b) Express with emotion how you feel about life. (5a) Tell me something about yourself that has never been completely understood. (5b) Tell me what I need to know in order to understand that completely. (Repeat) (6a) Tell me how you want to be communicated with. (6b) Tell me how you want to communicate with others. (7a) Tell me how you want to be helped. (7b) Tell me how I could help you. (7c) Tell me how another could help another. (8a) Tell me how you want to be conscious of others. (8b) Tell me how you want others to be conscious of you. (8c) Express with emotion yourself. (9a) Tell me what you think I understand about you. (9b) Tell me a thought, action, or creation of yours that no one has completely understood. (9c) Tell me an outstanding ability of yours. (10a) Tell me a problem you are currently having in life. (10b) Tell me what I need to know in order to understand that problem completely. (11a) Tell me how you think others see you. (11b) Tell me how you want others to see you. (12a) Tell me something about yourself that others have not been understanding. (12b) Tell me your goal (or goals) for life. (12c) Tell me a decision you could make. (13a) Tell me something you have done to another that wasn’t best in your own estimation. (13b) Tell me a way you have been critical of another. (13c) Tell me something you have done that is similar to that. (14) Tell me about your relationship with <...> (person’s name). (15) Tell me what you think you should tell me about your family of origin. (16) Tell me about your relationships with (men) (women). (17) Tell me about your relationship with money. (18) Tell me about an incomplete communication you currently have with someone in your life. If you could talk to this person about yourself, tell me what you would say. (19) Put your attention on your partner as a conscious being (1/2 to 2 hours).

**D.06 Recovery Dyads:** This process helps people needing recovery. Choice of instructions is picked by the person receiving help and the instructions are run until the person is clear or wishes to stop running the process. Each dyad partner is in their chosen place on this list. This whole process usually takes about two hours a week for three weeks or four weeks.

“Tell me about your”; (1) having to be perfect. (2) fear of criticism. (3) denying your own awareness. (4) denying your own accomplishments. (5) regularly overextending yourself. (6) your having to seek approval. (7) feeling more alive in a crisis. (8) fears when things are going well. (9) feeling compulsively responsible or not responsible.
(10) feeling that you have to take care of (or rescue) others. (11) having to isolate yourself from others. (12) having anxiety in relation to authority figures. (13) having fear of angry people. (14) feeling victimized. (15) having trouble with intimate relationships. (16) confusing pity with love. (17) attracting and seeking people who tend to be dysfunctional. (18) compulsive/addictive behaviors. (19) clinging to relationships out of fear of being alone. (20) mistrusting your own feelings. (21) mistrusting others’ feelings. (22) finding it difficult to express your emotions. (23) having to control others to feel safe. (24) feeling shame. (25) fear of abandonment. (26) feeling that there's never enough. (27) feeling that you don’t have the right to be you. (28) feeling there is never enough time. (29) blaming another. “Tell me about” (30) what you are avoiding in yourself by blaming another. (31) you denying your own needs. (32) you denying that others have choice.

**D.07 Couples Dyads:** This process is used to help couples build interpersonal relating skills. Instructions can be single, pairs, or multi-step. Do all instructions and run until both people are either clear or just wishes to stop running the process.
(1a) Tell me something you like about me. (1b) Tell me something you think we agree on. (2a) Tell me something you think I should know. (2b) Tell me something that you have withheld from me. (3a) Tell me your goals in life. (3b) Tell me your goals for our relationship. (4a) How could I help you? (4b) How could you help me? (5a) Tell me how you want to be loved. (5b) Tell me how you want to love others. (6a) Tell me what you think I should know about sex. (6b) Tell me what you think I should know about money. (7) Tell me what <...> is. Use each of these words: “Love, sex, friendship, a partner, marriage, a husband, a wife, infatuation, communication, understanding, reality” (8a) Tell me something that is very important to our relationship. (8b) Tell me what I need to know in order to understand that completely.

**D.08 Karma Clearing:** This process is used to work on guilt. The instructions can come in single, pairs, or multi-step instructions. One choice of instructions is picked by the person receiving the help and the instructions are run until the person is clear or wishes to stop running the process. This process usually takes about two hours a week for three weeks.
(1a) Tell me something you have done (to another) that you think you should not have done. Tell me what standard of yours you think you have violated. (1b) Tell me what affect you think this had on <...>. (Other’s name- anyone they choose) (2a) Tell me something you have failed to do (for another) that you think you should have done. Tell me what standard of yours you think you have violated. (2b) Tell me what affect you think this had on <...>. (Other’s name- anyone they choose) (3a) Tell me something you have withheld from another. (3b) Tell me something you have done to another that wasn’t best in your own estimation.

**D.09 Personality Trait Exercise:** This process, designed by Dee Wheatly and myself, was used to help understand and change my personality traits. Instructions come in pairs, and are run until the person is clear or wishes to stop running the process. Initially you start by
getting or “imagining” yourself in the desired state. Then later, you experience emotions of the desired state. Still, later, you, in fact, get yourself into the desired state. This whole development process usually takes about two hours per week, lasting six to 10 weeks. (For me, graduation (Edrid’s challenge) was to play harmonica in a crowded restaurant waiting-area, without being shy, or playing at my best. Until this, I had always been an introvert. I changed my life by choice and it was free of embarrassment and effortlessly wonderful!)

(1a) Imagine yourself as an introvert. (Nod when you are done.) (1b) Tell me your comments and observations about that. (1c) Imagine yourself as an extrovert. (Nod when you are done.) (1d) Tell me your comments and observations about that.

D.10 Body Instructions: This process is used to help build your awareness of your body and its function. The instructions start simple and as you run and clear them, you move to the next instruction, or multi-step instruction. This advanced process usually takes about two hours per week for 26 weeks.

(1a) Tell me your idea of what a body is. (1b) Tell me your idea of what a body isn't. (1c) Tell me any comments or observations you have about that. (2a) You get the idea of being a body. (2b) You get the idea of not being a body. (2c) Tell me any comments or observations you have about that. (3a) Be your body. (3b) Tell me what you did to be your body. (3c) Un-be your body. (3d) Tell me what you did to un-be your body. (3e) Tell me any comments or observations you have about that. (4a) Pick a body part. (4b) Put your attention on it. (4c) Tell me your comments and observations you have about that. (5a) Tell me a mental attitude. (5b) Tell me a body feeling. (5c) Tell me any comments or observations you have about that. (6a) You put a feeling in your body. (6b) You put an opposite feeling in your body. (6c) Tell me any comments or observations you have about that.

D.11 Mind Course Exercises: This process is used to help build your awareness of your mind and its function. The instructions start simple and as you run and clear them, you move to the next instruction, or multi-step instruction. This process usually takes about two hours per week for four to six weeks.

(1a&b) Close your eyes. With your attention, look to the right (left, above, below, behind, in front) of your body. (Each time down these two (1a and 1b) use a different direction.) (1c) Describe what you are aware of. (2a) Get a mental image picture. (2b) Experience and describe as many perceptions as you can of that mental image picture. (2c) Tell me comments and observations about that. (3a) Get a mental image picture. (3b) View that picture from the original viewpoint. (3c) Tell me your comments and observations about that. (4a) Get a mental image picture. (4b) Tell me something this reminds you of. (4c) Tell me what similarity of significance there is between the two. (4d) Tell me your comments and observations about that. (5a) Get a mental image picture that has emotion in it. (5b) Tell me the emotion. (5c) Get a mental image picture with a similar emotion. (5d) Tell me a difference between the two.
Tell me what life is.
Tell me what you are.
Tell me who you are.
Just illusion. All labels are illusion.
Dirt. It finds some traction. In this sense one is putting a shovel in the dirt, while standing on the dirt. In grace, duality is no different than unity. In effect, the mind “thinks” duality, and it is just illusion. All labels are illusions. The real world in direct experience is always non-dual.

1. Tell me something you think you should tell me.
2. Tell me how communicating that changed our relationship. (Repeat this three times – with each new inquiry building on the last reply. See where it goes.)

**D.13 Enlightenment Instructions:** (ref. p. 146). Charles Berner sanctioned four instructions: who, what, another, and life. Within years, consensus expanded this list, as most consider, “Tell me what love is.” to be a standard. I think each EI Coach can choose to encourage or allow extensions beyond the standard four. Use consensus and intuition of those involved, to dynamically explore awareness. For me, understanding itself is a big issue, “Tell me what understanding is.”, but few participants use it. A useable question must reach beyond ego. Use only one question for three days, unless they get it fully and ask for more. The usual starting question is, “Tell me who you are.” I still use it. Questions like “Say what is awareness,” don’t have dualistic starts. These were designed to facilitate “crossing-over” to non-dual states. They didn’t work. To drain the swamp you must first start in the swamp. The “Tell me” form, starts in duality, starts in illusion, where it finds some traction. In this sense one is putting a shovel in the dirt, while standing on the dirt. In grace, duality is no different than unity. In effect, the mind “thinks” duality, and it is just illusion. All labels are illusions. The real world in direct experience is always non-dual.

Traditionally leading an EI required ten days of training after attending three or more as a participant. It also required a personal character reference from a recognized EI leader, so...
few people led intensives. But ultimately, leading an Intensive is the only real training that cannot be avoided. Doing this kind of work requires you to place your ego on hold; just enough to whole heartedly serve others. If you are attacked as leader, don’t react. Don’t lead for self validation, don’t preach, just help dyads happen. Be attentive and present, do the best you can. In summary, many more people could lead Enlightenment Intensives.

**Expanding these lists:** If you do dyad work and find new useful dyad instructions, please send them, so we can add to website http://www.dyad.org or http://www.sandoth.com

As unfolding work, finding useful dyad instructions isn’t finished. Your awareness, your experimentation, can help others. With websites you have a place to unfold with us.

**APPENDIX F - ENLIGHTENMENT INTENSIVE HISTORY**

Charles Berner (1929-2007), staff (Drew & Ava), and 26 participants (Peggy and me included), did an Enlightenment Intensive as a five day workshop, July 1-5, 1968. It wasn’t isolated, or invented out of thin air. Charles evolved after being excommunicated from Scientology three years earlier and placed on their “Enemies list.” In response, he started a religion in Costa Mesa, CA. calling it, “The Institute of Ability.” I joined in May 1966. Within 18 months, we were zoned out of that city (“too many motorcycles!”) Charles got 40 acres of Lucerne Valley, California, desert, so we moved. As a good ministerial student, I labored sun up to sun down. Frugally ($1000 for 10 months), Peggy (wife) and I lived in a 1961 Corvair truck van in a desert on rice, powdered milk and lentils! We (8 people) created the 2000 square foot A-Frame “World Headquarters.” In this spiritual community, poor, depending on each other, we gave birth to the alive energy of the Enlightenment Intensives.

Earlier, in Costa Mesa, I helped build and solder Galvanic Skin Response (GSR) Meters; improving the design of old Scientology E-Meters (better sensitivity and bandwidth). It was the height of the Vietnam War; men who weren’t injured were drafted. Uncertainty motivated six of us to request Charles to teach a ministerial school; as we all wanted draft deferments. Charles took it to heart, having us enroll 40 hours per week. He expected it to be carefully audited by a hostile government. This vigorous ministry pushed Charles into wondering how to teach in a bigger group setting. The old hierarchical style (top down) of Scientology was being broken, as something new was coming.

Carl Wilson and others pushed for bigger changes. Scientology attempts to understand mind, using GSR meters and counseling, but something is missed. Charles realized communication was the key difficulty in how all reality fits together. For years he worked on communication, seeing it as a 12 part cycle (p. 114), and having a breakthrough experience called “The Ultimate Formula” (p. 187). For things to get better, we need to clear up communication cycles, raise awareness (by falling into experience). Communication is everything, but doing it one-on-one was too slow. We needed large crowds, very deep quality contact, and important communication with many ways to comprehend life. Charles would speak, “You are God”; creating everything within larger communication roles with everything playing out as manifesting “our own” individual realities. He was fun to hear.

Charles wanted a new approach. Ava Berner suggested using dyads, and Charles thought about a Zen Sesshin. Why not use dyads, which he and Ava Berner were experimenting with, and work on inquiry with, “Tell me who you are” or, “Tell me what you are.” In May 1968 Charles announced we would do an Enlightenment Intensive. We would just go for it, doing dyads for five days, to see what happens. He had about 150 people who would stay connected with his teachings. In the deep still beauty of California high desert we did it, and it was amazing. Lots of people had
break-through experiences. So it was decided, we would try again in 6 weeks! This time it would be three days, more focused, and I would monitor. Monitor is a staff position to help people avoid trip laying. The spoken word “You” indicates a trip. I would listen for “You,” then gently interrupt with, “Time out.” Once I had their attention, I would say, “Thank you.” And, “Try not to comment on what your partner just said, as it is often a distraction from the work they must do by themselves.” And, “Give the question again.” I would then step back, and let them get back to work.

A three day format (rather than five) with several monitors seems to work well. Expanding energy came from Jake Chapman, Murray Kennedy, Jeff Love, Barry McGuiness, Dawn Nelson, Lawrence Noyes, Osha Reader, Peter Ralston, Edward Riddle, Paul Weiss, Jack Wexler, Rita Wyser to name a few. This EI process has been used by over 100,000 people (“Enlightenment Intensive: Dyad Communication as a Tool for Self-Realization” L. Noyes, 1998) and in perhaps a hundred countries. Several time durations were tried, but three day events seem to optimize the experience for first timers. After several three day events, you might try a one or two week Intensive. For all longer Intensives, schedules adjust to allow more sleep, longer meals, and more down time. EI Leaders may use different schedules, so check it out. I am always grateful for Charles, for his EI gift to this world. He cleared, zeroed in, to focus on what is needed; how to openly communicate and to pull it all off in a group process. Thank you Charles!

Charles Berner had his difficulties, so it needs to be noted that he was a sexual predator. The exact form of his leadership was a form of spiritual fascism (p. 154). He was “the” authority, and this also caused harm to some who attended his Intensives. Over the passing years Ed Riddle, Osha Reader, and many others have refined a new gentle approach which is more open. We might still call the leader “master” but it feels more like coaching. There’s amazing power that can be found in dyads, but to be fully useful we must respect healthy boundaries, and to do our own inner work (p. 165).

APPENDIX G - REFERENCE NOTES

Note 1: From pages 19, 34, 42, 47, 65, 114, 145, 206, 233, or 261: How is thinking (or the whole world of ego mind) wired into reality? The words Series and Parallel refer to connections. Within Electronics, these words occur as we learn about how things are wired together, or how things essentially work. If Christmas tree lights are wired in parallel, we unplug one light and all the rest will stay lit. But, if we unplug one light and they all go dark, it is wired in series. Conditioned (ego) mind is wired into our lives by thinking. Most of it is automatic, so we slow it down. We need to know in experience how it works. Like Christmas lights we can watch it operating. We find it is only operating in series! Therefore reality goes dark (or disconnects) when ego is active. Awake everything is clear. It (all that mental thinking) can be seen as speculation, worry, avoidance, imitation, simulation, perhaps crazy habits or warm fuzzy day dreams. We all just think too much!

Note 2: (p. 20): Proctor & Gamble: Pampers Baby Diapers: For a year, I was the Cincinnati, Ohio company expert who helped local production engineers, roll out the new product. I traveled from the Paper East Building to six major plants including Mehoopany Pennsylvania, Albany Georgia, Cape Girardeau Missouri, Modesto California, Green Bay Wisconsin and Ontario Canada.

Note 3: (p. 45): You are deeply connected to physical matter, and not separate from it in any way (see The Ultimate Formula p. 187, and all the later chapters of this book).

Note 4: (p. 49): “Object Relations” is a psychological theory to help understand and cure afflicting emotions. It suggests the way people relate to others or situations in their adult lives are shaped by family experiences during infancy. It is taught and used by Diamond Approach groups (p. 181).
Note 5: (p. 115) I credit Charles Berner who first articulated, then diagramed this original understanding of “twelve parts” to me in 1966. It decoded much of life’s complexity.

Note 6: (From p. 149) This was created, organized and provided to the El community years ago by Edward Riddle, Osha Reader, and Forest Dalton. I found it works in setting a very good tone.


Note 13: (p. 168) Group voice, be creative; use the internet. The first two chants or prayers are Sanskrit, over 2000 years old. Linguistics reveals “Amen” evolved from Irish Celtic “Aum” which evolved from Sanskrit “Om.” It is evidence we aren’t separate, but time connected, by wisdom.

Note 14: (p. 178) http://www.jewishvirtuallibrary.org/jsource/History/Inquisition.html

Note 15: (p. 194, 220, or 255): In his ground breaking theory “Cosmological Models with No Big Bang” (2010), Wun-Yi Shu at National Tsing Hua University in Taiwan treats both the constant of Gravitation and the speed of light as a variable. The roles of time, space, and mass are related in a new kind of relativity. As the Universe expands, mass and time are converted to length and space, and vice versa as it contracts. Wun-Yi doesn’t use “dark matter” to gravitationally glue the universe together, as does the respected and older Standard Model. Shu’s approach directly solves this problem. In his theory, the physical universe oscillates between periods of expansion and contraction, time has no beginning and no end, and singularities are not allowed. This might be another bridge to one, where everything is entangled and not separate. Shu’s new theory is perhaps a better way mathematically, to describe the unity of everything. Thank you, Dr. Shu!

Note 16: From p. 197: European Space Agency Planck cosmology probe best data as per 2015.

Note 17: (p. 190, 201): To get privacy, we think a thought. The energy needed is Plank’s Constant.

Note 18: From p. 201: Patterned way, this has meaning pointing to patterns made by a radio antenna. Radio signals generated at a distant transmitting radio antenna is received by the local antenna. In similar manner, “induced” shifts in particles are accomplished in the same way, only “induced” is illusion created out of a need for privacy. Seemingly a shift particle in your universe “induces” a shift into “another external universe”. In this way, you feel it private, although you are operating as a small incremental change in the collective. Again, all changes are “hidden” in plain sight. Matter is both “particle” and “wave,” but this is only our ignorance of separation, and need to be “here” and “not there.” The word “antenna” is used because all particles are waves easily influenced from a distance. Since a “body” is treated as a particle, the fact that it is also omnipresent can be ignored. In reality, everything is in fact omnipresent (you are non-physical).

Note 19: (p. 213) It might be difficult to see that males are weaker at sex than females. Sex is full of forbidden objective knowledge. One way to understand is to attend an orgy, after three hours no men are left standing. (The author read this in a book.) Women can simply last longer. Men often try to hide this fact, by seeking virgins, so that their sad inner story isn’t exposed. Unfortunately this false narrative (of male power) has negative consequences, they may even start to love and collect guns. Instead, men in general need to be able to cry and to have their full tender feelings.

Note 20: (p. 216) The Sufi Lataifs: Exact language is difficult if not impossible to use. Once beyond Quantum perception (and the existence of “things” in the physical universe) language breaks down. Exact language needs objects that can be located in time and space and processed with logic. With Interpersonal Perception everything becomes omnipresent, beyond the confines of the physical universe (as we are not physical). We enter unbounded dimensions of meaning. The
Sufi “Lataifs” find themselves called “The Four Immeasurables” in Tibet. In each culture they represent the gateway between the reactive mind, and what awareness needs in order to be complete and not react. When unconditioned love, unconditioned compassion, unconditioned sympathetic joy, and unconditioned equanimity are present, the mind doesn’t form. We call it “draining the swamp” at Enlightenment Intensives. It is Interpersonal Perception releasing the bondage of lower levels of perception. We thus connect in a way closer to a direct experience because we no longer need to reify and hold reactive thoughts (in a physical world).

**Note 21:** (p.220) Cosmos, 2017, “The cosmological constant may not be constant, after all.”
**Note 22:** (p. 225) Janel Enslor, lead teacher of the Atlanta Diamond group taught this nice insight.
**Note 23:** (p. 226) Laurie Wattell, teacher at Atlanta Diamond group nonverbally taught me this.
**Note 41:** (p. 246, p.247) We make space. Exactly between inner and outer, is where experience is pure and boundless. But with historical influence, we judged experience into thoughts. The exact place where conception “took place” was placed in an inner/outer world, as part ongoing story. Space, as feeling, are incrementalized into thoughts, that align or hide spatial concepts. Within concepts, inner or outer “space” experiences are labeled to then seem both logical and distant.
**Note 42:** (p. 250, p. 258) Science has three types of matter; Ordinary matter, Dark matter and Dark energy. Ordinary matter is made of quarks and leptons, but currently, no one knows what Dark Matter or Dark Energy is. What they know is all three interact by gravity, Ordinary Matter is 5%, Dark Matter is 23%, and Dark Energy is 72%. Taking the position all reality is consciousness; it is possible to see Dark Matter as beings without bodies, Dark Energy as beings who have no Time (p. 219) or Space (p. 215). They love, so have gravity, but don’t take sides, or locations. So “love” might be good science? But, reality is beyond what ego mind can understand. We shall see!
**Note 43:** (p. 251) Electrical Engineers call it “j” because (for them) “i” is used for electrical current.
**Note 44:** (p. 256) A pie chart made with 5 years of WMAP data collected by Wilkinson Microwave Anisotropy Probe, with credit to NASA/WMAP science team. WMAP launched on June 30, 2001, maneuvered to an observing station near the second Lagrange point of the Earth-Sun system, a million miles from Earth in the direction opposite the sun. WMAP scanned the heavens, mapping out tiny temperature fluctuations across the full sky. “The WMAP science team has determined, to a high degree of accuracy and precision, not only the age of the universe, but also the density of atoms; the density of all other non-atomic matter; the epoch when the first stars started to shine; the "lumpiness" of the universe, and how that "lumpiness" depends on scale size. In short, when used alone (with no other measurements), WMAP observations have improved knowledge of these six numbers by a total factor of 68,000, thereby converting cosmology from a field of wild speculation to a precision science.” See NASA diagram and its note on dark energy (p.243).
**Note 45:** (p. 272): The school teaches we are a soul. I thought it helpful to speak about the four solutions (p. 267), as my alternate take on reality (I also had some unconscious object relations, as I “needed” to speak a bit too much). It did not go well, I got 6 month probation for “Teaching my perspectives.” They demanded I stop or leave. My approach was to find a middle way, a way that avoids mentally easy, black or white solutions. Spiritual movements built around a single person (A.H. Almaas) often have trouble communicating inclusive unity. So I just trust in Karma, knowing my job is to be as open and as loving as I can; integration takes place at a higher level.
Another take on this can be found on page 61 of Hameed’s Diamond Heart book five, Buddha taught a student to hide truth (as it makes people angry), to just allow them only to discover it.

Note 46: See (p. 278) referenced from (p. 226)

Note 47: From pages 16, 100, 129, 166, 171, 211, 236. The Three Kayas: According to Mahayana Buddhism, the human form of Buddha represents only one of the three bodies\(^{48, 49, 50}\), or kayas. These three bodies are different manifestations of enlightened mind, and they are also the true nature of all sentient beings. The transformation of conventional body, speech, and mind into three kayas is the basis of the Vajrayana path. Instead we point it out if any are missing. In simple perspectives: Sambhogakaya\(^{48}\): the output, Nirmanakaya\(^{49}\): the input, Dharmakaya\(^{50}\): the total.

Note 48: From pages 100, 110, 211, 277. Sambhogakaya: The body\(^{47}\) of communication, bliss, and the play of energy, in which enlightened mind manifests as the five wisdoms (or “all outputs”).

Note 49: From pages 100, 111, 211, 276, 277. Nirmanakaya: The Body\(^{47}\) of Emanation, from their limitless compassion, Buddha appears in a physical body, one that sentient beings can perceive, such as Prince Siddhartha. In simple computer terms it might be called “all inputs”.

Note 50: From pages 100, 110, 211, 277. Dharmakaya: The Body\(^{47}\) of Truth, ultimate body, or the absolute. It is without form, substance, or concept of any sort, including existence and nonexistence. In computer terms it is a perspective of totality, all inputs and all outputs.

**APPENDIX H - BOOKS FOR FURTHER STUDY**

Understanding Inquiry and the Inner Journey (listed in order of ease of integration)

2. No Time To Lose, A timely guide to the Way. by Pema Chodron (2005)
5. Diamond Heart, Books one thru five, by A.H. Almaas (2011)

Understanding Enneagrams (order by ease of conceptual understanding)


Understanding Physics, Biology and Consciousness (by ease of understanding)

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ABOUT THE AUTHOR

Bill participated in the first Enlightenment Intensive in 1968, and it changed his life. This open dyad process became spiritual mother, midwife to open awareness, a gathering of dear spiritual friends, and a place to recognize what is. The original "strong leadership" process evolved into a gentler, shared and non-conceptual one. This gentle approach is what this book speaks of. It is, of course, always dynamic, fresh and improving. He now wants (in his seventies) to take it into prisons.

Note from Joanne: Bill's engineering technical professionalism coupled with spiritual inquiry encouraged him to write this book. With a BSEE from University of Missouri his career has gone from industrial control systems, to advanced software simulations and software design. Understanding complex systems and a variety of software languages gave Bill insight into how humans think and reason. In 2008 he joined a Ridhwan Diamond Heart Group. The Dyad self inquiry process is ideal for changing the hearts of anyone doing time, prisoners included. Prison ministry is one of many places that would benefit from this inner discovery process. We live in Grant, Alabama, USA. Contact Bill at www.dyad.org
http://www.dyad.org/sverdrup/bridge_to_one_current.pdf (Perhaps a newer copy of this paper copy)
http://www.dyad.org/sverdrup/Bto_changes.pdf (A record of all the edit changes made, by each month)

We might believe in thinking, as the only way to know. But thinking separates enough to create the byproduct privacy. Thoughts have center, a “me” called Ego. Once private we (in ego) guess or “make up what is going on.” In resulting private anxiety we use logic with consensus of others to then believe “our” thoughts. Ego is built from thinking thoughts.

Ego has two forms, "Me" and "You". If we learn to get over "me" we often just get stuck in "you." Both are illusions. The more we serve Ego the more obscure God becomes. All is God, as you are me, and we are each other. When “one” of us, like President Trump gets lost, we can trust Karma and relax. Nothing is wrong or out of place. Love just takes time.

If we have self hate, religion or other forms of worship will just keep us from waking up. Will is going wrong. Feeling self hate makes us blame everything on others. This ignorance is the lost cause of isolation. It is better to allow this inner grief, this fire of truth, to come in, wash over us and set us free. Forgive ourselves so we can rest in open states, so we can love others. There is only one love, not two. There is no “you” and there is no “other” there is only the unnamable God. When you are empty of self hate, there is only love.
Forces of love push us; mold us into something that has yet to form into language. Trust the future will have more defined love, and more inclusive approaches. There is no need to blame, worry, or be taken in by fear. Just hold naked awareness, and keep your heart open because we are all going together. Nothing is either unimportant or separate as the flow of life makes itself known. Eventually all of us will be lifted by the power of love.

Ego and the hard approach: Thinking is the mechanics for comparison, the process of knowing without embodiment or compassion. Further, thought captures awareness into something that is static. Truth held in thought becomes poison; great harm can be done by people who thought they were "right". Spiritual materialism is done with structures of thoughts. How many life times must we build a ladder against the wrong wall? We can only heal ourselves. Nothing else needs to be done. Relax into natural open awareness.

The Physical Universe is located between non-physical beings and exists only as a misunderstanding. When we don't recognize others, we make cognitive mistakes. We don't see them as us in another form, so we start thinking. Thinking creates privacy where before there was none. Each unnecessary thought accumulates in privacy, making “our” privacy look real. Communication now seems needed as we fall into delusion. After 13.7 billion years of thinking “our” thoughts, we (seemingly) are a small object stuck (communicating thoughts) in a big physical universe. Relax into natural awareness. It is all just a big misunderstanding. We are “born” objects to another’s world by their choice. Each seemingly separate person is able to think to keep “their world” from changing.

If our reader is still dabbling in worry, unable to let go, these three notes might help:

Be awake. Relax and trust awareness, it is an open freedom to be vividly awake. Instead, we often prefer dogma to reality. Reality is messy with change, but reality has a direction dogma simply misses. That direction is love. Things move into more love, but only if you let them, by being awake. Being awake has no limits, so be with courage, and trust it.

There is no competition. No one can fail and no one can succeed. This is called “The Great Perfection” in Dzogchen, Tibetan Traditions of Bon, and Buddhism. Essentially it is non-conceptual; you can't think it out like an engineering problem. Reality, all of it, is built out of consciousness, once you get to the non-conceptual; it all just becomes experience alone. No outside, inside, here, or there, what-so-ever.

Recognize the way it already is. Since we are each other, you were never alone, never forgotten, never ignored; rest in this awareness, surrounded by grace. Each separate person will eventually wake up and see they were never ever separate.
Murray Kennedy has been giving Enlightenment Intensives (EI) in Canada in the Vancouver B.C. area where he lives, with his wife and three kids. Since 1981 Murray has given over 100 Enlightenment Intensives. In his words, “I love the work deeply; trust it completely. Through the years I have seen it bring fulfillment, joy, healing and the Truth itself to so many people.” To Murray it as an on-going miracle and you can experience this when you watch the attached DVD. Contact Murray Kennedy https://murintensive.com/ call 604-984-3282 or Email: murrayakennedy@gmail.com

The dyad is to spiritual practice, as the microscope is to Biology. In a dyad anyone can learn spiritual truth directly; and to test it out in themselves within a dialectic field of support. Use information in this book to point to your own leadership, follow that.
You are looking at an unusual book taking you deep into the meaning of everything, which is always located in plain sight, hidden so close and personal no one can see it. This is the world of “ordinary magic.” To fully understand this book, you must be skeptical, and at the same time, willing to try it out on yourself. In the end you will find this book in yourself!

This book is designed not to be read, but to be chewed on. It is small and can be carried in a pocket. Unlike books which require uninterrupted long peaceful periods of time; this can be read in series of short 20 minute breaks. This isn’t to be swallowed whole. This book isn’t in words but in intuitive feeling in yourself.

Words are concepts, so most books are written about concepts. Not this book. We use concepts to point beyond concepts. True reality is non-conceptual; it can’t be adequately understood in an intellectual way. Beauty and inner bliss would be missing from our comprehension. This book is a series of insights, meditations, and small group exercises, so the non-conceptual bliss of reality can be embodied and lived.